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# Technical Reference

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for Administration of  
Inmate Religious  
Beliefs and Practices

# Inmate Religious Beliefs and Practices

**PRACTICAL GUIDELINES FOR ADMINISTRATION OF  
INMATE BELIEFS AND PRACTICES**

**INTRODUCTION**

This Technical Reference Manual (TRM) on Practical Guidelines for Administration of Inmate Beliefs and Practices has been written to assist chaplains and administrative personnel to appropriately facilitate the religious beliefs and practices of inmates within a correctional environment.

With the complexity of religious issues faced by Bureau chaplains today and the large number of religions represented in the inmate population, this Technical Reference Manual will assist chaplains in implementing the mission of the Chaplaincy Services Branch in the institutions they serve. The mission is as follows:

The mission of the Chaplaincy Services Branch is to accommodate the free exercise of religion by providing pastoral care to all Federal inmates and facilitate the opportunity to pursue individual religious beliefs and practices in accordance with the law, Federal regulations and Bureau of Prisons policy. The staff chaplain will provide religious worship, education, counseling, spiritual direction, support and crisis intervention to accommodate the diverse religious needs of inmates. When appropriate, pastoral care and subject matter expertise may be extended to staff.

The purposes of this Technical Reference Manual are:

1. To accommodate the provision of religious worship services and programs for the faith groups represented in the inmate population of the Bureau of Prisons.
2. To provide guidance to institution chaplains and administrators in making informed decisions concerning religious issues which surface regularly so that the needs of both the correctional environment and the "free exercise" clause of the First Amendment are met.
3. To encourage consistency of practice Bureau-wide given the mission and level of security of the institutions.
4. To provide enough information about each religion for the readers to receive a general understanding of its basic tenets.

The Technical Reference Manual must be read in conjunction with the latest version of **P.S. 5360**, "Religious Beliefs and Practices," other applicable Program Statements, Operations Memoranda and specific directives which may be issued as needed. The suggested recommendations to issues raised in each chapter

follow a "best practices" guide which takes the correctional environment and the "free exercise" clause of the First Amendment into account. **Final program decisions rest with the Warden.**

The Technical Reference Manual follows the same outline for each chapter. The information is divided into two sections, Tab A and Tab B. The practical issues of each religion are placed in the front of the chapter and are placed behind Tab A. Tab B includes the history, theology and recommended resources. If necessary, glossary and appendices are attached to the chapters. The format for each chapter is as follows:

**Tab (A)**

1. Religious Practices
  - a. Required Daily Observances
  - b. Required Weekly Observances
  - c. Required Occasional Observances
  - d. Religious Holy Days
2. Religious Items
  - a. Personal Religious Items
  - b. Congregate Religious Items
3. Requirements for Membership
  - a. Requirements
  - b. Total Membership
4. Medical Prohibitions
5. Dietary Standards
6. Burial Rituals
7. Sacred Writings
8. Organizational Structure
  - a. Location of Headquarters
  - b. Contact Office/Person

**Tab (B)**

9. History and Theology
  - a. Basic History
  - b. Theology
10. Resources
  - a. Periodicals
  - b. Bibliography
  - c. Resources/Supplies
11. Glossary (if warranted)
12. Appendices (if warranted)

The Tab on Personal and Congregate Religious Items is a compilation of the lists of personal and congregate religious items found in each chapter.

The Tab on Religious Diets are excerpted from the chapters and compiled for ready reference.

As additional chapters on the faith traditions are completed, they will be added to this Technical Reference Manual. These chapters will be published periodically until all the religions which have been approved for practice by inmates in the Bureau of Prisons are included.

### ACKNOWLEDGMENTS

This Technical Reference Manual includes the work of many of the chaplains in the Bureau of Prisons. They have given generously of their time and efforts in researching, writing and editing the chapters on the various faith traditions. Contact with some community religious leaders was made to ensure accuracy. In addition, several of the chapters were written by religious leaders of those faith traditions.

The following chaplains have contributed to the writing of this Technical Reference Manual. They are: Abu Ishaq Abdul-Hafiz, Jamaal Abdul-Rahim, Jerry Bailey, Michael Brill, Brian Broome, Maryann Cantlon, Angela Church, Willie Crespo, Muktar Curtis, Joseph Deffenbaugh, Bruce Fenner, Joseph Forgue, Ronald Gonzales, Dennis Grabrian, Matthew Harness, Keith Harrison, Hans Hoch, Jacob Hoenig, John Lamsma, Nochum Laskin, Kyung Hee Lee, Michael Longanecker, Neil Milligan, Maryann Pelko, Anders Pederson, Keith Powley, Daniel Pulju, Charles Smith, Marie Stelmach, Susan Van Baalen, Hensworth Weaver, Alvin Worthley and Jimmie Wright.

"I wish to thank all chaplains and community religious leaders who have contributed their time, efforts, skills and dedication to make this Technical Reference Manual available for use by all Bureau of Prisons chaplains and administrators. It has truly been a team effort."

Susan M. Van Baalen, O.P.  
Chaplaincy Services Administrator

NOTE: This Technical Reference Manual is written for the private use of Bureau chaplains and administrators. It is not to be distributed, copied or viewed by inmates.

**RELIGIOUS PROPERTY:  
PERSONAL AND CONGREGATE**

**INTRODUCTION**

These lists of personal and congregate religious items are excerpted from the chapters on each religion and compiled for ready reference.

The list of personal religious property items is generally transferrable to all institutions in the Bureau of Prisons. Additional personal religious property items may be approved locally by the warden. Inmates need to be aware that these additional personal religious property items may need to be sent home when transferring to another institution. **Final decisions on personal property rests with the warden.**

**BUDDHISM**

**A. Personal Religious Items**

1. Religious Medallion and chain;
2. Prayer beads (plastic), called *mali* consisting of 108 beads; and,
3. Small picture of the Buddha.

**Prayer Beads:**

Only plastic prayer beads are permitted in the institutions.

**B. Congregate Religious Items**

1. Altar;
2. Image of the Buddha;
3. Bell and *dorje*;
4. Incense and burner;
5. *Zafu* (small cushion);
6. *Zabuton* (meditation mat);
7. Singing bowls;
8. Candles;
9. Candle holders;
10. Cup;
11. *Tingshas* (clappers);
12. Silver bowls;
13. Prayer wheel; and,
14. Flowers, usually made of silk as a substitute for fresh flowers.

**EASTERN RITE CATHOLICISM****A. PERSONAL RELIGIOUS ITEMS**

1. Holy cards depicting popular icon images.
2. For additional personal religious items, refer to the chapter on Roman Catholicism.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Framed pictures or images of icons and wall hangings depicting icons.
2. For additional congregate religious items refer to the chapter on Roman Catholicism.

**HINDUISM****A. PERSONAL RELIGIOUS ITEMS**

1. A religious medallion and chain, often an image of the Hindu's favorite deity; and,
3. Prayer beads (plastic), consisting of 108 beads.

**Prayer Beads:**

Only plastic prayer beads are permitted in the institutions.

**B. CONGREGATE RELIGIOUS ITEMS**

1. A statue of the deity, usually *Shiva* or *Vishnu*;
2. Bell;
3. Conch shell;
4. Flowers, silk or artificial are acceptable substitutes;
5. A mixture of camphor and red powder;
6. Dry Rice ( $\frac{1}{2}$  cup);
7. Containers (small) for water and a small spoon or ladle; and,
8. Incense.

**ISLAM****A. PERSONAL RELIGIOUS ITEMS**

4. Prayer rug;
5. Dhicker beads (plastic);
6. Religious medallion and chain;
7. Prayer oil;

8. Kufi or Hijab;
9. **Holy Qur'an**;
10. **Hadith**;
11. Miswak (wood, the length and thickness of a pencil used to clean teeth and mouth); and,
12. Kurda shirt.

**Prayer Beads:**

Only plastic prayer beads are permitted in the institutions.

**Kurda Shirt:**

The kurda shirt may be worn during services in the Chapel area only.

Note: The **Hadith** is a multi-volume set containing more books than the Program Statement on Inmate Personal Property allows. Keep in mind that listing this item does not mean approval to go beyond the number of books allowable by policy. A one-volume summarized **Hadith** is available. If read in conjunction with the Chapel's set, for example, individual inmates can still have access to a complete set of **Hadith** without violating policy.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Prayer Rugs, either several large ones or enough small ones to accommodate all participants in Jumu'ah prayer; and,
2. **Holy Qur'an**.

**JUDAISM**

**A. PERSONAL RELIGIOUS ITEMS**

1. Prayer tallis;
2. Tallis Katan (tsitsit), worn under one's shirt;
3. Tefillin;
4. Prayer book;
5. Yarmulke;
6. Headcovering for Orthodox women; and
7. Religious medallion and chain (ordinarily a star of David).

Inmates in transit are permitted by Bureau policy (**P.S. 5800**) to have their essential daily prayer items (*tallis, tefillin, yarmulke, prayer book*) transported on the same conveyance (bus, van, aircraft). Inmate will have access to these items for daily use at all holdover points. It is the responsibility of the



inmate to return the prayer items the next day to R&D until the final destination has been reached.

**Personal Prayer Items:**

Upon request, please ensure that the following personal prayer items are transported with the inmates (**P.S. 5800**):

- a. Tallis or prayer shawl;
- b. Tefillin;
- c. Yarmulke; and,
- d. Prayer book.

**B. CONGREGATE RELIGIOUS ITEMS**

1. The following accouterments are needed for the Sabbath services on Friday evenings and Saturday mornings:

- a. Sabbath candles and candle holders;
- b. Cups;
- c. Grape juice;
- d. Challah bread or matza;
- e. Prayer books;
- f. Prayer shawls (enough for each participant--to be kept in the Chapel only); and,

2. Congregate religious items used in conjunction with the observance of the holy days are:

- a. Shofar;
- b. Megillah;
- c. Menorah;
- d. Holy day prayer books;
- e. Haggadah;
- f. Succah;
- g. Four Species:
  - lulav (palm branch);
  - etrog (citrus-like fruit);
  - myrtle; and,
  - willow.

3. Tefillin (each Chapel should have two sets of tefillin for congregate use and, if necessary, for temporary individual use).

**MOORISH SCIENCE TEMPLE OF AMERICA**

**A. PERSONAL RELIGIOUS ITEMS**

1. Fez (red color only);
2. **Holy Koran** of the MST of A;
3. Wallet size picture of Noble Drew Ali;

4. Circle Seven religious medallion and chain; and,
5. Two small lapel pins.

**Fezzes and Lapel pins:**

Fezzes and lapel pins may be worn during services in the Chapel area only.

**B. CONGREGATE RELIGIOUS ITEMS**

1. **Holy Koran** of the MST of A;
2. Questionnaire;
3. Humanity Book;
4. Moorish Literature;
5. Divine Constitution and By-Laws;
6. Moorish-American Newspaper;
7. A Moorish Flag and an American Flag;
8. A Charter or Warrant of Authority to be issued to every Temple or Branch Temple;
9. Branch Temple Information;
10. Oral Statements of Prophet Noble Drew Ali;
11. Picture of Prophet Noble Drew Ali;
12. Picture of the Great Meeting Is On; and,
13. Mufti Law Books.

**NATION OF ISLAM****A. PERSONAL RELIGIOUS ITEMS**

1. Star/Crescent medallion and chain;
2. Lapel pin;
3. Prayer rug;
4. Pill Box Cap, solid color;  
# to be worn in the Chapel only;
5. Kufi, solid color only  
# decorated kufis are not authorized; and,
6. **Holy Qu'ran.**

**Lapel pins and Pill Box Caps:**

Lapel pins and pill box caps may be worn during services in the Chapel area only.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Prayer rug;
2. Bow tie;
3. NOI flag; and
4. **Holy Qu'ran.**

**Bow ties:**

Appropriated funds may be used to purchase bow ties. Because these are not worn against the skin, the bow ties may be regarded as Chapel property purchased and secured in the Chapel. This assures accurate accountability for an item that, in other circumstances, could be used to change an inmate's appearance. Bow ties are to be worn in the Chapel during services only and are to be stored in the Chapel.

**Fruit Of Islam:**

No FOI apparel or accouterments are permitted in BOP facilities. The FOI is not an authorized group in the BOP. Because it is paramilitary in nature and an NOI internal security system, and the discipline requires drills and military gestures, the FOI is never appropriate for inmates. Only the religious dimension of the NOI is approved for meetings and teaching in BOP institutions.

**NATIVE AMERICAN****A. PERSONAL RELIGIOUS ITEMS**

1. Medicine bag (worn around neck);
2. Spiritual bundle containing:
  - Prayer pipe;
  - Feather;
  - Small amounts of sacred herbs (identified locally);
  - Small stones;
  - Sea shell;
3. Beaded necklace;
4. Religious medallion and chain;
5. Ribbon shirts;
6. Headbands; and,
7. Medicine wheel.

**Ribbon Shirt and Beaded Necklace:**

Ribbon shirts and the beaded necklace may be worn during Pow Wow's only

**Medicine Bag Inspection:**

1. A staff member may direct an inmate to open his/her medicine bag for visual inspection.
2. Ordinarily, the bag or its contents will not be handled by staff.
3. If questions arise, the chaplain should be contacted.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Sweat lodge, fire pit and altar in the Outside Worship Area;
2. Set of antlers;
3. Ceremonial pipe;
4. Ceremonial drum;
5. Water drum;
6. Flute;
7. Eagle bone whistle;
8. Herbs--typically sage, cedar, sweet grass, and corn pollen, or additional local variations;
9. Animal skull, usually buffalo or bear;
10. Tobacco and/or Kinnikinnick; and,
11. Ceremonial staff.

**Tobacco and Kinnikinnick:**

As institutions become smoke-free environments, tobacco used for tobacco ties or pipe ceremonies will need to be closely regulated by the Chaplaincy Services Department to ensure that its use is for religious reasons only.

**ODINISM/ÁSATRU****A. PERSONAL RELIGIOUS ITEMS**

1. Thor's Hammer medallion and chain;
2. Rune cards with instruction book;
3. Hlath, a solid colored headband containing one or more runes;
4. **Poetic Edda**; and,
5. **Prose Edda**.



**Runes and Personal Mead Horns:**

Rune stones and small personal mead horns are not authorized personal property.

**Hlath:**

The hlath may be worn during services in the Chapel area only.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Stalli (altar): Usually constructed of wood or stone. A properly adorned table will suffice.
2. Altar Cloth: Used to drape the Stalli, can also be used as a kindred banner.
3. Bowli: Sacrificial bowl used to contain mead for the offering and blessing. It should be made of a natural material such as wood or ceramic.
4. Oath Ring: An oath ring, up to 6 inches in diameter is brought to all kindred functions and placed on the altar. The ring is used for those who wish to make a sacred oath during the ceremonies.
5. Rune cards: Used in identifying powers available for growth, protection and healing, to name a few.
6. Ritual Mead Horn: Used to accept the sacrificial mead by worshipers. The mead may be poured into paper cups from the ritual horn if the participants do not wish to drink from the communal horn.
7. Mead: A mixture of water, honey and fruit juice used as a sacrificial offering.
8. Altar Candles: Various colors are used to honor the Gods and Goddesses, signifying the eternal light of Asgard (realm of the Gods and Goddesses).
9. Gandr: A wooden staff with the runic alphabet written or carved upon it. It represents the spear of Odin. Since it is a symbolic representation, it does not need to be very large, or shaped like a spear. A stick one half inch thick and two feet long is sufficient.
10. Thor's Hammer: The hammer may be about 12 inches by 10 inches and can be constructed out of wood or strong cardboard.
11. Statues of the Gods and Goddesses: The statues are placed on the altar.
12. Evergreen Twig: A fresh twig will be needed for each blot, to disperse the blessings of the blot on the participants.
13. Sun Wheel: The sun wheel is placed on the altar. This is the same shape as a Native American Medicine wheel.

The Sun wheel is inscribed with two intersecting lines emphasizing the four compass directions of the circle. A sun wheel inscribed with swastikas (a combination of several runes) is not part of Ásatrú practice.

**Oath Ring:**

An oath ring is not to be confused with jewelry, such as a personal ring or steel wrist bracelet. It is a congregate religious item, approximately six inches in diameter, used only during worship services and religious programs and stored in the Chapel.

**Sax (sword):**

In the community, a Sax (sword) is used for the swearing of holy oaths and is used during the Tyr blot. In a correctional setting, however, the use or display of swords is not authorized. The gandr and oath ring may be substituted in its place.

**PROTESTANT CHRISTIANITY****A. PERSONAL RELIGIOUS ITEMS**

1. Religious medallion and chain (usually a cross);
2. **Bible;**
3. Religious headwear may be considered essential for female members of such denominations as Quakers, Mennonites, and the Amish.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Bibles/prayer books;
2. Hymnal/song books;
3. Candles;
4. Communion/altar table;
5. Communion ware;
6. Font/baptistry;
7. Musical instruments for accompaniment;
8. Vestments;
9. Liturgical banners;
10. Prayer/anointing oil;
11. Wine and/or grape juice;
12. Altar bread; and,
13. Altar cross.

**Zimmer Amendment:**

The Zimmer Amendment, passed annually by Congress, may impact the purchase and use of electronic musical equipment. Please consult the Regional Chaplaincy Administrator for an up-to-date interpretation of the amendment.

**RASTAFARIANISM****A. PERSONAL RELIGIOUS ITEMS**

1. Crowns; and,
2. Religious medallion and chain (usually an ankh).

**Crowns:**

1. A crown may contain some or all of the following colors: red, yellow, green, or black.
2. A crowns may not have a bill or peak and must be free of symbols.

**Medallion with Outline of Africa:**

A medallion containing an outline of the continent of Africa is not an appropriate religious medallion for Rastafarians.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Flag of Ethiopia;
2. Incense;
3. Picture of H.I.M. Haile Selassie; and,
4. Larger Ankh.

**ROMAN CATHOLICISM****A. PERSONAL RELIGIOUS ITEMS**

1. Bible;
2. Prayer books;
3. Rosary, plastic (one is sufficient);
4. Crucifix;
5. Religious medallion and chain;
6. Holy cards and icons;
7. Scapular (brown and green);
8. Blessed palms; and,
9. A small container of holy water.

**Scapulars:**

The brown scapular, worn against the skin, is a symbolic undergarment worn over both shoulders and covering both the chest and the back. It should not be confused with a medallion. Upon request, inmates may be permitted to wear the scapular. The scapular has little or no monetary value.

**Rosaries:**

Only plastic rosaries are permitted in the institutions.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Three main pieces of furniture must be provided for Mass and other Catholic rituals.

# **Altar** represents Christ and his sacrificial meal. It often contains a sacred altar stone reserving its use for rituals.

# **Pulpit** represent God's word proclaimed to the people.

# **Chair** represents the authority of the presider who gathers the people together in unity of worship.

2. Worship Accouterments

- a. Wheat communion hosts or bread;
- b. Wine;
- c. Chalice;
- d. Ciborium;
- e. Roman Missal (Sacramentary);
- f. Lectionary;
- g. Candles;
- h. Cruets;
- i. Altar linens;
- j. Corporal;
- k. Processional crucifix;
- l. Tabernacle;
- m. Ashes and Palms for seasonal observances;
- n. Liturgical vestments (including albs, chasubles, stoles, and dalmatics);
- o. Musical instruments for accompaniment; and,
- p. Missalettes and hymnals.



3. Other common Catholic religious items, which should be available in all BOP Chapels, are:
- a. Holy water font;
  - b. Bells;
  - c. Religious paintings and/or statues;
  - d. Banners;
  - e. Stations of the cross
  - f. Monstrance;
  - g. Pix;
  - h. Aspergillus;
  - i. Thurible and incense;
  - j. Easter candle and stand;
  - k. Holy water bottle; and,
  - l. Holy oil stock.

Ritual books should be provided for the Catholic minister--for baptisms, communion services, marriages, anointing of the sick, and funerals.

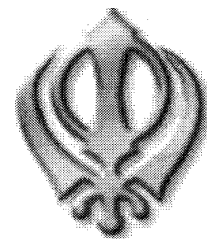
**Zimmer Amendment:**

The Zimmer Amendment, passed annually by Congress, may impact the purchase and use of electronic musical equipment. Please consult the Regional Chaplaincy Administrator for an up-to-date interpretation of the amendment.

**SIKH DHARMA**

**A. PERSONAL RELIGIOUS ITEMS**

1. Prayer Book, called *Gutka*;
2. **Siri Guru Granth Sahib**;
3. *Kesh*: Turban;
4. *Kangha*: Wooden comb (small);
5. *Katchera*: Specially made cotton underwear;
6. Religious medallion called the *Khanda* and chain; and,
7. Sikh teaching and study materials.



**Kesh:**

1. The turban is a 5' to 6' length of cloth (usually muslin).
2. No special provisions need to be made in the cleaning of the turbans.
3. Approval will be granted on a case-by-case basis.

**Kara and Kirpan:**

1. The *Kara* (steel bracelet) and the *Kirpan* (small sword or dagger) are not authorized to be worn in BOP institutions.

**The Khalsa:**

1. The *Khalsa* is a spiritual community of men and women devoted to purity of thought and action. Each *Khalsa* vows to wear the five K's: *Kesh*, *Kangha*, *Katchera*, *Kara*, and *Kirpan*.
2. In prison, the meaning and significance of the *Kara* and the *Kirpan* are met by the wearing of the *Khanda*, the Sikh insignia or medallion.

**B. CONGREGATE RELIGIOUS ITEMS**

According to Sikh Dharma International, these items would not be procured by the Chaplaincy Department. Pastoral leadership for a Gurdwara and utilization of religious accouterments would be accommodated on an as need basis through Sikh Dharma International.

**WICCA****A. PERSONAL RELIGIOUS ITEMS**

1. **Book of Shadows** (a spiritual journal);
2. Divination Tool (i.e. Tarot Cards);
3. Items to Honor the Elements of Nature;
  - Salt - Earth;
  - Feather/(Herb) - Air;
  - Wood Wand - Fire;
  - Water - Water;
  - Picture of Divine Unity - Center; and,
4. Religious medallion, usually a Pentacle, and chain.

**Wand:**

The Wood Wand need not be larger than a pencil.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Altar;
2. Altar Cloth;
3. Anointing Oil;
4. Bell;
5. **Book of Shadows**;
6. Candle;

7. Chalice;
8. Drum;
9. Feather;
10. Herbs (Sage, Cedar, Lavender);
11. Icon (Picture/Statue of the Sacred);
12. Incense;
13. Pentacle;
14. Pentagram;
15. Quartz crystal;
16. Rattle;
17. Tarot and/or Rune cards;
18. Salt; and,
19. Tabbed.

**Athame:**

An Athame, a ritual dagger, is used in community Wiccan observances and rituals. In a correctional setting, however, the use or display of daggers is never authorized.

## **RELIGIOUS DIETS**

### **INTRODUCTION**

Descriptions of religious dietary requirements of the various religions are excerpted from the chapters and compiled for ready reference.

These dietary requirements must be read in conjunction with the most recent version of Program Statement 5360, Religious Beliefs and Practices (cf. 28 CFR 548.20 and the implementing text) and the current Operations Memorandum, Holy Days Calling for Work Proscription and Public Fast Days for Inmates, Recognition of. Each individual inmate who requests to participate in the Alternative Diet Program will need to be personally interviewed by the chaplain. The religious dietary accommodations made for each inmate will be based on the results of the interview and sound professional and correctional judgement.

### **BUDDHISM**

Most Buddhists follow a vegetarian diet even though this is not a precept of the faith. The precept concerning not eating after noon (12pm) may be followed by some. The sixth precept is "to refrain from eating at the forbidden time (i.e. after noon)." Self-selection from the main line which includes the no-flesh option is recommended for Buddhist adherents.

### **EASTERN RITE CATHOLICISM**

All Eastern Rite Catholics over the age of fourteen must abstain from meat on Fridays during Lent, Holy Saturday, Christmas Vigils, and the Vigil of the Epiphany. In the United States, members are urged to abstain on Wednesdays during Lent, but this is not mandatory. Members are to fast and abstain on the Monday before Ash Wednesday and on Good Friday. Abstinence consists of no meat, eggs, or dairy products. These requirements can be met by self-selection from the main line, which includes the no-flesh option.

### **HINDUISM**

Because of the Hindu belief that all life contains an *atman*, strict vegetarianism is preferred but not generally required. Their religious dietary needs can, ordinarily, best be met by self-selection from the main line which includes the no-flesh option.

**ISLAM**

An Islamic food regimen is made up of Halal foods. In Arabic, Halal means lawful. Haram means unlawful. Everything that is not unlawful is considered Halal. Only a few food items are Haram. Zaheer Uddin states in his book, **A Handbook of Halaal & Haraam Products**, "The rule is that everything is Halaal unless explicitly forbidden." (P. 10)

b. Muslims are forbidden to consume the following foods which are Haram:

# Pork, pork by-products and pork derivatives, including bacon, ham, pork chops, spare ribs, and lard/shortening. Muslims are not allowed to touch anything made with pork contents. In work assignments gloves may be worn where pork is present.

# All types of blood, except the liver and spleen and insignificant amounts of blood that are impossible to drain even in proper slaughtering.

# The meat of any animal that has died naturally, has been killed by strangling, has been killed by a violent blow, has been killed by a headlong fall, has been gored to death, has been partially eaten by a wild animal (unless it can be slaughtered before it is dead), or been sacrificed as an offering to idols.

# Carnivorous animals and almost all reptiles and insects.

# Wine, ethyl alcohol and spirits.

c. The following products are definitely Halal:

# Milk from cows, sheep, camels and goats;

# Honey;

# Fish;

# Plants which are not intoxicants;

# Fresh or naturally frozen vegetables and fresh and dried fruits.

# Legumes and nuts like peanuts, cashew nuts, walnuts, etc.

# Grains such as wheat, rice, rye, barley, oat, etc.

### JUDAISM

Jewish diet is closely regulated by the Torah. Jewish inmates wishing to observe their religious dietary laws are eligible for the religiously certified food component of the Alternative Diet Program. A more thorough explanation of Jewish dietary laws is found in Appendix B of the chapter on Judaism.

### MOORISH SCIENCE TEMPLE OF AMERICA

Moorish-Americans are prohibited from eating any pork products. Their religious dietary needs can, ordinarily, best be met through self-selection from the main line, including the no-flesh option.

### NATION OF ISLAM

On December 1, 1998, Minister Louis Farrakhan, delineated the principle of gradualism and encouraged Nation of Islam members to no longer eat meat or fish. Pork and pork by-products are prohibited in any NOI diet.

The religious diet of NOI members can, ordinarily, best be met through self-selection from the mainline, which includes the no-flesh option.

For a description of the Principle of gradualism and a summary of **How to Eat to Live** by Elijah Muhammad, please read the Chapter on the Nation of Islam (pages 14 and 15).

### NATIVE AMERICAN

There are no special dietary requirements. Occasionally an individual may desire to fast for a specific purpose. If the spiritual fast continues for an extended period of time, the chaplain should be consulted. Since these are private fasts, no special meal accommodations need to be made.

### ODINISM/ASATRU

No special dietary standards exist. Pork, however, is considered sacred to the God Frey, and is generally eaten at the Yule Feast. Self-selection from the main line, including the no-flesh option, generally meets the dietary requirements of Ásatrú inmates.

### **PROTESTANT CHRISTIANITY**

While individuals may choose to exercise self-control in the area of personal food consumption, religious-oriented dietary mandates are not a part of the teachings of Protestantism. Self-selection from the main line, including the no-flesh option, generally meets the dietary requirements of Protestant Christian inmates.

### **RASTAFARI**

Some Rastas eat I-tal foods. Ordinarily, the dietary needs for Rastafarians can best be met by self-selection from the main line which includes the no-flesh option.

Meat may or may not be a part of the individual's diet. Fish, however, is a staple of I-tal foods as long as the fish is small, not more than 12 inches long. Scavengers of the earth or of the sea, such as pigs, crabs and lobsters respectively, are forbidden to be eaten. As a result, many Rastafarians are vegetarians.

### **ROMAN CATHOLIC CHRISTIANITY**

Lent: During Fridays of Lent Catholics are expected to abstain from meat. On Ash Wednesday and Good Friday, Catholics are asked to abstain from meat and also fast. Minimum fasting is to eat no more than one full meal on a fast day. Two smaller meatless meals, amounting to less than a full meal, are permitted to sustain physical strength. These norms apply to persons over fourteen years of age and apply only until age sixty. With the availability of the no-flesh option on mainline in every institution, Catholic inmates are able to meet the dietary needs through self-selection. No other arrangements need to be made.

Religious diets and Catholic inmates: Catholic inmates ordinarily do not need to be on the certified food religious diet. There is no requirement in the Catholic religion for a special religious diet. They may participate in the self-serve religious diet for personal religious reasons if they so desire. Catholic inmates should be counseled on the importance of self-discipline in their diet and the importance of freely choosing to eat in a healthy manner which is pleasing to God. People honor and glorify God and purify their bodies by the discipline of choosing to eat correctly. When an inmate requests to be placed on a religious diet, the chaplain may use that time to help guide the inmate about what constitutes a healthy diet.

### **SIKH DHARMA**

The religious diet of Sikh Dharma inmates can, ordinarily, best be met through self-selection from the main line, which includes the no-flesh option.

### **WICCA**

No universal dietary standard exists for Wicca. Self-selection from the main line, including the no-flesh option, generally meets the Wiccan dietary requirements.



**OUTLINE FOR RELIGIOUS FAITH GROUPS  
BUDDHISM (SECTION A)**

There are three major Buddhist traditions, the Theravada, Mahayana and Vajrayana traditions. Theravada Buddhism is mainly practiced in the Southeast Asian countries of Sri Lanka, Thailand and Myanmar. Mahayana Buddhism is primarily practiced in China, Korea and Japan. Vajrayana Buddhism is practiced in the Central Asian areas of Tibet, Mongolia and the Shingon school in Japan. The Dalai Lama is representative of this tradition. In addition, many independent Buddhist groups have formed following the teachings of a specific leader. This is especially true of Buddhism in the United States.

To do no evil,  
To cultivate the good,  
To purify one's mind.  
This is the teaching of the Buddhas.  
Dhammapada, 183

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

Although differences may be evidenced among the Buddhist traditions, most will observe the following: acts of devotion (e.g. bowing, making offerings of incense and food, and honoring sacred objects); upholding the precepts and the six *paramitas* through meditation; and, the study and chanting of sacred writings in developing wisdom, compassion and the attainment of buddhahood. These practices are usually conducted daily on an individual basis.

**B. REQUIRED WEEKLY OBSERVANCES**

Many Buddhist groups in America have adopted the practice of meeting weekly. The above-described practices are done together and have become group observances. Some Buddhist traditions may meet on the full moon day of each month.

**C. REQUIRED OCCASIONAL OBSERVANCES**

Each tradition will honor a significant date in the life of their particular founder and may also include significant dates in the lives of other notable persons.

In Japan, Obon is observed. Obon is held during the summer and consists of a festival with folk dancing and services honoring one's ancestors. Other Buddhist traditions, especially from countries influenced by Confucianism, conduct memorial services for deceased family members.

Pilgrimages to holy sites sacred sites, such as sites where the Buddha became enlightened, and *stupas*, monuments housing ashes or relics of the Buddha or popular disciples are also important in many traditions.

#### D. RELIGIOUS HOLY DAYS

1. February 15, *Parinirvana* Day

# This date commemorates the death of Shakyamuni Buddha.

2. April 8, Buddha Day

# This date celebrates the birth of the Buddha.

3. December 8, Bodhi Day

# This is a celebration of the enlightenment of the Buddha when he set out on quest of the Middle Way.

**Buddhist inmates may select either the three above-listed dates or Vesak Day, but not all four.**

4. Vesak Day, the full moon day in May.

# This day is a celebration of the birth, the day of enlightenment, and commemorates the death of Shakyamuni Buddha.

**Note:** Generally the Mahayana and Vajrayana Buddhists observe the three holy days of significant events of the Buddha separately and the Theravada Buddhist observe all three events on Vesak Day. Participating Buddhist inmates may request either Vesak day or the three dates as dates of work proscriptio. The above-listed dates may vary slightly depending on the inmate's country of origin. If a specific question arises concerning the actual dates of observance, institution chaplains are encouraged to contact their respective Regional Chaplaincy Administrator.

In some Asian countries where Buddhism is the predominant religion, the celebration on January 1 has taken on great religious significance. It has been the experience in the Bureau that inmates of those countries may ask for program time in the Chapel. This day is not a day of work proscriptio.

**2. RELIGIOUS ITEMS****A. Personal Religious Items**

1. Religious Medallion and chain;
2. \*Prayer beads, called *mali* consisting of 108 beads; and,
3. \*Small picture of the Buddha.

**Prayer Beads:**

Only plastic prayer beads are permitted in the institutions.

**B. Congregate Religious Items**

1. \*Altar;
2. \*Image of the Buddha;
3. \*Bell and *dorje*;
4. Incense and burner;
5. \*Zafu (small cushion);
6. \*Zabuton (meditation mat);
7. \*Singing bowls;
8. Candles;
9. Candle holders;
10. Cup;
11. \*Tingshas (clappers);
12. \*Silver bowls;
13. \*Prayer wheel; and,
14. Flowers, usually made of silk as a substitute for fresh flowers.

Note: Pictures of the congregate items marked with an asterisk (\*) and a description of their uses are provided in Attachment B.

**3. REQUIREMENTS FOR MEMBERSHIP****A. Requirements (Include Rites of Conversion)**

There are different requirements for membership, depending on which Buddhist tradition a person desires to join. All traditions require a person to declare taking refuge in the three treasures (the Buddha, Dhamma, and Sangha) and upholding the precepts held by the monks, nuns, or laity. Some Buddhist traditions no longer have monks or nuns, but are composed solely of laity.

The formula found in *Going to the Threefold Refuge* must be recited three times. The utterance need not be public, but could be a self-administered declaration as long as the individual has a clear understanding of what the Dhamma of the Buddha is. The formula is:

I take refuge in the Buddha;  
I take refuge in the Dhamma;  
I take refuge in the Sangha.

I take refuge in the Buddha, the incomparably honored one;  
I take refuge in the Dhamma, honorable for its purity;  
I take refuge in the Sangha, honorable for its harmonious life.

I have finished taking refuge in the Buddha;  
I have finished taking refuge in the Dhamma;  
I have finished taking refuge in the Sangha.

## **B. Total Membership**

It is estimated that there are approximately 500 million Buddhists in the world today. There are four to six million Buddhists in the United States. American Buddhism is a very diversified religious movement, since different immigrant groups practice their traditional form of Buddhism. In addition, many Americans learn about and strive to practice Buddhism following the teachings of different leaders.

### **4. MEDICAL PROHIBITIONS**

There are no medical prohibitions for most Buddhist traditions. Some traditions may have medical issues addressed in their precepts, such as the taking of drugs. These concerns will be reviewed on an individual basis.

### **5. DIETARY STANDARDS**

Most Buddhists follow a vegetarian diet even though this is not a precept of the faith. Also, the precept concerning not eating after noon (12pm) may be followed by some. The sixth precept is "to refrain from eating at the forbidden time (i.e. after noon)." Self-selection from the main line which includes the no-flesh option is recommended for Buddhist adherents.

### **6. BURIAL RITUALS**

There are no restrictions on autopsies. Most Buddhist traditions place high importance on their funeral rituals although they can vary greatly. A Buddhist funeral generally includes the following: a procession, ritual prayers, a water-pouring ritual, cremation, final prayers and a communal meal. In cultures where wood is too expensive, burial in the ground is an acceptable alternative.

On the sixth night after death, a dhamma-preaching service is held in the home. On the morning of the seventh day, a *dana*, which means "giving," often of food to the monks accompanied by prayers, is held at the house. After three months, other memorial *dana* rituals are held at the home. The monks may be invited to chant all night long. This ritual is repeated after one year as well as on the anniversary date in future years.

## 7. SACRED WRITINGS

The modern Buddhist Canons are primarily derived from two ancient sources, the Buddhist Canon written in Pali and the Buddhist Canon written in Sanskrit. The Buddha's writings were translated into many different languages, but three are more thorough and complete than others. These are the writings written in the Pali, Chinese, and Tibetan languages and are the bases for the Buddhist Canons.

1. The Pali Canon or *Tripitaka* is a collection of Pali language texts which form the doctrinal basis of Theravada Buddhism. The three divisions of the *Tripitaka* are:
  - # *Vinaya Pitaka*: A collection of texts describing the rules of conduct primarily for the community of ordained monks and nuns.
  - # *Sutta Pitaka*: A collection of discourses, attributed to the Buddha and several of his closest disciples, which form the basis of Theravada Buddhism.
  - # *Abidhamma Pitaka*: A collection of texts in which the underlying principles found in the *Sutta Pitaka* are systematized. This collection is an analytical and methodological elaboration of the *Vinaya Pitaka* and *Sutta Pitaka*.
  - # Perhaps the best known work in the Pali Canon is the **Dhammapada**, an anthology of maxims arranged in 423 stanzas.
- b. The Tibetan Canon. This collection describes the teachings and understanding of the Vajrayana tradition of Buddhism. This is the longest of the three Canons. The Tibetan Canon consists of two major divisions:
  - # *Kanjur*: This collection of 98 volumes is said to consist of the words or sayings of the Buddha and has six subdivisions.

- # *Tanjur*: This collection of 224 volumes (3626 texts) is a supplement to the *Kanjur*. Among the works is a collection of stories and commentaries on the tantra section of the *Kanjur*.
3. The Chinese Canon. The now standard modern edition is known as the *Taisho Shinsu Daizokyo*, containing 55 volumes with 2184 texts, along with a supplement of 45 additional volumes. One of these volumes could contain the entire Pali Canon in terms of length.
- # These volumes contain records of the Buddha's teachings as accepted by the Mahayana tradition.
4. There is some overlap of content in the three Canons. The length of each Canon allows for differences among the Buddhist traditions.

## **8. ORGANIZATIONAL STRUCTURE**

Since the Buddhist traditions in America are independent, there is no central organization or administration. Each tradition will have its own organizational structure.

### **A. LOCATION OF HEADQUARTERS**

Each chaplain is encouraged to develop local contacts.

### **B. CONTACT OFFICE/PERSON**

No one religious leader exists who will speak for all of Buddhism. Contact with local Buddhist leaders is encouraged. The Internet is a good source for information on Buddhism and location of different Buddhist temples and spiritual leaders.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
BUDDHISM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. HISTORY**

1. Life of Shakyamuni Buddha: No biography was written of Shakyamuni Buddha, the tradition's historical founder, until four hundred years after his death. Some biographies are rather straightforward while others interweave religious myths and literary invention. The stories about the Buddha are not so important for their historical accuracy, but rather as an ideal model for later generations. The stories that exist do at times differ, but the following account highlights generally accepted important moments of his life.

A prince named Siddhartha was born to Suddhodana Gautama, the King of the Shakya clan, and Queen Maya in Lumbini Garden at the southern foothills of the Himalayan mountains around 560 B.C.E. His mother died a few days after his birth, and so her sister, Siddhartha's aunt, his father's second wife, raised him. Due to his father's position, Siddhartha enjoyed a life of wealth and luxury and was protected from the sufferings of life. He married a beautiful princess, Yasodhara, and soon had a son, Rahula. However, he became more and more concerned with religious considerations. On successive trips outside the palace, he saw a very old man, a very ill man, a corpse, and a religious mendicant and he began to reflect on the suffering all people faced. As a result Gautama decided to abandon his life in the palace and become a mendicant. This became known as the Great Renunciation and occurred when he was 29 years old.

The prince followed some of the spiritual teachers of the time, but after mastering their disciplines and relentlessly practicing asceticism, he found himself no closer to overcoming the suffering he had witnessed. After six years of such practice, with his body and mind weak from severe self-mortification, he gave up on these paths to seek his own. He was 35 years old when he reportedly sat under a bodhi tree in meditation for a period of seven weeks and realized enlightenment, true insight into reality and overcame suffering. For the next 45 years until his death at age 80, he traveled around India teaching all classes of people what he had experienced and gained many disciples. He became known as a Buddha, an Enlightened One, and was revered as Shakyamuni, the Sage of the Shakya clan.

2. The Spread of Buddhism: After Shakyamuni Buddha's death, the history of Buddhism can roughly be divided into four major periods, the first three lasted about five hundred years each and marked major developments in the religion.
  - a. Early Buddhist Developments (500 B.C.E. - 0 C.E.)

During Shakyamuni Buddha's life, he formed a Sangha, a Community of followers, which consisted of four groups: monks, nuns, laymen and laywomen. To join the Sangha, a person had to proclaim that he or she would take refuge in the Three Treasures: the Buddha, the Dhamma (both the Buddha's teachings and the truth they conveyed) and the Sangha. The practice centered on what became known as the Three Trainings.

The first of the trainings was learning the precepts or rules governing the Sangha. The different groups that made up the Sangha had different sets of precepts. Of special importance for the monks and nuns were those sets known as the Ten Precepts, although the full list contained well over two hundred precepts and was slightly different for each group. The Ten Precepts involved abstention from: 1) taking life, 2) taking what is not given, 3) sexual misconduct, 4) lying, 5) drinking liquor, 6) eating after noon, 7) watching dancing, singing, and shows, 8) adorning oneself with garlands, perfume, and ointments, 9) using a high bed, and 10) receiving gold and silver. Of these ten, the first five were emphasized as having special significance for the laity. The laity were also asked to financially support the monks and nuns. Overall, the precepts were not viewed as commandments set forth from the Buddha but rather as rules directed to help the Sangha reach enlightenment, with detailed procedures on how to deal with those who were accused of breaking the precepts. The Buddha said that the Sangha had the power to change "minor" rules, although he did not explicitly list which were the minor ones.

The second of the trainings was meditation. During this period, meditation became the practice of mental development. There were two basic types. One, which was also widely practiced throughout India before the Buddha, involved focusing on one point to enter higher mental states. The second, which was called *Vipassana* or insight meditation, was more unique to the Buddha. This type developed insight into the basic nature of life and led to the liberation of the mind into *nirvana*. Due to the time needed to develop this practice, laity were not expected to become skilled in meditation.



The third of the trainings was wisdom. This was a product of the first two trainings. It represented the highest stage of spiritual cultivation and progress. The laity, due to the lack of skill in meditation, were not expected to reach the same depth of wisdom as the monks or nuns, but could work towards a good rebirth through which an individual could eventually reach enlightenment.

The Buddha also directed many of his followers to spread the Dhamma to benefit others. They went forth and spread Buddhism throughout India and the surrounding parts of Asia. However, during the three-month rainy season they gathered at retreats, which later became the origin for Buddhist monasteries.

Another important practice that developed was devotion towards sacred sites, such as sites where the Buddha became enlightened, and *stupas*, monuments housing ashes or relics of the Buddha or popular disciples. In addition, objects of worship were developed. Initially, statues of the Buddha were not used as they are found generally only after 100 C.E. Instead, more abstract representations appeared. For example, one common object was a pair of footprints, representing the Buddha's time on earth and the path he set forth. A lotus symbolized Buddhism as the Buddha urged his followers to be like the lotus which rises from the mud and murky water to bloom beautifully. Still others included a wheel with eight spokes, representing the Wheel of Life and the Eightfold Path.

During this first period of Buddhism, divisions appeared based on different interpretations of the teachings and precepts that had been compiled upon the Buddha's death. One of these early Buddhist traditions, Theravada or the Way of the Elders, is still in existence today. This Buddhist tradition is practiced primarily in the Southeast Asian countries of Sri Lanka, Thailand, and Myanmar.

b. The Development of Mahayana Buddhism (0 C.E. - 500 C.E.)

Around 100 B.C.E., a re-formulation of the teachings occurred as Buddhism encountered new cultures, ideas and changing social forces in India. Within the Buddhist community, the laity began to exert more influence in the Sangha. These re-formulations also included new literature attributed to Shakyamuni Buddha. In doing so, the historical person Shakyamuni was minimized and replaced by a description of a cosmic Buddha who became the embodiment of the Truth.

Approximately 200 years after these new texts appeared, this trend became systematized and began a new movement within Buddhism. It was called Mahayana, the Greater Vehicle, as its teaching became the means by which all people could reach enlightenment. The older form of Buddhism, called Hinayana, or the Lesser Vehicle, of which Theravada Buddhism survived, could only be followed by a comparatively small number of adherents.

The re-formulations developed during this period can be summarized under three headings.

1) A shift from psychological to metaphysical.

As Buddhism came into contact with other cultures and ideas, it began to look beyond its emphasis on the development of mind and nature to the understanding of universal truths not limited by culture. The central idea of Mahayana, based on the teachings of impermanence and interdependence, is often called, "Emptiness" or "Oneness" or "Suchness." "Emptiness" means that all things are without permanence since everything changes as it influences and is influenced by everything else. There are therefore no truly separate objects but only an ever-changing Oneness. When the mind catalogs objects into separate groups, these objects are not reality and do not reflect what they ultimately are. Thus, the usual way of thinking of the world has no validity. One must transcend this and truly experience the world, its "Suchness," without this limited and ultimately false labeling. To truly understand emptiness, wisdom became emphasized. Given the world's interdependent nature, one is compelled to act with Compassion to end all human suffering.

2) A shift in the goal of Buddhism.

In the early stages of Buddhism the goal was to become an *Arhat*, a 'worthy one' or saint, someone who had realized the ideal of spiritual perfection and had attained *nirvana*. However, in this re-formulation process coupled with the laity gaining greater influence, a new goal of gaining Wisdom and practicing Compassion was developed. The original goal of becoming an *Arhat* oneself was seen as being ultimately self-centered. The new goal was developed to achieve the status of a *Bodhisattva*, a person who worked to perfect his or her own wisdom, achieved enlightenment, but then forgoes *nirvana* to help those who are suffering.

With this new goal, a new set of practices was laid out. These practices were called the Six *Paramitas* or Perfections, methods that the *Bodhisattva* worked to bring to

perfection. They are: selfless giving, morality, patience, vigor, meditation, and wisdom.

To bring individuals to enlightenment, given that their levels of understanding may be very limited, the *Bodhisattva* employed "skillful means," methods suitable to a person's level of development. For example, people were compared to different plants in a garden with different needs and speeds of growth. More deeply understood, all teachings, descriptions and concepts were in the end only skillful means as Ultimate Reality was beyond such forms.

3) A lessening of the centrality of the historical Shakyamuni Buddha.

The Mahayana texts began to describe cosmic Buddhas and *Bodhisattvas* as ways of depicting Ultimate Reality and the ideals of the Mahayana Path. Many such Buddhas and *Bodhisattvas* were named in the Mahayana texts who became part of the devotional practices that developed. Some popular *Bodhisattvas* were: Maitreya, the *Bodhisattva* who would become the next Buddha on Earth like Shakyamuni; Avalokiteshvara, the *Bodhisattva* of compassion who was known in China as Kuan-yin, Japan as Kannon, Korea as Kwanum, and Vietnam as Quan-an; and Mahasthamaprapta, the *bodhisattva* of wisdom. Some popular Buddhas were Akshobhya, "Imperturbable"; Amida, "Infinite Light and Life"; and, Vairochana, "Shining Out", known in Japan as Dainichi, "Great Sun".

Forms of devotion began to spread within the laity and the next historical period of Buddhism witnessed the development of distinct schools and large lay following. These were called Pure Land schools as it was believed that each Buddha presided over a land free from any defilements. In particular, Amida Buddha became a popular object of devotion. Maitreya *Bodhisattva* also received a sizable following as well as Avalokiteshvara *Bodhisattva*. These Buddhas and *Bodhisattvas* became very popular to invoke in fulfilling any type of need.

The relationship between these Buddhas and Shakyamuni Buddha was described in the concept of the three bodies of the Buddha. The first body was *Dharmakaya* or Dharma-body. This was reality in its absolute aspect, true Emptiness that was beyond any conceptual formulation. The next body was *Sambhogakaya*, Enjoyment-body or Glorious-body. This category included the cosmic Buddhas and *Bodhisattvas*, which allowed people to get some insight into *Dharmakaya*. The third body was *Nirmanakaya* or Manifested-body. These were

people or beings who appeared on Earth to express *Dharmakaya*. Shakyamuni Buddha was included in this category.

During this second period of development, Mahayana Buddhism spread into Central Asia and China. Its attraction was partly due to its freer interpretation of the teachings and practices than was found previously. Today, it is mainly in the countries of China, Korea, and Japan that Mahayana Buddhism is practiced. Both Mahayana Buddhism and Theravada Buddhism are practiced in Vietnam, although the former is predominant.

c. Tantra and Ch'an (500 C.E.-1000 C.E.)

Around 500 C.E., a new movement began to form in Buddhism. It became known as Tantric or Esoteric Buddhism or Vajrayana, the Diamond (i.e. Unbreakable, Adamantine) Vehicle. It began in India and was influenced by new ideas within and outside of India. This movement began to develop new magical practices and teachings, including *mantras* (sacred words), *mudras* (sacred postures), *mandalas* (sacred art), and new deities. Generally, these practices were kept hidden until the master deemed the student ready to manage them, unlike previous teachings which were accessible to any interested follower. However, the purpose of performing these practices remained the same as Mahayana's Six Perfections of realizing ultimate wisdom and compassion.

With this new development, as during the Mahayana movement, many new writings appeared. These writings were not attributed to Shakyamuni but to a mythical Buddha. With this new development, a new ideal also came into being. The goal was now to become a Siddha, a person who attained Buddhahood in this body here and now through these magical practices and who was so cosmically tuned to reality that no restraints existed. As a result such a person could manipulate cosmic forces at will. These new practices and philosophies took many years to become systematized.

Although these teachings and practices were very popular and spread to all areas where Buddhism existed, it is mainly practiced today in Central Asia, in Tibet and Mongolia, along with the Shingon school in Japan. The Dalai Lama is a practitioner of this type of Buddhism.

Another major development of this period developed in China and was known as Ch'an, which literally means, "Meditation," and was later established in Japan where it became known as Zen. Historically, the tradition was formulated by Hui-neng

around 700 C.E., although the tradition traced itself back through a master and disciple lineage directly to Shakyamuni Buddha. It began as a tradition specializing in meditation but developed into a philosophy uncompromisingly focused on practical realization. It did not discard all forms, for it kept the monastic system and scriptural study, but clearly designated them secondary to meditation and a direct spiritual realization, described as "sudden enlightenment" that went beyond words. Many of this tradition's revered practitioners were noted for their deliberate breaking of traditional Buddhist etiquette. It also brought a do-or-die intensity to meditation practice along with a "formless" meditation described as "wall gazing" or in Japan as "just sitting" in which one attempted to directly encounter, without words or concepts, one's "fundamental mind."

There are many similarities between the two developments of this period. Like Tantra, and unlike Theravada and Mahayana that saw becoming a Buddha as a goal that took many rebirths to fulfill, Ch'an saw Buddhahood as being achievable in this very life. Ch'an also emphasized the master-disciple relationship since only a person who had achieved enlightenment could lead another down a valid path and verify that person's realization. In fact, Ch'an was seen as a direct transmission from the master's mind to the mind of the student.

Many new writings were composed. Hui-neng's treatise, **The Diamond-Cutter Discourse**, was seen as being on the same level as Shakyamuni Buddha's words. This tradition collected many of its masters' words to aid in the focus of meditative practice. Famous among these meditative practices were seemingly nonsensical or paradoxical statements that helped a practitioner experience that which was beyond words. In Chinese this became known as *kung-an* or in Japanese *koan*. One of the most famous of these was developed by a Japanese Zen master named Hakuin who asked, "What is the sound of one hand clapping?"

This development that originated in China spread to large areas in Asia. Today it is found in Japan as Zen, in Korea as Son, and as one component of Chinese and Vietnamese Mahayana Buddhist practice.

d. The Fourth Period (1000 C.E. - present)

The last period was notable for the historical developments in different areas of the world rather than for new doctrinal developments.

In India, Buddhism declined and started to disappear from many areas around 1200 C.E. and had completely disappeared around 1500. This was due to many factors, such as the Muslim invasions, the decline of support for the Buddhist monasteries by society, and a lack of renewal that led to its incorporation in Hinduism. However, after India gained its independence from England, Bhirnrao Ramji Ambedkar led a mass conversion of many Untouchables to Buddhism, those outcasts who did not belong to any of the four classes of India's caste system. This conversion was as much for political purposes and equal rights for this class as for religious reasons. The number of people involved with this conversion was estimated at 600,000.

In other parts of Southeast Asia, both Mahayana and Tantric Buddhism spread but was later replaced by Theravada Buddhism and is still the form of Buddhism practiced there today.

In China, although encountering periods of persecution, Buddhism seeped deep into Chinese culture. During the last fifty years a great exodus of Buddhist clergy in China and Tibet occurred as a result of the policies of the Communist regime. Some monasteries still operate in both of these areas today.

Buddhism was introduced to Japan in the late sixth century from Korea and China. Early in this fourth period, many of today's popular forms of Buddhism developed in Japan. These were characterized by focusing on one particular practice in order to attain enlightenment in a more direct manner, just as the Tantric and Ch'an developments occurred in the third period. Many types of Japanese Pure Land Schools developed during this period, the most popular today being *Jodo Shinshu*, "True Pure Land Sect," also known as Shin Buddhism in the West.

One of the main points of disagreement between the Pure Land Schools in Japan was whether true devotion to Amida Buddha occurred through one's practice, or one's faith. Shinran, the founder of Shin Buddhism, held that he lived in a time so far removed from Shakyamuni Buddha's life that he was not able to adequately perform any devotional practice or have a sincere faith in Shakyamuni Buddha. Instead he taught that the ability to exercise faith was based on the work of Amida Buddha, someone who lived much closer to Shinran's time. He also taught that the devotional practice of repeating Amida's Sacred Name, *Namo Amida Butsu*, was a response mainly of gratitude to Amida's saving grace which expressed the Infinite Wisdom and Compassion of Ultimate Reality.

During this period in Japan, different forms of Zen Buddhism appeared. In particular, one school known as *Soto* Zen was founded by Dogen. He taught *zazen* or "sitting meditation" and was widely admired by many outside of Zen circles for his writings and practice. The other main type of Zen was known as *Rinzai* Zen. This type placed more emphasis on *koan* and characterized enlightenment as a sudden experience that an individual may have more than once, while *Soto* Zen described it as a gradual attainment.

A monk named Nichiren founded another Buddhist tradition that appeared in Japan during this period. Important to his teaching was his emphasis on one particular Mahayana scripture, the **Lotus Sutra**. The practice he upheld involved chanting the phrase, "*Namu myo-ho-ren-ge-kyo*" (Salutation to the Lotus Sutra), which he held to be sufficient to achieve salvation. Three large groups in the United States today that acknowledge Nichiren as their founder are the Nichiren Buddhist Church of America, the Nichiren Shoshu, and the Soka Gakkai International-USA.

In the United States, different immigrant groups continue to practice their countries' of origin forms of Buddhism. As Americans have become interested in Buddhism, many additional groups have begun. Three types of Buddhism in particular are finding popularity: Zen, Tibetan, and the *Vipassana* meditation of the Theravada tradition. The Nichiren Shoshu and Soka Gakkai International-USA groups have been very successful in gaining members that are not ethnically Japanese. Almost all forms, however, have undergone changes as they adapt to American culture. Many people in the United States consider themselves Buddhists but do not have any long-term present or past affiliation with any Buddhist group, having gained their philosophy and practice from books or other media.

There are many different Buddhist traditions existing today and given the developments in the religion, it is very difficult to make a statement that would hold true for all traditions. For example, although it is probably true that all Buddhist traditions would agree that the ultimate goal for its followers is to become Buddhas, how this is accomplished, what scriptures are essential, what practices are important, and even what it means to become a Buddha may differ radically among them.

## B. THEOLOGY

"Buddhism has the characteristics of what would be expected in a cosmic religion for the future; it transcends a personal God, avoids dogmas and theology; it covers both the natural and the spiritual, and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity."

Albert Einstein

1. Buddhism and Common Beliefs of the Times in India: In India at the time of Shakyamuni Buddha, the belief that there were six realms of existence into which a person could be reborn after death was already present. These six realms were: a) the realm of gods or heavenly beings; b) demi-gods, beings of a slightly lower order than gods; c) human beings; d) animals, which also exist in the human realm; e) hungry ghosts, which also in the human realm but are undetectable and tormented by an insatiable hunger; and, f) hell, the realm of extreme torture and pain. An individual's rebirth was determined by his or her actions. If the person's actions ultimately were deemed good, then rebirth would take place in the first three realms. The second three were for those whose actions ultimately were considered to be bad. However, all six realms were not permanent states of being. When the merit or improbity of people's actions were depleted, they would be reborn into the realm determined by their actions in the previous realm. This cycle of birth and death was known as *samsara*.

In Buddhist cosmology the assumption is that numerous gods preside in numerous heavenly realms over human beings. Shakyamuni Buddha, however, considered being born as a human being to be ultimately superior to being a god, because only human beings possessed all of the conditions necessary to enter *nirvana* and achieve Buddhahood.

Shakyamuni Buddha in examining this cycle of birth and death taught that *nirvana* transcended and ended *samsara*. Thus, when one became enlightened, that person would no longer be subject to *samsara*. The Buddha said the human realm was the best for attainment of *nirvana* since in the other five realms an individual would be caught up in the conditions of the realm and could not be introspective. If a person could not be introspective, no change would take place and thus the cycle of *samsara* could not be broken.

Today, different Buddhist traditions have degrees of how literal this Wheel of Life is understood. Some see the six realms as metaphors of how in life individuals experience times of heavenly pleasure (like the heavenly beings), great strength and ambition



(demi-gods), introspection (humans), instinctual reaction (animals), great desire (hungry ghosts), and extreme pain (hell). For them attaining *nirvana* meant the escape of a roller coaster existence for one of lasting serenity.

Indian society was separated into four distinct classes or castes determined by birth. A person born into one class remained so located throughout his or her life. However, the Buddha preached that an individual's actions, not birth, determined the status and so judged those who joined his order, regardless into which class they were born. He taught that all people have a Buddha-nature or the potential to become a Buddha themselves.

## 2. The Four Noble Truths:

Now this, monks, is the noble truth of pain:  
birth is painful; old age is painful;  
sickness is painful; death is painful;  
sorrow, lamentation, dejection, and despair are painful.  
Contact with unpleasant things is painful;  
not getting what one wishes is painful.  
In short, the five groups of grasping are painful.

Now this, monks, is the noble truth of the cause of pain:  
the craving, which leads to rebirth,  
combined with pleasure and lust,  
finding pleasure here and there,  
namely the craving for passion,  
the craving for existence,  
and the craving for non-existence.

Now this, monks, is the noble truth  
of the cessation of pain:  
the cessation without a remainder of craving  
the abandonment, forsaking, release, and non-attachment.

Now this, monks, is the noble truth  
of the way that leads to the cessation of pain:  
this is the noble eightfold way, namely,  
correct understanding, correct intention,  
correct speech, correct action, correct livelihood,  
correct attention, correct concentration,  
and correct meditation.

**Samyutta Nikaya, 5:420**

Many accounts of Shakyamuni Buddha's life state that in his first sermon he taught what became known as the Four Noble Truths. The first of these noble truths is that life is *dukkha*. *Dukkha* was often translated as "suffering," but also would include feelings of frustration, anxiety, and irritation. It can be summed up as

the experience of life which does not go the way people want life to go ranging from tragedy to minor inconveniences. The second noble truth states that the cause of *dukkha* is self-centered, blind desire. Since people desire to have life go their way and life doesn't revolve around their wishes, they experience *dukkha*. The third noble truth states that since self-centered, blind desire is the cause of *dukkha*, a person must eliminate this desire to be free from *dukkha*. The fourth noble truth provides the means to accomplish this. This last truth is called the Noble Eightfold Path for it contains eight components: Right Understanding, Right Thought, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, and Right Meditation. To fully understand these Four Noble Truths and walk the Noble Eightfold Path is to extinguish *dukkha*, attain *nirvana*, and become enlightened.

The Buddha also called this process of overcoming *dukkha* as following the Middle Path. In the Buddha's life he, as a prince, experienced extreme self-indulgence and as an ascetic, tried extreme self-mortification. Both, he found, were unspiritual and useless and thus he promoted a way between these two extremes.



3. The Noble Eight-fold Path: The fourth Noble Truth is called the Noble Eight-fold Path. Of the eight components of the path, the first two are generally grouped under wisdom, the next three under morality and the last three under mental development. The dharma wheel is a symbol of the eight-fold path. The eight components of this path, as presented in the traditional order, can be described as follows:

1. Right View (Understanding). This component can be viewed as the correct way of interpreting and viewing the world. This also includes the abandonment of all dogmatically held wrong views.
2. Right Intention (Thought). The Buddha argued that all human thought and action comes from basic intentions, dispositions or roots which are capable of deliberate cultivation, training and control. The roots of wrong action are greed, aversion and delusion. Right Intention is to be free from these roots.
3. Right Speech. Since speech is the means of communication, the Buddha emphasizes the cultivation of right modes of speech. This is the first principle of ethical conduct in the eightfold path. The Buddha explained right speech as follows: 1) to abstain from false speech, especially not to tell deliberate lies; 2) to abstain from slanderous speech

- and not to use words maliciously against others; 3) to abstain from harsh words that offend or hurt others; and 4) to abstain from idle chatter that lacks purpose or depth.
4. Right Action. This ethical principle involves the body as a natural means of expression, since it refers to deeds that involve bodily actions. This principle is also explained in terms of abstinence: 1) to abstain from harming sentient beings; 2) to abstain from taking what is not given; and, 3) to abstain from sexual misconduct.
  5. Right Livelihood. This means that a person should earn a living in a righteous way and that wealth should be gained legally and peacefully. Four specific activities are identified as harming people and should be avoided: 1) dealing in weapons; 2) dealing in living beings; 3) working in meat production and butchery; and, 4) selling intoxicants and poisons.
  6. Right Effort. This step is viewed as a prerequisite for the other principles of mental development. Without effort, which itself is an act of will, nothing can be achieved. Mental energy is the force behind right effort and this can be used either for unwholesome or wholesome activities.
  7. Right Mindfulness. This step involves precision and clarity. It is the mental ability to see things as they are, with a clear conscience. Usually the cognitive process begins with an impression induced by perception. This impression is then conceptualized almost immediately and interpreted in the light of other thoughts and experiences. The potential of providing the wrong conception is inherent in the whole process. Right mindfulness enables people to be aware of this process of conceptualization in a manner that permits active observance and control.
  8. Right Concentration. This refers to the development of a mental force that occurs in natural consciousness. Right concentration means that people are completely absorbed in "Now-ness," in things as they are.
4. Concept of Deity: Buddhism does not have a God-concept which involves a deity or supreme being who created the universe and who has developed a relationship with human beings. Nor did Buddhism incorporate the notion that God is some abstract principle or ground of being as was true in Hinduism, for example. In the Hindu **Upanishads**, God is equated with *Brahman*, the ultimate reality and ground and source of everything that is. Given the Buddhist cosmology, the gods are viewed as mortal, having extremely long life spans and are only minor players in the lives of the Buddhists.

The path followed in Buddhism depends on one's own efforts and not upon the saving grace from a god or goddess. A spiritual master is viewed as the path maker who goes on ahead, but the disciples must walk the path themselves. The **Dhammapada** states, "Striving should be done by yourselves; the *Tathagatas* are only teachers. The meditative ones who enter the way are delivered from the bonds of *Mara* [death]." (Maxim 276)

5. The Three Marks of Existence: Much of the philosophy that Buddhism developed is based on the following three attributes: impermanence, no-soul, and suffering. The first of the three marks is impermanence. Nothing has a permanent, ever-lasting form or essence since all things are constantly changing. This change, however, is not random but determined by the circumstances that preceded it. This characteristic of change is labeled co-dependent origination since things in the present are viewed as a product of the actions and situations of all things before. The second mark follows from the first for if all things are constantly changing and affecting each other, then all things, including human beings, have no permanent or individual nature or ego. Things do not exist separately from each other but are interdependent in their appearance and disappearance. The third mark, which follows from the first two, states that there is *dukkha* and *nirvana*. To live believing that things and people do not change and are independent from one another is to live with self-centered, blind desire and thus with *dukkha*. To live with a true understanding of the first two marks of existence is to experience *nirvana*.

6. The Nature of the Buddha's Teachings: Although he identified himself as enlightened, the Buddha emphasized that people should not follow his teachings just because he said so, but rather to rely upon their own experiences to verify their validity. One group of villagers, having been visited by several different religious figures who preached different and sometimes contradictory views, asked the Buddha who to believe. The Buddha advised that they should not be led by reports, tradition, hearsay, religious texts, logic, appearances, speculative opinions, seeming possibilities, or the idea that a certain person is their teacher. Instead, he said they should learn for themselves and give up those teachings that led to unwholesome living or were wrong and follow those that led to wholesome living and were good. The Buddha included his own teachings as those that should be so examined.

The Buddha, therefore, did not center his disciples around himself personally. He encouraged each to be their own refuge and work towards their own enlightenment. The Buddha was also very tolerant and respectful of other religions and religious

leaders. The tradition upholds that a person could become enlightened without having encountered the Buddha or his teachings.

The Buddha also steered the focus of his disciples on ways of overcoming *dukkha* rather than centering on metaphysical questions. He likened such endeavors to a person, who was shot by a poisoned arrow, and tried to find out who shot the arrow, what the person's background was, and what kind of equipment was used instead of first having a doctor treat the wound. The Buddha said that a person's spiritual life and attainment of *nirvana* did not depend on the answer to such questions.

7. The Paramitas: This is the practice based on unsurpassable wisdom. Literally the word means "to have reached the other shore." Six *paramitas* are generally identified as behaviors demonstrated by a person who had already reached the other shore. They are giving, discipline, patience, effort, meditation and wisdom. Each *paramita* or perfection has an opposite. They are respectively desire, immorality, anger, laziness, mental distractions, and stupidity or ignorance. The meditation on the six *paramitas* is as follows and is done daily:

*Dana Paramita*: May I be generous and helpful.

*Sila Paramita*: May I be pure and virtuous.

*Ksanti Paramita*: May I be patient! May I be able to bear and forbear the wrongs of others.

*Virya Paramita*: May I be strenuous, energetic, and persevering.

*Dhyana Paramita*: May I practice meditation and attain concentration and oneness to serve all beings.

*Prajna Paramita*: May I gain wisdom and be able to give the benefit of my wisdom to others.

## 11. RESOURCES

### A. PERIODICALS

#### **Tricycle: The Buddhist Review**

P.O. Box 2077

Marion, OH 43306

(800) 873-9871

# This is a popular Buddhist magazine in the United States. It often contains information on the different Buddhist groups and has many internet references.

#### **Shambala Sun**

1345 Spruce Street

Boulder, CO 80302-4886

(303) 444-0190

Many different groups publish journals in the United States. Information on other periodicals is available on the internet.

## B. BIBLIOGRAPHY

Chi-I, translated by Thomas Cleary, **Stopping and Seeing: A Comprehensive Course in Buddhist Meditation**, Shambhala Publications, Inc., 1997.

- # One of the most comprehensive manuals written on the two essential points of Buddhist practice called "Stopping and Seeing." This refers to stopping delusion and seeing truth, both basic to Buddhist practice.

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Fischer-Schreiber, Ingrid, Franz-Karl Ehrhard, and Michael S. Diener, trans. by Michael H. Kohn, **The Shambhala Dictionary of Buddhism and Zen**, Shambhala Publications, Inc., 1991.

Harvey, Peter, **An Introduction to Buddhism**, Cambridge University Press, 1990.

Johnston, William M. and Clair Renkin, eds. **Encyclopedia of Monasticism**, Two Volumes, Fitzroy Dearborn Publishers, Inc., 2000.

- # An excellent, but expensive, treatise on Monasticism covering three traditions (Buddhism, Eastern Christianity and Western Christianity). Over 250 scholars from 25 countries have contributed articles to this work.

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# This treasury of essential Buddhist writings draws from the most popular Indian, Tibetan, Chinese and Japanese sources.

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Mizuno, Kogen, **Essentials of Buddhism: Basic Terminology and Concepts of Buddhist Philosophy and Practice**, Charles E. Tuttle Company, Inc., 1995.

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Trungpa, Chogyam and Sherab Chodzin, **The Path is the Goal: A Basic Handbook of Buddhist Meditation**, Shambhala Publications, Inc., 1995.

Walpola Sri Rahula, **What the Buddha Taught**, 2<sup>nd</sup> ed., Grove Press, Inc., 1974.

----, **Shin Buddhist Handbook**, Honpa Hongwanji Mission of Hawaii, Second Printing, 1986.

----, **Multifaith Information Manual**, 4<sup>th</sup> Ed., Published by the Ontario Multifaith Council, 2000.

# This manual includes information on the practice of many different faith traditions, including Buddhism. This book is highly recommended.

### **C. BUDDHIST RESOURCES AND VENDORS**

Bodhi Tree Bookstore  
8585 Melrose Ave.  
West Hollywood, CA 90069-5199

Dharma Communications  
P.O. Box 156  
Mt. Tremper, NY 12457  
(845) 688-7993  
[www.mro.org/dc/store.html](http://www.mro.org/dc/store.html)

Dharma Crafts  
405 Waltham Street  
Suite 234  
Lexington, MA 02173  
[www.dharmacrafts.org](http://www.dharmacrafts.org)

# A variety of Buddhist and meditative supplies are available from this source. Several items may be available at a discounted price for use in prisons.

The Engaged Zen Foundation  
P.O. Box 700  
Ramsey, NJ 07446-0700  
(201) 236-0335

Mid-America Buddhist Association  
299 Hegler Lane  
Augusta, MO 63332  
(636) 482-4037

Prison Dharma Network  
P.O. Box 4623  
Boulder, CO 80306  
[www.prisondharmanetwork.org](http://www.prisondharmanetwork.org)

Shambhala Publications, Inc.  
Horticultural Hall  
Boston, MA 02115-4544



Shasta Abbey Buddhist Supplies

3724 Summit Drive

Mt. Shasta, CA 96067-9102

(800) 653-3315

[www.buddhistsupplies.com](http://www.buddhistsupplies.com)

- # A variety of Buddhist literature, audio/visual supplies, altars and religious accouterments are available from this source.

True Buddha School Net Foundation

Waken Rey Tseng Temple

11657 Lower Asuzu Road

El Monte, CA 91732

Weatherhill

41 Monroe Turnpike

Trumbull, CT 06611

(800) 437-7840

The Zen Studies Society

Dai Bosatsu Zendo - Kongo-ji

HCR 1 Box 171

Livingston Manor, NY 12758

(914) 439-4566

**D. INTERNET RESOURCES**

Type "Buddhist Supplies" in any web search engine and the reader will find many different sources on the internet.

**APPENDIX A**  
**GLOSSARY OF BUDDHIST TERMS**

**arhat:** Literally, a 'worthy one' or saint, someone who has realized the ideal of spiritual perfection, and has attained *nirvana*. Upon death, the *arhat* will become extinguished. This term is primarily used in Theravada Buddhism.

**Bodhi:** This is the Sanskrit word for "enlightenment" and is achieved by following the eight-fold path which constitutes freedom from all desires. *Bodhi* gives the individual the wisdom of perceiving the ultimate reality, which entails the power and ability to work to change that reality in certain ways—especially to help people in need.

**Bodhisattva:** In Theravada Buddhism it refers to a person who is on the way to enlightenment but has not yet fully entered into that state. In Mahayana Buddhism it refers to a person who has achieved enlightenment, but who forgoes *nirvana* to help those who are suffering.

**Ch'an:** A Buddhist tradition involving meditative practice and the teaching that ultimate reality is not expressible in words or logic, but is to be grasped through direct intuition, either gradual or sudden. This is also the Chinese name for Zen Buddhism.

**Dana:** A 'giving' ritual, characteristic in Theravada Buddhist family homes, involving gifts of food to the monks who conduct chanting, especially at the time of the death of a loved one. It is also one of the six *paramitas* or perfections.

**Dhamma:** Truth, reality or that which truly exists. The word, **Dharma**, is also used and the same meaning. *Dhamma* also means principles of behavior that people ought to follow so as to fit in with the right natural order of things. *Dhamma* is the Pali term and *dharma* is the Sanskrit term.

**Dukkha:** The suffering that characterizes human life, from both physical and psychological causes.

**Emptiness:** This is usually the description of the state of enlightenment. Emptiness is the Buddhist way of saying that ultimate reality is incapable of being described. Emptiness should not be seen as another place. It is identical to the world or universe people experience in this life.

**Kamma/karma:** This is the moral law of cause and effect. People build up *kamma* (both good and bad) as a result of their actions. This then determines the state of existence to which an individual is reborn and can be on any of the six levels of existence. *Kamma* is the Pali term and *karma* is the Sanskrit term.

**Kanjur:** The Tibetan scriptural collection of texts with the sayings and words attributed to the Buddha. The corresponding Tibetan collection of traditional commentaries on the *Kanjur* is termed the *Tanjur*.

**Kung-an/koan:** A paradoxical thought exercise in the Ch'an/Zen tradition aimed at impressing on the disciple that religious insight goes beyond the limitations of verbal formulations and logic.

**Mahayana Buddhism:** A form of Buddhism that emerged around the first century in northwestern India and spread from there to China and later to Korea and Japan. Also known as the 'Greater Vehicle.' It is the largest and most influential of the three main forms of Buddhism. Mahayana Buddhism holds that there are five Buddhas who have or will manifest themselves in the earthly realm. The fifth Buddha who will come in the future is known as *Maitreya*.

**mara:** The word refers to death or the Lord of Death and is the personification of evil and temptation.

**Marks of Existence:** There are three marks of existence--suffering (*dukkha*), impermanence and no-soul.

**Middle Way:** This is the way to enlightenment espoused by the Buddha since he discovered that the life of extreme indulgence and the life of extreme asceticism do not lead to enlightenment and *nirvana*. A middle way between the two extremes leads to enlightenment.

**Nirvana:** *Nirvana* is the state of absolute bliss associated with final enlightenment and is the goal towards which all Buddhists strive. The enlightenment is the step immediately before it. A person becomes aware of the ultimate reality in enlightenment and becomes unified with that reality in *nirvana*.

**Paramita:** Literally, the word means 'to have reached the other shore.' It means a perfection of virtues. Of early Buddhism's list of six perfections, Mahayana Buddhism emphasized the perfection of wisdom (*prajna*). The other *paramitas* are: giving, discipline, patience, effort and meditation.

**Parinirvana:** This is the ultimate state of bliss and perfection which can only be achieved when a person (*Arhat*) has departed this life. This is different from *nirvana* which is achievable by people in this life.

**Precepts:** This is the set of moral rules for Buddhists. Five are followed by both the lay people and the monks of the Sangha and an additional five are followed by the monks and nuns. The full list of precepts number over 200, with slight variation, although the ten listed are most significant.

**Puja:** The term means honor, respect or devotional observance. Most commonly the word refers to the devotional observances conducted daily at monasteries. The term today includes devotional observances conducted by all adherents either in public or at home.

**Pure Land:** The form of Buddhism which focused on the Buddha Amida. Pure Land is aimed at the average person in its recognition that most people cannot achieve enlightenment and so are doomed to stay in *samsara*. Amida Buddha set up a "Pure Land" in the west, a paradise, to which people can go when they die. To gain entrance, people simply call on the power of Amida Buddha.

**Sakhyamuni:** This was the title given to Siddhartha Gautama, the Buddha as he was the sage of the Sakya clan of which his father was the ruler.

**Samsara:** The continual cycle of death and rebirth. This death and rebirth is *dukkha* and is viewed negatively as suffering.

**Sanga:** The community of Buddhist monks and nuns. This term can also refer to the monks as a whole group.

**Stupa:** Hemispherical mound built to mark or contain a Buddhist relic. In time, tall, spired monuments were added to or developed out of *stupas*.

**Sutra:** A discourse attributed to Sakyamuni or another important disciple. More than 10,000 *sutras* were collected in the *Sutta Pitaka*, one of the three parts of the Pali Canon.

**Taisho Shinsu Daizokyo:** The Chinese Buddhist Canon which contains 55 volumes along with a supplement of 45 additional volumes.

**Tanjur:** The Tibetan collection of commentaries on the *Kanjur*, the collection of the sayings attributed to the Buddha.

**Theravada Buddhism:** One of the earliest forms of Buddhism which today is practiced in Sri Lanka and Southeast Asia. The term refers to the "teaching of the elders." Theravada Buddhism emphasizes the individual over the group, believing that individuals must reach *nirvana* on their own. Its central virtue is wisdom which the *arhat* has achieved in this life and reaches *nirvana* upon death.

**Tripitaka:** The collection of early Buddhist sacred writings in the Pali language. Literally, the word means "three baskets" and contains three sections. The first section deals with rules of monastic discipline, the second section contains discourses by the Buddha and in the third section are the treatises on doctrines and abstract philosophy.

**Vajrayana Buddhism:** This is the *tantric* branch of Buddhism which became established in Tibet, Mongolia and the Shingon school in Japan. A *vajra* is a diamond and the term means "The Diamond Way." This form of Buddhism claims that individuals can reach *nirvana* in a single lifetime. This achievement is possible when a person uses all of the powers available, including those of the body.

**Vesak Day:** This is the Theravada Buddhist festival celebrated on the full moon day in May commemorating the birth, enlightenment and death of the Buddha.

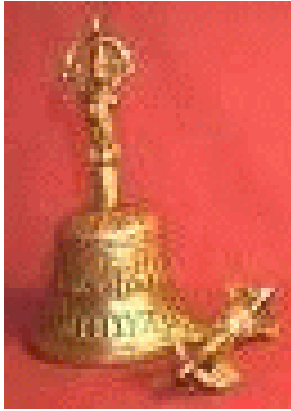
**Vipassana:** A form of meditation practiced in Theravada Buddhism. Its goal is to realize the three marks of existence and lead to the true character of emptiness. This form of meditation is considered a prerequisite for attaining *nirvana*.

**Wheel of life:** The Wheel of Life is a symbol consisting of three concentric circles and signifies *samsara*. Each of the rings has symbolic meaning.

**Zazen:** The practice of extended periods of meditation. The monks sit quietly for long periods of time in the lotus position. This form of meditation is unique to Zen and involves the study of the self.

**ATTACHMENT B**  
**RELIGIOUS ACCOUTERMENTS**

**Bell and Dorje (striker):** A *dorje* can have nine, five or three spokes. The spokes of a peaceful *dorje* meet at the tip, whereas the spokes of a wrathful *dorje* are slightly splayed at the end. When paired with a bell, they can be of various lengths.



The hollow of the bell symbolizes the wisdom cognizing emptiness. The clapper represents the sound of emptiness. The eight lotus petals are the four mothers and four goddesses and the vase represents the nectar of accomplishment.

Paired with a *dorje* the bell represents wisdom, and as wisdom and method are an undivided unit so the *dorje* and bell are never parted or used separately.

**Statues of the Buddha** These statues are representative of many different types and varieties of statues which are available. Depending on the Buddhist tradition represented by the inmates, a different statue may be requested.



**Picture of the Buddha:** This is a sample picture of the Buddha which the inmate may keep in his or her possession as personal property. Again, depending on which Buddhist tradition(s) are represented by the inmates, the pictures of the Buddha may vary significantly.



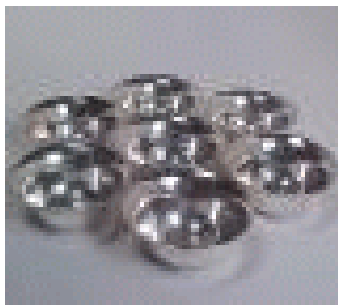
**Mali - prayer beads:** These prayer beads are used for many purposes. They may be used for counting mantras as well as other prayers. Only plastic prayer beads are permitted in the institutions.



**Home altar and altar cloth:** The home altar has a image of the Buddha, candle holder, flower, vase and incense or water bowl. The altar cloth may be placed in front of the altar and other sacred objects may be placed on it.



**Silver water bowls:** The traditional set of offerings is derived from the customary offerings presented to an honored guest. The first bowl contains clear water for the guest to drink. The second bowl contains water for the guest to wash his or her feet. In the third bowl are flowers. In the fourth bowl is incense an offering to please the sense of smell. The fifth offering is a bright light which illuminates the darkness. The sixth bowl contains scented water. In the seventh bowl, an offering of food is traditionally presented.



**Zafu - small cushion**

**Zabuton - meditation mat:** Meditation cushions and benches are simple furniture which assist in "autonomous" sitting without back support. This way of sitting lengthens the spine and allows for correct alignment. A state of relaxation is easily attained through the deepening of breathing, increased circulation and flexibility. Thus, these are used in meditation.



**Prayer Wheel:** Prayer wheels were developed as a way to symbolically read the words of the Buddha. These prayer wheels contain the words of Buddha condensed into mantras, syllables with deep symbolic meaning. It is believed that turning the wheel is equivalent to reciting all of the text found inside of the wheel. For example, if a wheel contains ten million texts, the entire text has been symbolically read by turning the wheel.



There are four types of prayer wheels: earth, fire, wind and water. Each type has symbolic significance. An earth wheel is often used in healing. The fire wheel "burns" away the negative karma of people. The wind wheel serves the same purpose. The water touched by the water wheel becomes blessed and purifies all who come into contact with the blessed water.

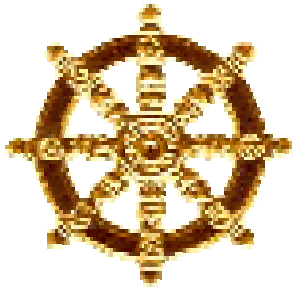
**Meditation Gong or Singing Bowls:** Meditation gongs or Singing Bowls are used to remind practitioners to be fully present in the moment. The bowls ring out a warm, mellow, sustained tone and are used to begin or end a meditation session. The striker is used to make the sound and the gong is placed on the cushion. Some of the singing gongs can be quite old.



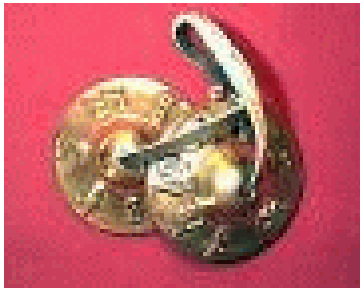
The Bowls can be used in different ways. It can be used by tapping the bowl with the striker and letting the bowl ring. Another way the bowl is made to 'sing' is done by placing the bowl in the hand and rubbing the rim with the striker in a circular motion. Find the pressure and speed needed to make the bowl sing and then keep that pressure constant. The vibrations of the bowl as it 'sings' can be felt in the hand which is holding the bowl.



**Dharma Wheel:** The wheel symbolizes the wheel of Buddhist law, the endless cycle of birth and rebirth. These wheels are round and come with either four spokes or eight spokes. The four spokes symbolize the four 'moments' in the life of the Buddha and the eight spokes symbolize the noble eightfold path. Sometimes, the spokes extend beyond the circle and end in points. The Dharma wheel is universally recognized as a symbol for Buddhism.



**Tingshas:** *Tingshas* are used as sound offerings or as a way to clear space prior to meditation. They usually make a clear, long sustaining note.



**OUTLINE FOR RELIGIOUS FAITH GROUPS  
EASTERN RITE CATHOLICISM (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

There are none. However, daily personal prayer is highly recommended.

**B. REQUIRED WEEKLY OBSERVANCES**

Participation in the Divine Liturgy (Mass) is required. If the Divine Liturgy is not available, participation in the Latin Rite Mass fulfills the requirement.

**C. REQUIRED OCCASIONAL OBSERVANCES**

The Eastern Rites follow a liturgical calendar as does the Latin Rite. However, there are some significant differences. The primary difference is that the Eastern Rites still follow the Julian Calendar which now has an approximately thirteen day difference. Major feasts fall about thirteen days after they do in the West. This could be a point of contention for Eastern rite inmates forced to practice Western Rite liturgies. Sensitivity should be maintained by possibly incorporating special prayer on the Eastern Rite Holy days into the Mass. Each liturgical season has a focus, i.e., Christmas (Incarnation), Lent (Human Mortality), Easter (Salvation). Be mindful that some very important seasons do not match Western practices, i.e., Christmas and Holy Week.

**D. HOLY DAYS**

There are approximately twenty-eight holy days in the Eastern Rites. However, only some require attendance at the Divine Liturgy.

In the Byzantine Rite, those requiring attendance are: Epiphany, Ascension, St. Peter and Paul, Assumption of the Blessed Virgin Mary, and Christmas. Of the other fifteen solemn and seven simple holy days, attendance is not mandatory but recommended.

In the Ukrainian Rites, the following are obligatory feasts: Circumcision, Easter, Dormition of Mary, Epiphany, Ascension, Immaculate Conception, Annunciation, Pentecost, and Christmas.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. Holy cards depicting popular icon images.
2. For additional personal religious items, refer to the chapter on Roman Catholicism.



### B. CONGREGATE RELIGIOUS ITEMS

1. Framed pictures or images of icons and wall hangings depicting icons.
2. For additional congregate religious items refer to the chapter on Roman Catholicism.

## 3. REQUIREMENTS FOR MEMBERSHIP

### A. REQUIREMENTS

Reception of the Rites of Initiation constitute membership in the church. The Rites of Initiation are Baptism, Communion, and Confirmation. All three sacraments are given at birth. The Catechumens, those professing a formal desire to enter the church, are considered specially bound to the church and receive her protection, guidance, and prayers.

### B. TOTAL MEMBERSHIP

In the United States, there are approximately 472,000 Eastern Rite Catholics.

## 4. MEDICAL PROHIBITIONS

There are no medical prohibitions.

## 5. DIETARY STANDARDS

All Eastern Rite Catholics over the age of fourteen must abstain from meat on Fridays during Lent, Holy Saturday, Christmas Vigils, and the Vigil of the Epiphany. In the United States, members are urged to abstain on Wednesdays during Lent, but this is not mandatory. Members are to fast and abstain on the Monday before Ash Wednesday and on Good Friday. Abstinence consists of no meat, eggs, or dairy products. These requirements can be met by self-selection from the no-flesh option on the main line.

## **6. BURIAL RITUALS**

In prison, the inmate will follow the Roman Rite unless an Eastern Rite priest is available to the institution. (See Roman Catholicism)

## **7. SACRED WRITINGS**

The Bible is the fundamental sacred text for Eastern Rite Catholics.

## **8. ORGANIZATIONAL STRUCTURE**

In prison, the Eastern Catholic inmate falls under the jurisdiction of the Roman Catholic structure unless there is an Eastern Catholic staff chaplain.

There are a number of Eastern Rite Catholic traditions. For a specific tradition go to the Internet and place "Eastern Rite Catholicism" in the search engine. The different Eastern Rite traditions will come up, each with its own web site. This should provide the reader with the needed information.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
EASTERN RITE CATHOLICISM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. HISTORY**

The Catholic Church is composed of Western Rite Churches (most notably, the Roman Catholic Church, rooted in Rome) and Eastern Rite Churches, which is derived from one of five other ancient Christian traditions. These traditions are the Byzantine (Constantinopolitan), Alexandrian, Antiochene, Armenian, and Chaldean (East Syrian) Rites. The Roman Catholic Church is also referred to as the Latin Rite or Roman Rite Church.

There are approximately twenty-two autonomous Eastern Rite Churches, originating from the five Eastern traditions, which are in union with the Roman Church, i.e., they recognize the authority of the pope. There are other autonomous churches from the five Eastern traditions which are not in union with Rome, often referred to as Orthodox Christian churches. The Orthodox churches are to Eastern Rite Catholics what Protestants are to Western Rite Catholics.

The Christian faith which originated in Jerusalem spread to Alexandria, Antioch, Constantinople, and Rome. Each of these churches expressed one faith, but maintained different liturgies, laws, and theological expressions. Most of the Eastern Churches at one time separated from Rome. One separation was called the Great Schism of 1054. A partial reunification occurred in subsequent years forming the Eastern Rite Churches of today.

In the United States, the following Eastern Catholic rites are found: Antiochene Rite (Maronites), Byzantine Rite (Ukrainians, Ruthenians, Greek Melkites, Romanians, and Belarussians), and the Armenian Rite. Members of other rites fall under the local Roman Catholic bishop. Another Eastern Catholic rite is the Syro-Malabar Rite from India.

In addition to Eastern Catholic rites, there are several Western Catholic rites as well. They are the Ambrosian (Milian), Mozarabic (Toledo), Lyonnais, and Braga. Members of these rites follow the Latin or Roman Rite when they are away from the area in which they practice.

**B. THEOLOGY**

See the Theology section of Roman Catholic Church.

Icons: Icons are of great significance for the Eastern Rite Catholic. The purpose of icons is to create reverence in worship and the icons serve as an existential link between the worshiper and God. Icons have been called prayers, hymns, sermons in form and color. They are the visual Gospel. As St. Basil said, "What the word transmits through the ear, the painting silently shows through the image, and by these two means, mutually accompanying one another...we receive knowledge of one and the same thing."

The icon is a link between the human and divine. It provides a space for the mystical encounter between the person before it and God. It becomes a place for an appearance of Christ, the Theotokos or the Saints—provided one stands before the icon with the right disposition of heart and mind. It creates a place of prayer. An icon participates in the event it depicts and is almost a re-creation of the event existentially for the believer.



The icon offers an external human expression of the holy transfigured state, of a body filled with the Holy Spirit. By omitting everything irrelevant to the spiritual figure, the figure becomes stylized, spiritualized, not unrealistic but supra-realistic. The icon figure is thereby set aside from all other forms of art. As S. Bulgakov said, "By the blessing of the icon of Christ, a mystical meeting of the faithful and Christ is made possible."



Byzantine iconography, for example, refers to the distinct tradition and style embodied in Orthodox religious images painted during the Byzantine Empire which lasted from the 5<sup>th</sup> Century to the fall of its capital, Constantinople, in the year 1453.

## 10. RESOURCES

### A. OFFICIAL AND AUTHORITATIVE REFERENCE WORK

#### 1990 Code of Canons of the Eastern Churches.

For additional reference works see the section on the Roman Catholic Church.

**B. PERIODICALS**

The following are recommended Eastern Rite Catholic **magazines** for inmates:

**Melkite Greek Catholic Journal**

7 VFW Pkwy  
Roslindale, MD 02121

**Eternal Flame**

110 E. 12 St.  
New York City, NY 10003

**Eastern Catholic Life**

445 Lackawana Ave.  
W. Patterson, NJ 07424

**The Byzantine Catholic World**

P.O. Box 7668  
Pittsburgh, PA 15214

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
HINDUISM (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

A Hindu is expected to pray three times daily. This is called *Sandhyopasana*-literally "worship at the junction of time." It is a prayer offered at the junction of night and morning, of forenoon and afternoon and of evening and night. This can be accomplished privately. Daily congregate prayers are not required. In addition, each Hindu is expected to say his *mantra* 108 times daily.

**B. REQUIRED WEEKLY OBSERVANCES**

Hindus are expected to come together regularly to worship. In Bureau of Prisons' institutions this can be accomplished through weekly meetings. The devotee prays to the Lord for granting him or her intense devotion and removing the veil of ignorance. Generally, a particular deity becomes the object of worship. Among the more popular of the Hindu deities are *Shiva*, *Parvati*, *Ganesha*, *Vishnu* and one of his *avatara*, *Krishna*.

**C. REQUIRED OCCASIONAL OBSERVANCES**

Up to twenty-two celebrations have been recorded per year. The following seven are among the more significant celebrations of the Hindu tradition. In addition, many localities will also observe special days for their local deities as described in their particular *sthala Puranas*. Some of these observances may take place on different dates, depending on how the Hindu calendar is interpreted and how local customs may impact the observances. The below-listed dates can be used for planning purposes. The exact dates change yearly because the celebrations are based on a lunar/solar calendar. These are not days of work proscription. The following web site has the correct dates available for these occasional observances:

[www.iskcon.org.uk/ies/festival.html](http://www.iskcon.org.uk/ies/festival.html)

1. Mahashivaratri in March

- # This is a night festival dedicated to *Shiva*. The night before the feast, Hindus recite texts, sing and tell stories in honor of this God whose dynamic dance creates, preserves, destroys and recreates the world.



## 2. Holi in March

# This is a colored-water Spring Festival. In some parts of India this festival is dedicated to *Kama*, the God of Pleasure and in others to Krishna.

## 3. Ramanavani in April

# This festival celebrates the birthday of Rama, the seventh incarnation of the God *Vishnu*. Hindus read the *Ramayana* during the previous eight days.

## 4. Raksha Bandhana in August

# This is a festival in which girls and women, both married and unmarried tie amulets on the wrists of their brothers for protection against evil. This amulet stays on the wrist until it wears off.

# Raksha Bandhana literally means "to tie protection on."

# The amulet, which can be a string, is not an approved item. Bracelets of any kind are not permitted because of their potential interference with hand cuffs.

**Amulet:**

The amulet, which can be a string, used to ward of evil and worn on the wrist is not permitted in Bureau institutions.

## 5. Janmashtami in August most years, but occasionally in September.

# This day celebrates the birthday of *Krishna*, the eighth incarnation of *Vishnu*. Worship of *Krishna* is characteristically expressed in dance and song.

**D. RELIGIOUS HOLY DAYS**

These two holy days are days of work proscription. The exact dates of these two holy days are found in the Operations Memorandum on Religious Holy Day Observances.

## 1. Dashera/Ramlila in October

# This holy day celebrates the victory of good over evil: the victory of Lord Rama over the demon Ravan, and the victory of Goddess Durga over an *asura* (demon). This account is described in the epic the *Ramayana*. The exact date changes yearly because the celebration is based on a lunar/solar calendar.

## 2. Diwali in October or early November

# This is perhaps the most popular of all Hindu festivals. Also known as the Festival of Lights, it is dedicated to the Goddess *Kali* in Bengal and to *Lakshmi*, the Goddess of Wealth, in the rest of India. This holy day is also associated with one of the stories of the destruction of evil by *Vishnu* in one of his many manifestations (*avatara*). The exact date changes yearly because the celebration is based on a lunar/solar calendar.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. A religious medallion and chain, often an image of the Hindu's favorite deity; and,
2. Prayer beads (plastic), consisting of 108 beads.

# The prayer beads are used in the recitation of the *mantras* as well as the breathing exercises which are part of the specific yoga followed by the individual.

#### Prayer Beads:

Only plastic prayer beads are permitted in the institutions.

### B. CONGREGATE RELIGIOUS ITEMS

1. A statue of the deity, usually *Shiva* or *Vishnu*;
2. Bell;
3. Conch shell;
4. Flowers, silk or artificial are acceptable substitutes;
5. A mixture of camphor and red powder;
6. Dry Rice ( $\frac{1}{2}$  cup);
7. Containers (small) for water and a small spoon or ladle; and,
8. Incense.

## 3. REQUIREMENTS FOR MEMBERSHIP

### A. REQUIREMENTS

A formal process takes place when a person joins a Hindu community. One Hindu community identifies six steps which must be taken in the conversion process:

1. The devotee joins an established Hindu community, where attendance at *satsangas* and other functions take place.
2. The devotee writes out a comparison of Hindu philosophy with an analysis of the former religion to which the individual belonged. This demonstrates a thorough grasp of similarities and differences.
3. A formal severance with the existing religious organization takes place, including why the vows of that religious community no longer apply.
4. The devotee then proceeds to have his or her name legally changed, and begins to use that name.
5. The name-giving sacrament, the *Namakarana Samskar*, can take place at any Hindu Temple. The devotee informs family and friends of the changes which have taken place and invites them to the name changing ceremony. A certificate is prepared with the signature of the priest and three witnesses.
6. An announcement is placed in the local news paper for three days stating the name change. A copy of this announcement should be kept for future reference.

#### **B. TOTAL MEMBERSHIP**

Approximately 800 million Hindus live in the Indian subcontinent and an additional 100 million practice Hinduism throughout the rest of the world for a total of 900 million adherents.

#### **4. MEDICAL PROHIBITIONS**

There are no medical restrictions.

#### **5. DIETARY STANDARDS**

Because of the Hindu belief that all life contains an *atman*, strict vegetarianism is preferred but not generally required. Their religious dietary needs can, ordinarily, best be met by self-selection from the main line which includes the no-flesh option.

#### **6. BURIAL RITUALS**

There are no restrictions on autopsies. Cremation is the preferred method rather than interment. It is customary to read Chapter 12 of the **Bhagavad-Gita** as part of the burial ritual, especially if no Hindu priest is available.

## 7. SACRED WRITINGS

1. The *sruti*, "what was heard [from the gods]."
  - a. The *Vedas*: **Rig-Veda, Sama Veda, Yajur Veda, Atharva Veda;**
  - b. The **Brahmanas**; and,
  - c. The **Upanishads**.
2. The *smriti*, "what was remembered."
  - a. The Epics: **Ramayana, Mahabharata;**
  - b. **Puranas;**
  - c. **Sutras;** and,
  - d. **Laws of Manu.**

## 8. ORGANIZATIONAL STRUCTURE

Many Hindu Temples or as they are often called, Hindu Community and Cultural Centers, are located throughout the United States. Several Web sites provide lists of these Hindu Community and Cultural Centers. One such center is:

Hindu Community and Cultural Center  
1232 Arrowhead Ave.  
Livermore, CA 94550  
(925) 449-6255

### A. LOCATION OF HEADQUARTERS

No central organizational headquarter is available in the United States. Several Web sites on the Internet provide lists of Hindu organizations in the United States.

### B. CONTACT OFFICE/PERSON

No single spokesperson exists for all the various Hindu communities in the United States or in India due to the large variety of Hindu traditions in existence.

Chaplains will need to develop their own contacts with Hindu religious leaders. Contact the nearest Hindu Community and Cultural Center for information.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
HINDUISM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

Hinduism is the religion followed by 800 million people in India and 100 million in the rest of the world, and it encompasses a large variety of beliefs and rituals. Over the centuries this religious tradition has slowly evolved to be practiced and understood in many different ways, but it is intricately woven into the land and culture of India. Although religious beliefs may vary, they are not exclusive of one another and are accepted by Hindus as part of the wide variety of Hindu traditions.

Historically, Hinduism is seen as unfolding in stages, but this is misleading, because some of the earliest forms persist to the present, relatively unaffected by later innovations. Hinduism is not the name that the people of India gave this spiritual tradition, but was a name given later by outsiders to describe the people who lived east of the river Indus (2500 B.C.E. - 1500 B.C.E.), in the more developed Dravidian culture (which persisted among the Taliails in southern India), who followed the Vedic religion of the Aryans. The Aryans invaded northwest India about 1500 B.C.E. and adapted a religion based on an oral text known as the *Vedas* which are, for Hindus, eternal truths. The Aryans brought with them the language in which the sacred writings have been recorded, namely Sanskrit.

The earliest, most ancient civilization in India was discovered during the excavations of Harappa and Mohenjo-daro, predating the Aryan invasion by almost 1500 years. Although no writing remains



of this culture, some religious artifacts were uncovered with characteristics similar to the descriptions found in the *Vedas*. A three-faced prototype of *Shiva* seated in a yogic position, representations of the *Linga* and a horned goddess associated with the pipal tree, were uncovered. Many seals with religious symbols were part of the ruins. A large pool was discovered as well, which may have been used for ritual purification--a significant ritual for Hindus today. The civilization was much more advanced than the one the Aryans brought with them.

Although Hinduism came to be the term used by foreigners to describe the religion of India, Hindus refer to their religion as *Sanatana dharma*, the "eternal truth" or "ancient religion." The

word *dharma* is rich in meaning: it can refer to the natural, unchanging laws that sustain the universe and keep it balance, or it can be translated as "law" or "social duty."

Although primarily associated with religion, the caste system has also been an integral part of Hindu society. Essentially, the system consisted of four main castes, with membership determined by birth. The highest caste is that of the *Brahmins*, whose members have been the priests, philosophers and religious teachers. Next in importance was the caste of the *Kshatriyas* or rulers and soldiers. Then followed the *Vaishyas* who were the traders and farmers; and finally the *Shudras* who were the menial workers and servants. The origin of the caste system is traced back to the **Rig-Veda**, where the hymn to *Purusa*, the 'Supreme Person,' describes the caste system in the following manner:

His mouth became the Brahmin;  
his arms were made into the Warrior;  
his thighs the People,  
and from his feet the Servants were born.

One of the tragic consequences of the caste system has been the development of the group known as *Untouchables*, those who have been expelled by their own castes for violating their rules and regulations. The caste system is still present in Indian society, even though the constitution forbids it. The government has tried to improve the often desperate plight of the outcasts who perform the foulest and most menial tasks in society. Mohandus K. "Mahatma" Gandhi referred to the untouchables as "The Children of God."

## B. THEOLOGY

1. Introduction: In many ways Hinduism is a unique religion. It has no founder, no uniform dogma, no hierarchical priesthood, no direct revelation and no rigidly described moral code. As E.M. Forster in **A Passage to India** states,

"Hinduism, so solid from a distance is riven into sects and clans which redirect and join and change their names according to the aspects from which they are approached. Study it for years with the best of teachers and when you raise your head, nothing they have told you quite fits."

Some Hindus today worship spirits and other deities, while others engage in the most profound philosophical speculation. Hinduism's response to competing faiths has been to absorb them, rather than attack them. To an observer, Hinduism appears to flow in many directions at once, filled with mystery and seeming contradictions. To a Hindu, his faith is the means to the One

Truth and only one way among many equally valid ways. Each person chooses the avenue which is best suited for him or her. This is the underlying theme of all of Hinduism and ultimately explains the complexities of achieving that One Truth. All other religions are merely different manifestations of the all-encompassing faith and all are but expressions of the underlying concept of the One Truth. The **Rig-Veda** (I.64.46) explains the significance of the One Truth as follows: "Truth is one; the wise call it by many names."

It has been aptly stated that receptivity and all-comprehensiveness are the main characteristics of Hinduism. Within Hinduism one finds a highly spiritual, mystical and contemplative aspect, a concrete and practical aspect, and an aesthetic and ceremonial aspect. These correspond to three parts found in most religions: philosophy, mythology and ritual. Philosophy is the essence of religion and it sets forth its basic principles or tenets, its goal, and the means of attaining them. Mythology explains and illustrates philosophy by means of legendary lives of great individuals or deities. Ritual makes the philosophy even more concrete, so that its adherents are able to understand the significance of the celebrations, ceremonies and rites.

2. Sacred Writings: Hindu sacred writings are classified into two groups: *sruti*, meaning "what was heard by or revealed to" the seers, and *smriti*, meaning "what was remembered." Both were orally preserved for a long time and then written down. The first set of writings are the most sacred and are considered the infallible words of Divinity. They are the four *Vedas*, a body of ancient hymns and chants, written in Sanskrit. The term *veda* means wisdom. The oldest is the **Rig-Veda**, composed of more than a thousand hymns and is organized into ten mandalas or books. The **Sama Veda** consists mainly of the melodies or music for the chants to be used at sacrificial ceremonies. Almost all of its written verses are found in the **Rig-Veda**. The **Sama Veda** helped to train the musicians and as the sacrifices became more complex, so did the music. The **Yajur Veda** is comprised of ritual instructions and formulas to be used by priests assisting at the various rituals and rites. The latest and fourth *Veda* is called the **Atharva Veda** which contains, hymns, popular incantations and folk lore.

Attached to the *Vedas* are the **Brahmanas** which contain commentaries to guide the practices of the sacrifices and provide the explanations of the meaning of the Vedic prayers. These **Brahmanas** do provide some insight into the social customs of the period and have served as a transition between the *Vedas* and the **Upanishads**, which means literally "those who sit near." There is a **Upanishad** for every *Veda* and every **Brahmana**. Various attempts

were made to organize them with the result that Hindu tradition recognizes the authority of one hundred and eight **Upanishads**, of which a dozen are identified as having special importance. The philosophy contained in the **Upanishads** and, as later expressed by recognized schools of interpretations, is called *Vedanta*, the "end or culmination" of the *Vedas*.

In addition to the sacred writings, a second group called the *smriti* was developed later which include the epics. The two most famous and loved epics are the **Ramayana** and the **Mahabharata**. The **Ramayana** recounts the exploits of Rama, a righteous prince unjustly banished from his kingdom. Through a series of adventures, he ultimately conquers the forces of evil. The **Ramayana** consists of 24,000 couplet verses.

The **Mahabharata**, at 100,000 couplet verses, is the longest epic and the longest poem written in any language. It takes the form of an allegorical conflict between good and evil within the soul of a human being. Part of its timeless and universal appeal lies in its theme of individual conscience conflicting with the rules of society. As with the **Ramayana**, the forces of good finally win out over the forces of evil.

The best known part of this epic is the **Bhagavad-Gita** (The Song of the Adorable One) which is revered by all Hindus. The **Bhagavad-Gita**, in its eighteen chapters, opened a path of salvation that seemed to appeal to many Hindus, namely that an intense devotion to a personal God is possible. The God Krishna is portrayed as a loving compassionate deity who has a personal relationship with the hero, prince Arjuna.

In general, the epics single out certain deities for special attention and praise by Hindus. They also encourage good conduct even in the face of adversity, since good and bad fortune in this life are affected by deeds and thoughts of the individual. In fact, this fate carries over into the afterlife and future lives as well.

Several other collections of sacred texts deserve mention. The *Sutras* are an attempt to codify, systematize and interpret the **Upanishads**. The **Laws of Manu** lay down certain laws from social and religious life and help to justify the caste system. The **Puranas** or ancient tales contain stories about creation, theories about the age of the world and legends concerning the gods. No single text is regarded as definitive of the faith, and thus Hindus are free to give special attention to whichever Sacred Writings they find most appealing.



3. Brahman: *Brahman* is literally everything. It is night and day, heat and cold, goodness and evil, matter and spirit, life and death, being and non-being. Nothing exists of a material, physical, spiritual or even conceptual nature that is beyond *Brahman*; all things come from and ultimately return to *Brahman*. The **Bhagavad-Gita** puts it this way:

Who sees his Lord  
Within every creature  
Deathlessly dwelling  
Amidst the mortal:  
That man sees truly....

Who sees the separate  
Lives of all creatures  
United in *Brahman*  
Brought forth from *Brahman*,  
Himself finds *Brahman*.

Ultimately, *Brahman* cannot be described. One sage finally admits that a person can only come close to describing *Brahman* by stating what it is not, because one cannot truly define eternity.

4. Atman: Hindus believe that every living thing has an essential core to its life--a soul, which is called an *atman*. The individual *atman*, however, is only a temporarily separated part of the cosmic or world soul, called *Paramatman*, which is a part of *Brahman*. The souls are without beginning and without end, and immortal by their very nature. The ultimate goal of the soul is freedom. When it goes repeatedly through the cycle of birth, life and death, the soul will eventually reach all knowledge and manifest itself to perfection. When that state is reached, called *moksha*, or also known as Nirvana, this endless cycle of birth, life and death ceases. In one famous conversation between Uddalaka Aruni and his son Svetaketu, in the **Chandogya Upanishad**, the father asks the son to dissolve salt in water and says that *Brahman* and *atman* are united in a similar manner. The father ends his teaching with the dictum, "You are that" ('you' refers to *atman* and 'that' refers to *Brahman*).

5. Hindu Gods: In the Hindu religion there are literally thousands upon thousands of deities. A person can believe in one or many. It does not really matter, since all are but manifestations of *Brahman*, the underlying reality. Among the most popular of the gods are *Brahma* (not to be confused with *Brahman*), *Shiva* and *Vishnu*. *Brahma* functions as the creator of universes, *Vishnu* protects and sustains them and *Shiva* finally destroys them. As *Shiva* and *Vishnu*, and to a smaller degree *Brahma*, have been declared by their followers to be the greatest of the gods, a tendency to merge the three into one, the *trimurti*

(three forms) developed, which is a synthesis of the three deities merged into one single concept.

*Shiva* is usually depicted with six arms, each with a different function to perform. The manifold aspects of *Shiva's* power were expressed in often contradictory roles: as threatening but benevolent, creator but destroyer, exuberant dancer but austere yogi. Some Hindus imagine *Shiva* being in deep meditation high in the Himalayas where in the Spring his frozen locks melt, releasing the waters of the sacred Ganges River. A bath in the Ganges is believed to wash away all the sins of this earth; to achieve this is a cherished once-in-a-lifetime dream for millions of Hindus. The great goddess *Parvati* is often seen as a consort of *Shiva*. The most common symbol of *Shiva* is the *linga*. It is a cylindrical black stone set in a circular base. It is believed that the *linga* represents the completeness of the Hindu world view.

*Vishnu*, the preserver, is understandably portrayed as a much more amiable and kindly deity than *Shiva*. He loves, forgives and tries to lead all towards salvation. He comes to earth in different incarnations, *avatara*, to rid the world of sin. In fact, there are ten chief *avatara* of *Vishnu*. One of the earliest was a giant sea turtle which lifted the earth above a primal flood. The seventh and eighth *avatara* were Rama, the hero in the **Ramayana**, and Krishna, the deity in the **Baghavad-Gita**. Gautama, the founder of Buddhism was the ninth. The tenth, Kalkin, has been identified differently--sometimes with Jesus Christ, other times with Mahatma Gandhi, and others still believe that he is yet to come. *Vishnu* is often seen being accompanied by the goddess *Sri* or *Laksmi*.

A significant point to note with the *avatara* of *Vishnu* is that in these manifestations of *Brahman*, Hinduism has defended itself against and to some extent even absorbed other major religions with which it has come into contact in India. For example, the **Bhagavad-Gita** with its heroes, prince Arjuna and the Lord Krishna, came at a time when Hindu ritualism was pervasive and often done in a perfunctory manner. An alternative opened up, namely an intense personal relationship with a god. At that time, Hinduism was confronted by the teachings of Siddhartha Gautama, which also provided a viable alternative to the ritualism of Hinduism.

*Parvati*, the great goddess, became prominent in Hindu tradition and was the consort of *Shiva*. The essential idea is that of a mother goddess, who takes on different forms. In *Parvati* rests the creative spark, but in fury she can emerge as *Durga*, the warrior goddess, or as *Kali*, a goddess with wild hair wearing a garland of skulls. *Kali* has a large following in some rural

parts of India where villagers make sacrifices to avert her wrath.

Other deities are worshiped in Hinduism as well. Probably the most popular deity is *Ganesha*, the elephant-headed son of *Shiva* and *Parvati*. He is seen as a remover of all obstacles and hindrances, and no new project or activity begins without appeasing him with a coconut or, at a minimum, a prayer. Each manifestation of a deity has a unique personality and a unique history which links the deity with the location. The local myths or events around the deity are recorded in books called **Sthala Puranas** (*Puranas* means 'about the place'). Local manifestations are extremely important in Hinduism where every village has its own deity.

Hindus may be divided into three large groupings of religious traditions on the basis of the deity worshiped. The Vaishnavas worship the Lord as *Vishnu*; Saivas worship the Lord as *Shiva*, and Saktas who worship the Mother aspect of God. A significant group within the Vaishnavas worship Krishna as God, reputed to be one of the *avatara* of *Vishnu*.

6. Nature of Human Beings: One of the most fundamental ideas in Hindu thought is that human life has no ultimate significance. It is, instead, only a small part of the vast, unending cycle of life, death and rebirth. As has been explained above, every living thing has an *atman* which is an expression of the *Paramatman*. Each *atman* is in the process of growing and reaching upwards through countless cycles of time and successive rebirths to be reunited with the *Paramatman*, which is *Brahman*. Hindus believe in reincarnation and the transmigration of souls. How quickly the process of becoming free from this cycle of rebirth, life and death depends on the path individuals choose to achieve the goal and the earnestness with which the path is followed. The form which any living thing assumes is determined by the *karma*, the accumulation of good and evil in its previous life. It follows, then, that each creature has its own *dharma* or religious duty. *Dharma* is what centers, upholds and makes meaningful all activities, not just those done at certain times and certain places. This duty must be followed in order to gain merit and is dependent on one's station in life, which is defined by the caste system. As the **Bhagavad-Gita** explains,

As a man discards  
worn-out clothes  
to put on new  
and different ones,

so the embodied self  
discards its worn-out bodies  
to take other new ones.

The goals of human beings are many, but only one leads to salvation or true happiness. The first goal of human beings is to seek happiness. This is natural, but is soon seen for what it is, trivial and shallow. Success, fame, money power, social status, etc. are natural means to find happiness. Even these are not sufficient, for one never has enough and ultimately these are really selfish goals. Then service to others becomes incorporated into the goals for life. Even these are not enough because a person is confronted with the fact that works, however noble, are impermanent. In addition, Hindus express skepticism about the possibility of bringing about any lasting change in the world or in human beings.

For a Hindu, life essentially is one of suffering, brought about both by ignorance and as consequences of behavior. Freedom from this cycle can only take place when the *atman* joins the *Paramatman* and only when this joining has taken place, has *moksha* been achieved. Loss of individuality is the ultimate goal for the Hindu.

To achieve this goal, Hindus believe that four basis stages exist in life. First, one should be a student, which lasts for twelve years from the time of initiation in the faith. Initiation into the first stage is considered to be the student's second or spiritual birth. The student received the sacred thread at this time and the sacred *mantra* which is to be chanted by the student. The sacred thread is called *Yajnopavita*, and consists of three threads knotted together, symbolizing control over mind, speech and body. Only students from the top three castes (*Brahmin*, *Kshatrya* and *Vaishya*) could be twice-born. The first stage is characterized as a time of learning in the company of a *guru* or religious teacher.

The second stage is that of the householder and begins with marriage. Here a person is occupied with a family and with success, however defined. Hopefully, the individual will begin to reach out to others.

The third stage begins at the time of retirement, the wise person will have sensed the inadequacy of all successes and goals up to that point in life and begins to withdraw from the world to meditate on the fundamental questions of life. This is the stage of the forest dweller.

The fourth stage in life begins when a person has achieved a breakthrough to *moksha*. This is the stage of the wandering ascetic. At that point there is no sense of personal identity, no further ambitions of any kind and a total indifference to whatever surroundings there may be. To achieve this state, one must belong to the highest class of Hindu, the Brahmins. This is the only class of people who traditionally lived long enough, who could "retire" from the daily grind of eking out a living and whose intellect has had the opportunity to develop and ask the necessary questions and meditate on the concept of Brahman.

7. Yoga: Roughly translated from the Sanskrit, yoga means discipline, or a method of training designed to achieve the desired union of one's *atman* with the *Paramatman*. The yoga of a Hindu is, therefore, the path to salvation. A person who practices one of the four recognized paths to this goal is called a *yogin*.

a. Jnana yoga: For persons of high intellect and a tendency towards philosophical speculation, there is *jnana* yoga, The Way of Knowledge, is recommended. *Moksha* is attained through Knowledge of *Brahman*. The cause for bondage and suffering is ignorance. Release is achieved through realization of the identity of individual soul, *atman*, with the eternal soul, *Paramatman*. This person will follow the four-fold, idealized Hindu path as described above.

b. Karma yoga: An easier but lengthier way to salvation is The Way of Action. "Duty for Duty's Sake," is the motto and every work is turned into an offering to God. Through good works and good action, a person can build up good, positive *karma* which will cause the individual to re-enter life at a higher plane at the next reincarnation. Generally, work results in either pleasure or pain. Each work brings with it another link to *Samsara* (the cycle of repeated births). This is the law of *karma*. In practicing *Karma* yoga, the effects of *karma* can be wiped out. Instead of bringing yet another link to *Samsara*, it purifies the heart of the *yogin* and helps attain salvation.

c. Bhakti Yoga: Another of the easier paths to salvation is The Way of Devotion. "Love for Love's Sake," is the motto, and the *yogin* will have to attain the level of love which is all-absorbing and ardent. For the Hindu who loves God has neither wants nor sorrows. Hindus can earn salvation through total surrender of their own self-interest in favor of devotion to a particular god. This is a very popular way because it allows an individual to have a personal relationship with a deity rather than an

intellectual one. Different paths exist to express the worship. The important point here is the sincerity of the commitment rather than the path chosen.

d. Raja yoga: The Way of Meditation is the most uniquely Hindu path to salvation, but also the least popular, due perhaps to the difficulty of practicing this form. *Hatha* yoga is a part of this form of meditation, but stresses only the physical aspects of yoga. There exists a physical discipline in *Hatha* yoga, but a discipline of the mind exists in *Raja* yoga. This form of yoga requires intense concentration often on an object outside of the body to the point where the mind ceases to think of itself. When this state is achieved, the person will experience the final absorption into Brahman.

8. Hindu Worship: A devout Hindu feels compelled to purify himself with water before he begins to worship. This devotion can take several forms. Frequently, the devotee will offer food, flowers or other appropriate items to the particular deity worshiped. These items can be placed into a fire which is blessed by a priest. Then to offer further signs of devotion, the ashes may be rubbed on the forehead.



Another form worship can take is to chant the name of a favorite deity or sacred phrases given by a guru. These phrases are known as *mantras*. The ancient symbol of *Om* or *Aum* is the most sacred *mantra* or syllable in the *Vedas*, and is frequently used in meditation and prayer.

Hindus may worship individually or in groups, at home or in temples. Every home has its own *puja* place, which includes a shelf for images of gods and incense burners. To worship properly, a Hindu must know the proper use of water, fire, flowers and whatever else is used. In temple worship, the duty of the priest is to ensure that the rituals are carried out properly. Priests do not act as intercessors between people and the various deities.

Hindus will go on pilgrimages to the various temples which have survived over the centuries. The goal of other pilgrimages is the sacred River Ganges, whose purifying waters are believed to cure all human maladies as well as the washing away of sins. One such pilgrimage occurs every twelve years at the junction of the Ganges and Yamuna rivers.

9. Kumbh Mela: The *Kumbh Mela*, the Festival of Elixer, is a unique event that blends religious and social features of Indian society. This festival takes place at the confluence of two of

India's greatest rivers, the Ganges and Yamuna. Taking a dip in the river cleanses the souls of the believers and, if immortality takes effect, the souls are able to escape the cycle of birth, death and rebirth. The *Kumbh Mela* takes place every three years at the four sites: Allahabad, Haridwar, Nasik and Ujjain. Each twelve year cycle includes the *Maha Khumb Mela*, the great festival, which is attended by millions of people. The planets are in certain position only once every 144 years, which makes for a very special *Maha Khumb Mela*. The last year when this took place was in 2001. On the last day of bathing, it was estimated that 1.5 million worshippers went into the river to have their sins washed away.

10. Conclusion: Hinduism has been the dominant and shaping force for the majority of people in the subcontinent of India almost from its recorded beginning. It has shaped mores, manners, customs as well as many other aspects of Indian society. It has withstood the challenges of three major world religions: Buddhism, Islam and Christianity. As is recorded in the words of *Ramakrishna*:

"God has made different religions to suit different aspirants, times and countries. All doctrines are only so many paths;...So common man in ignorance says, 'My religion is the only one, my religion is the best.' But when his heart is illuminated by true knowledge, he knows that above all these wars of sects and sectarians presides the one indivisible, eternal, all-knowing bliss...."

## 11. RESOURCES

### A. PERIODICALS

#### **Hinduism Today**

Kauai's Hindu Monastery  
107 Kaholalele Road  
Kaapa, HI 96746-9304

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**APPENDIX A**  
**GLOSSARY OF HINDU TERMS**

**Aryans:** Population that invaded northern India from the central Asia in the second millennium B.C.E., becoming rulers over the indigenous Dravidian people.

**ashrama:** Any one of the four traditional stages of life through which a person ideally is supposed to pass on the way toward realizing maturity: the student stage (*brahmacarya*), the householder stage (*grihastha*), the forest dweller or hermit stage (*vanaprastha*), and the renouncer or wandering ascetic stage (*sannyasa*).

**atman:** The inner self or soul of a person, which transmigrates from one life to another and which, upon realizing *moksha*, is said to be united in some fundamental sense with the ultimate, universal self, the *Paramatman*, of the whole cosmos.

**Aum:** see *Om*

**avatar:** A "descent" or incarnation of a deity in earthly form. For example, Shiva is said to have 10 *avatara*.

**Bhagavad-Gita:** Literally, "The Song of the Adorable One." The most popular of Hindu scriptures, which occurs in the great epic known as the *Mahabharata*. It tells of the revelation and teaching of *Krishna* (one of the great *avatara* of *Vishnu*) to prince *Arjuna* as the climactic battle of the *Mahabharata* is about to begin.

**bhakti yoga:** The way to atonement with ultimate reality through love and devotion, called The Way of Devotion. The discipline of becoming so devoted to God, that all self-centered attachments to this-worldly concerns are burned away. It addresses and appeals to the person victimized by his or her passions and who seeks a true, eternal object of affection. This is one of the four recognized paths to achieve the union of the *atman* to the *Paramatman*.

**Brahma:** One of the great deities of Hinduism, though not one around whom a significant worshiping community has formed. *Brahma* is usually associated with the creation of the cosmos.

**brahman:** Ultimate reality, as Hinduism speaks of it, the ground and source of all that is. Sometimes (particularly in the **Upanishads**) it is referred to as impersonal or trans-personal, beyond all name and form. But some Hindu traditions identify it

as the transcendent Godhead that chose to manifest itself in a more personal form, such as *Vishnu*, *Shiva*, or the Goddess, *Parvati*.

**Brahmin:** A member of the highest caste (*varna*); traditionally identified as specialists concerned with relations to ultimate reality, custodians and teachers of the *Vedas* and other Hindu sacred writings.

**Dharma:** The eternal natural law, moral as well as causal, that governs all existence, human and non-human (including divine beings), and is thought to be built into the nature of things. More specifically, it refers to moral and spiritual duty in accord with cosmic law and order, especially duty as dictated by age, temperament, and social status.

*Dharma* is also said to be one of the four traditional goals of life recognized by Hinduism, and one of the two involving renunciation of the paths of ego-centric desire. The moral consequences that follow from obeying/disobeying *dharma* are thought to be natural consequences, not imposed by some external enforcer. *Dharma* is said to be subtle and almost impossible to know directly, requiring most persons to learn it from the Hindu Scriptures. For many Hindus, especially those that follow *karma yoga*, though not for all Hindus, the ultimate reality and *dharma* are virtually one and the same. The word used by Hindus for themselves is often *Sanatana-dharma* ("eternal dharma," or "eternal truth").

**Dravidians:** Population with roots in the Indian subcontinent prior to the Aryan invasion more than 3,000 years ago. Tamil is one of the Dravidian languages.

**Ganga:** The sacred river Gangis begins in the Himalayas, where *Shiva* dwells. The river is reported to come from heaven, streams through the lock of the god and flows into the ocean. The river has healing qualities in case of illness, ritual cleansing is encouraged as well for the believers.

**guru:** One's teacher.

**henotheism:** A Western term denoting the type of theology found throughout Hinduism, namely the teaching that there is a single ultimate reality behind the many gods of devotional Hinduism, where each of the gods represents one of many "faces" through which the one ultimate reality is manifested and through which the one ultimate reality may be worshiped.

***jnana yoga***: The way to atonement with ultimate reality through knowledge or life-transforming insight into ultimate reality or the Way of Knowledge. The discipline of seeking and attaining perfect knowledge of the ultimate reality through intuitive intellectual discernment, transforming one's sense of selfhood. It addresses and appeals to the person who needs to have things make intellectual sense. This is one of the four recognized paths to achieve the union of the *atman* with the *Paramatman*.

***karma***: The law of moral cause and effect; also a person's moral merit/demerit according to one's actions and the inner intentions or motives which accompany them in terms of their conformity/non-conformity with *dharma*. One's *karma* is said to entail one's rebirth in order for that *karma* to be realized or fulfilled, and to determine the circumstances of that subsequent life. Attainment of the union with the *Paramatman* is thought to eliminate the production of *karma* (in the second sense) altogether, and to bring to an end the cycle of rebirth (*samsara*).

***Karma yoga***: The way to atonement with ultimate reality through work or right action, or the Way of Action, and fused in many ways with the Way of Sacred Rite. The discipline of doing one's own duty selflessly, for its own sake, without attachment to its results, and with no thought that "I am the agent." It addresses and appeals to the person who feels that something must be done to set things right and insure their proper functioning, and/or the person who would draw near to and invoke through appropriate rituals the sacred archetypes that give true structure, meaning, and vitality to life. This is one of the four ways to achieve the union of the *atman* to the *Paramatman*.

***kshatriya***: A member of the warrior class in ancient Hindu society. The second caste of four.

***Krishna***: The most popular of *Vishnu*'s many avatara (incarnations) to destroy evil and restore *dharma*. Many of *Krishna*'s devotees consider him on a par with *Vishnu* himself and not a mere avatar. There are hundreds of stories of *Krishna*, which tell of him as divine infant, mischievous youth, lover, and mighty hero. He is the main figure in the **Bhagavad Gita**.

***Linga***: The most common symbol of Lord *Shiva*. It is a cylindrical black stone set in a circular base. The *linga* is often viewed as the completeness of the Hindu world view.

**Mahabharata:** One of the two great epics of Indian literature, a small portion of which is the **Bhagavad Gita**. *Vishnu* and his incarnation as *Krishna* in particular figure prominently in the epic. Prince Arjuna is the human hero. This story is one of the first which emphasize a personal relationship with a deity.

**mantra:** A sacred syllable, a sequence of syllables, or sometimes a name, a word, or a phrase that is used in meditation. The *mantra* is usually assigned by one's *guru*, and believed to tune one into the divine ground of existence. One of the most well known is the sacred sound *Om* (or *Aum*).

**moksha:** The state which the *atman* is trying to achieve when it is finally able to join with the *Paramatman*. This state is also known as *Nirvana*.

**Om:** *Om* is the most sacred symbol in Hindu dharma and is said to be the essence of all mantras. It is said to be the essence of the *Vedas* and is representative of the *trimurti*, the manifestation of three Hindu Gods.

**Paramatman:** This is the cosmic or world soul and is part of *Brahman*. The eternal, individual soul or *atman* is trying to be united with the *Paramatman* and thus achieve ultimate unity.

**puja:** Ritual household worship of the deity, commonly involving oil-lamps, incense, prayers, and food offerings. The *puja* will also have an image of the deity worshiped. Almost all Hindu homes have a *puja place*.

**Puranas:** "Old tales," stories about deities that became important after the Vedic period.

**Raja yoga:** The way of meditation, the most uniquely Hindu form of yoga, also the most difficult. The participant works on a total moving away from the self. This is one of the four paths to achieve the union of the *atman* with the *Paramatman*.

**Raksha Bandhana:** An amulet, which girls and women tie to the wrists of their brothers for protection against evil. The literal meaning is "to tie protection on."

**Ramayana:** One of the two great epics of Indian literature, telling the story of one of *Vishnu*'s avatars known as *Rama*. The **Ramayana** tells the story of *Rama* and his wife *Sita* (the ideal domestic couple), *Sita*'s abduction by the demon *Ravana*, and her rescue with the help of the monkey king *Hanuman*, who is later made into a god, and his monkey army.

**Sacred Thread:** The student receives the sacred thread, called the *Yajnopavita*, at his spiritual birth. The sacred thread consists of three threads knotted together which symbolizes control over mind, speech and body.

**samsara:** the cycle of rebirth, the human predicament of separation from ultimate reality, whose only escape is the attainment of *moksha*. *Samsara* is imaged as an ever revolving wheel of wandering from existence to existence.

**Sanatana dharma:** Hindus refer to themselves by this name, rather than Hindu, and means "eternal truth" or "ancient religion."

**Sandhyopasana:** The literal meaning is "worship at the junctions of time." A Hindu devotee must pray three times daily, at the junction of night and morning, at the junction of forenoon and afternoon and at the junction of evening and night.

**shudra:** A member of the lowest of the four major classes, with the status of "servant" after the Aryan invasion of the Indian subcontinent, but in some cases enjoying prosperity in more recent centuries.

**smriti:** "What is remembered", a body of ancient Hindu literature including the epics, *Puranas*, and law codes formed after the `sruti and passed down in written tradition.

**sruti:** "What is heard [from the gods]", the sacred literature of the Vedic and Upanishadic period, recited orally by the *brahmin* priests for many centuries prior to being written down.

**Trimurti:** Manifestation of three of the most popular Hindu deities *Brahma*, *Shiva* and *Vishnu*. This is the synthesis of the three merged into a single concept.

**Twice-born:** The first stage in life when the boy becomes a student to learn with a *guru*. This is his spiritual birth which is the second birth. Only boys from the upper three castes become twice-born. At his spiritual birth he receives the sacred thread.

**Untouchables:** The untouchables are those who have been expelled from their own castes by violating the rules and regulations of their caste. They could only perform the foulest and most menial of tasks in society. Although outlawed by the Indian Constitution, the group still exists today and faces much suffering. Mahatma Gandhi referred to the untouchables as "The Children of God."

**Upanisads:** Literally, "those who sit near." Philosophical texts, in the form of reported conversations, composed around the sixth century BCE and reflecting on the theory of the Vedic ritual and the nature of knowledge.

**Vedanta:** Literally, "the end of the *Veda*." The name for philosophical or theological views based on the teaching of the *Upanishads*.

**Vedas:** The most sacred and authoritative of the vast array of Hindu scriptures, composed of four strands: **Rig-Veda**, **Sama Veda**, **Yajur Veda**, and **Atharva Veda**, each of which is made up of *Samhitas* (hymns), *Brahmanas* (prose commentary), and *Upanishads* (philosophical speculation).

**yoga:** Any one of four paths of spiritual discipline intended to lead a person to deliverance from *samsara* and the realization of *moksha*--i.e., to atonement with ultimate reality. Specifically, it means a "yoking" of the self by spiritual discipline, a method of training designed to lead to union of the human spirit with ultimate reality and release from the limits of the individual ego. Normally following a specific yoga involves apprenticeship to a *guru*, a spiritual teacher or guide.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
ISLAM (SECTION A)**

**The Shahada:                    *La Ilaha Illa Allah;  
Muhammadur-Rasulullah.***



**"There is no God but Allah; Muhammad is the messenger of Allah."**

Another translation of this phrase is, "None has the right to be worshiped but Allah, and Muhammad is the Messenger of Allah." This phrase expresses the very kernel of the Islamic faith: the monotheism of the religion and

Muhammad as the culmination of a long line of prophets. The final revelation from Allah came to the prophet Muhammad. This prayer is recited five times daily by 1.3 billion Muslims throughout the world.

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

It is incumbent upon Muslims to perform prayers five times daily:

1. Morning prayer (al-Fajr);
2. Noon Prayer (al-Zohr);
3. Afternoon Prayer (al-Asr);
4. Sunset Prayer (al-Maghrib); and,
5. After-sunset Prayer (al-Ashaa).

The time of the morning prayer begins when the dawn is bright and lasts until the sun brightens. The time of the noon prayer begins one minute after noon and ends when a shadow of an object is the exact length of the object. Afternoon prayer begins at that point, and concludes at sunset. The sunset prayer is directly after sunset until the colors in the horizon disappears, and the after-sunset prayer is from the time of the disappearance of color in the horizon until the beginning of morning prayer. While it is preferable to pray at the outset of each prayer time, the obligation to pray may be satisfied anytime during the prescribed times.

Exact prayer times for each locality are available from a variety of sources. An Imam or volunteer Muslim will be able to provide a schedule which states the beginning time of each prayer for a

specific geographical location. Web sites are also available which will print up accurate times to make the required prayers (for example, type "Salat" or "Muslim Prayers" in a search engine).

Ritual washing is required as well as a clean place where the prayer can be made. The purification must be total (*ghosl*) after coitus, semen emission and after cessation of menses. The ablution (*wudu*) is prescribed before all prayer. This includes: washing the hands three times; rinsing the mouth three times; cleaning the nostrils by sniffing water three times; washing the face from forehead to chin, and ear to ear, three times; washing the forearms to the elbow, three times; passing a wet hand over the whole head; and washing the feet up to the ankles three times. Ablutions may be performed in a designated place in the chapel, or in the housing unit. The place of ablution should be included in the Institution Supplement.

For the prayer itself, Muslims face Mecca on a clean surface (i. e., prayer rug, towel, mat, carpet, blanket or any other material that is kept clean and used only for this purpose), prostrate themselves before Allah in prayer as prescribed by religious law. These prayers can be made individually. In BOP institutions, these prayers are made during breaks at work, or in between classes at school. If an inmate is in the Special Housing Unit and a prayer rug is not permitted, an extra towel will suffice. Once the prayer has started, the inmate should be able to finish without interruption.

During certain times of the year, the evening prayer comes in around the institution's 4:00 PM stand-up count. It is suggested that the participants not begin their prayer after the unit count has been cleared, but rather wait until the institution count has been cleared in case of a recount in the unit. Remember, nothing interferes with an institution count.

**Daily Prayers:**

1. Inmates should have opportunity to pray five times daily.
2. Other than Jumu'ah, it is recommended that prayers be made individually or in very small groups (2 or 3 inmates) throughout the day.
3. Prayers can be made at work detail sites, school or units during break times.
4. This requires a clean area, prayer rug or clean towel to cover the floor.

The prayer involves four basic positions. The first position is standing erect, with hands beside the head, palms facing forward, and the individual says silently, or in a low voice, "Allahu



*Akbar*" (Allah is the most great). Then the opening *surah* of the Qur'an is recited. The second position is with back straight, the person bows forward from the hips and rests hands on knees, symbolizing Allah's power over the Muslim. Another phrase is recited. The third position is standing up again with arms at the side, repeats a phrase. Then the phrase "*Allahu Akbar*" is repeated and the person glides to his knees and touches his head to the floor as the act of surrender to the only One who really matters in the universe. Next, the individual gets to a sitting position, places hands on knees and repeats the phrase "*Allahu Akbar.*" Upon completion, the individual rises and stands again. This whole procedure is known as *rak'a*. This process is repeated with the number of *rak'as* being dependent on the particular prayer made. Daily prayers can usually be completed in 5-10 minutes.

#### **B. REQUIRED WEEKLY OBSERVANCE**

Public congregational prayer, called *Jumu'ah*, is conducted by an Imam or his designee every Friday. This prayer service takes the place of the noon prayer and is said in congregation including a sermon (*Khutbah*) which can be on any aspect of the life of the Muslim community. The actual prayer consists of two *rak'as*. Before this prayer, as before all prayers, Muslims are required to perform ritual washing (ablution) as outlined in the Qur'an. A minimum of one hour should be set aside for the prayer. When participating inmates are placed on the Call-Out sheet for that day, be sure to schedule in enough time for the ritual ablution. The Muslims line up in rows in order to make the prayers. Only Muslims should be allowed in the prayer rows since there is a ceremonial prerequisite (a confession of the *Shahadah*) to participating in the prayer. Visitors form a separate line behind the Muslims. The two-part sermon can be heard by all without infringing on the sanctity of prayer.

#### **Jumu'ah:**

1. Set aside a minimum of one hour for prayer.
2. Allow additional time for inmates to perform ablution (*wudu*) in the chapel or the housing unit before the prayer starts.

#### **C. REQUIRED OCCASIONAL OBSERVANCES**

Accommodations may be made for the prayers during the Night of Power which happens on the odd nights during the last third of the month of Ramadhan. For a more complete explanation of the Night of Power, please refer to the section on Ramadhan. Inmates may have a prayer time scheduled later in the evening, but overnight prayer in the chapel is usually not accommodated.

**Night of Power:**

Make provisions for a special time of prayer on the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> day of Ramadhan. The length of time of prayer depends on security level of institution.

Much emphasis is placed on fasting and Muslims are encouraged to fast voluntarily at different times. Some of the traditional days for the voluntary fasts are: Muharram (first month of the Lunar calendar), 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup>; Mondays and Thursdays; any six days of Shawwal (the month immediately following Ramadhan); and the 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup> day of any Islamic month. No special arrangements need to be made for meals at these times during any of the above listed dates, since these are voluntary and not public fasts.

Muslim inmates who are participating in a strict fast during the holy month of Ramadhan are often unable to provide a urine sample during the day because of the rigors of the fast. Because observant Muslims neither eat nor drink for many hours, this often affects their ability to provide a sample on demand. If an inmate participating in a religious public fast is randomly selected for drug surveillance, the urine sample will ordinarily need to be taken in the evening after the inmate has had the opportunity to break the fast. Inmates should not be forced to consume water during the prescribed hours of fasting in order to produce a urine sample. In this manner, the random drug testing procedures are not compromised and the religious rights of the Muslim inmates are protected.

**D. REQUIRED HOLY DAYS**

1. Eid-Ul-Fitr: This is the "Breaking of the Fast" feast and is the ceremonial holy day after the end of Ramadhan when it is obligatory to end the fast. This is a day free from work for Muslim inmates who request this accommodation in writing. It is the first day of the new month succeeding Ramadhan, called Shawwal. Religious rites include a special prayer which is performed well after the sun is above the horizon, followed by a *Khutbah*. It is customary to eat before the prayer to ritually end the Ramadhan fast.

2. Eid-Ul-Adha: This is the feast of sacrifice commemorating the sacrifice of Ibrahim (Abraham) which falls on the 10<sup>th</sup> day of the lunar month called Thul-Hijjah. This is also a day free from work for Muslim inmates who make the request in writing. The religious requirements include a special prayer to be made after the sun is well above the horizon and a *Khutbah*. A lamb is sacrificed with two-thirds given to charity and only one-third kept. Animal sacrifices are not offered in BOP institutions, but

if the ceremonial meal is scheduled for that day, the chaplain may provide lamb, using the equity formula provided in PS 5360. This day also corresponds to the Day of *An-Nahr* when the pilgrims on their *Hajj* are returning to Mecca to perform the rites of throwing pebbles at one of the places where Satan appeared to Ibrahim, make an offering of an animal sacrifice, shave the head and walk around the Kaa'ba. It is customary not to eat before the prayer.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. Prayer rug;
2. Dhicker beads (plastic);
3. Religious medallion and chain;
4. Prayer oil;
5. Kufi or Hijab;
6. **Holy Qur'an;**
7. **Hadith;**
8. Miswak (wood, the length and thickness of a pencil used to clean teeth and mouth); and,
9. Kurda shirt.

#### Prayer Beads:

Only plastic prayer beads are permitted in the institutions.

#### Kurda Shirt:

The kurda shirt may be worn during services in the Chapel area only.

Note: The **Hadith** is a multi-volume set containing more books than the Program Statement on Personal Property allows. Keep in mind that listing this item does not mean approval to go beyond the number of books allowable by policy. A one-volume summarized **Hadith** is available. If read in conjunction with the Chapel's set, individual inmates can still have access to the **Hadith** without violating policy.

### B. CONGREGATE RELIGIOUS ITEMS

1. Prayer Rugs, either several large ones or enough small ones, to accommodate all participants in Jumu'ah prayer.
2. **Holy Qur'an.**

### 3. REQUIREMENTS FOR MEMBERSHIP

#### A. REQUIREMENTS

The word "Islam" is an Arabic word which means "submission." It connotes a submission to the will of Allah. The religion of Islam teaches that in order to achieve true peace of mind, one must submit to Allah and live according to His Divinely revealed will. The most important truth which has been revealed to humanity is that only one is worthy of worship, namely, Allah. The word "Muslim" means one who submits to the will of Allah, regardless of race, nationality or gender. Being a Muslim entails a conscious decision to submit to Allah and living in accordance with the tenets of Islam.

Anyone who agrees to the above is considered a Muslim. Anyone who professes the *Shahadah* enters the fold of Islam and entitles himself or herself to the same rights as those of other Muslims.

#### B. TOTAL MEMBERSHIP

Currently, the total membership of Islam stands at 1.3 billion people. It is the fastest growing religion in the world today. In the United States there are six million Muslims.

### 4. MEDICAL PROHIBITIONS

There are no medical restrictions, except when it entails the consumption of intoxicants, i.e. any medication with an alcohol base. Medication which contains pork derivatives is also prohibited.

Mandatory medical testing: All inmates will receive TB screening by PPD (mantoux method) unless medically contraindicated. The antigen used in the skin test does not contain pork or pork derivatives. Similarly, the HIV screenings are mandatory. These are Public Health issues in which all inmates must participate without exception.

#### **TB Screening by PPD:**

TB screening by PPD (mantoux method) is required of all inmates. This is a Public Health issue in which all inmates must participate without exception.

## 5. DIETARY STANDARDS

- a. An Islamic food regimen is made up of Halal foods. In Arabic, Halal means lawful. Haram means unlawful. Everything that is not unlawful is considered Halal. Only a few food items are Haram. Zaheer Uddin states in his book, **A Handbook of Halaal & Haraam Products**, "The rule is that everything is Halaal unless explicitly forbidden." (P. 10)
- b. Muslims are forbidden to consume the following foods which are Haram:
- # Pork, pork by-products and pork derivatives, including bacon, ham, pork chops, spare ribs, and lard/shortening. Muslims are not allowed to touch anything made with pork contents. In work assignments gloves may be worn where pork is present.
  - # All types of blood, except the liver and spleen and insignificant amounts of blood that are impossible to drain even in proper slaughtering.
  - # The meat of any animal that has died naturally, has been killed by strangling, has been killed by a violent blow, has been killed by a headlong fall, has been gored to death, has been partially eaten by a wild animal (unless it can be slaughtered before it is dead), or been sacrificed as an offering to idols.
  - # Carnivorous animals and almost all reptiles and insects.
  - # Wine, ethyl alcohol and spirits.
- c. The following products are definitely Halal:
- # Milk from cows, sheep, camels and goats;
  - # Honey;
  - # Fish;
  - # Plants which are not intoxicants;
  - # Fresh or naturally frozen vegetables and fresh and dried fruits.
  - # Legumes and nuts like peanuts, cashew nuts, walnuts, etc.
  - # Grains such as wheat, rice, rye, barley, oat, etc.

## 6. BURIAL RITUALS

Burial requirements include the full washing of the body, shrouding, funeral prayer service and burial. Autopsy is not allowed unless required by law. Cremation is not allowed. The presence of any Muslim or Muslims at the moment of death is desirable. Burial should take place within 24 hours, if possible. The casket should be wood.

## 7. SACRED WRITINGS

**Holy Qur'an.** By definition, the **Holy Qur'an** is the Arabic text. Various reliable English or English/Arabic versions are available for inmate use.

## 8. ORGANIZATIONAL STRUCTURE

The Muslim community in North America is not organized into a single entity. Many different organizational structures exist. The Muslim organizations listed below are all national in scope. They work together, but each has a different sphere of influence.

Islamic Society of North America  
P.O. Box 38  
Plainfield, IN 46168  
(317) 839-8157  
(317) 839-1816

Islamic Circle of North America  
166-26 89<sup>th</sup> Avenue  
Jamaica, NY 11432  
(718) 658-1199

Muslim American Society  
Suite 100, Ministry Department  
910 West Van Buren  
Chicago, IL 60607  
(708) 862-5228  
Contact person: Egina Muhammad

American Muslim Council  
Suite 525  
1212 New York Avenue NW  
Washington, DC 20005  
(202) 789-2262

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
ISLAM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

In part, the rise of Islam can be understood by looking at the conditions which existed in Arabia during the sixth Century C.E. Much of the peninsula was desert and the Bedouin tribes lived harsh lives in the wilderness. No one tribe dominated the peninsula. In Western Arabia, three towns in a mountainous region were dominated by a powerful tribe called the Quraysh. Two of the three towns, Mecca and Yethrib (later called Medina) became the centers of a new religion in Arabia, Islam. The religions of early Arabia can best be described as animistic polytheism.

Muhammad was born into the Quraysh tribe in the year 570 C.E. His early life was surrounded by tragedy. His father died a few days before he was born, his mother when he was six and his grandfather, who took care of him after his mother's death, when he was nine. He was raised by his uncle who warmly accepted him into his home.

At age twenty-five Muhammad married Khadijah, a widow who owned a flourishing caravan business. Marriage to Khadijah afforded him the opportunity to meditate and seek answers to the questions on the meaning of life. He began to frequent a particular cave on Mount Hira. It was there that he received the first revelation from Allah through the angel Gabriel. This is what he heard,

Proclaim! In the name of thy Lord and Cherisher Who  
Created, created man, out of a clot of Congealed  
blood:

Proclaim! And thy Lord is Most Bountiful-

He who taught (the use of) the Pen-

Taught man that which he knew not. (*Surah* 96:1-5)

The night on which he heard these words is now called the Night of Power. According to tradition, the Night of Power came during the last ten days of the month of Ramadhan, and could be the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup> or 27<sup>th</sup> day of the month. Over the next twenty-two years, the Qur'an was revealed to Muhammad through the angel Jibril (Gabriel). The complete text was compiled after his death.

The initial response in Mecca to his message was decidedly hostile. The uncompromising monotheism of Islam threatened the considerable revenue which came to Mecca from the Bedouin tribes

making pilgrimages to the 360 shrines in the city, its moral teaching spoke directly against the immorality present in that society and its social content spoke directly against the unjust economic order of the day. Much persecution was experienced by Muhammad until he was forced to flee to Medina in 622 AD, known as the *Hijrah*. This is regarded by Muslims as the turning point in world history and is the year from which they date their calendar.

A period of civil war ensued. Muhammad was victorious eight years after his flight from Mecca to Medina. Two years later, in 632, he died. Upon his death, two distinct groups began to emerge. His companions were on one side and members of his family were on the other. His companions named a successor, a new leader in Medina, and then confronted members of his family with an accomplished fact. Later, followers of his family became known as Shi'i and followers of his companions and friends became known as Sunni.

By the ninth century, the Muslim empire was the largest state on earth. It had matched, if not exceeded, the Roman empire at its zenith. Soon after, internal strife began to show up. Several states broke away and set up their own dynasties. Baghdad, which had become the capital, was destroyed in the Mongolian invasion. The Ottoman Turks restored part of the empire when the Mongols withdrew. In some form, the Ottoman empire lasted until World War I when it finally collapsed.

During all of this political turmoil, the Islamic world survived and even flourished. The view that the world of Islam had a vitality of its own which made it independent of political or military support was due to the religion of Islam itself, and the civilization which had developed around it.

Islam is currently the second largest religion in the world with 1.3 billion members and is also the fastest growing religion in the world. This is quite an achievement since it is also the youngest of the world religions, although Islam itself does trace its historical roots to the creation of the world.

NOTE: Muslims write the following phrase behind the name of the prophet Muhammad (pbuh) and behind the other prophets mentioned in the Qur'an as well. The letters mean, "Peace be unto him," or "Allah's peace and salutations upon him." This phrase shows the respect accorded Muhammad and all the prophets because of their special relationship with Allah and the special office they held.



Although this tradition is not followed in this chapter on Islam, its omission is not intended to show disrespect for the prophet. Rather, common usage is followed in describing the tenets of Islam and its people.

## B. THEOLOGY

1. Allah: Allah is the eternal, all-powerful Creator, who has no sons or daughters, or anyone else with whom he shares power. He has absolute unity, and is all-seeing, all-hearing and all-knowing. Allah is unchanging, invisible and present everywhere at all times. Each of the *surahs* (chapters) in the **Qur'an** begin with the words, "In the Name of Allah, the most Gracious, the Most Merciful." This indicates that these two characteristics of Allah are emphasized. *Surah* 112, states it this way (the quotes are taken from the Yusuf Ali translation of the **Qur'an**),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the Name of Allah - the Most Beneficent - the Most Merciful

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قَدْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

In the name of Allah, Most Gracious, Most Merciful  
Say: He is Allah, The One and Only;  
Allah, the Eternal, Absolute;  
He begetteth not, nor is He begotten;  
And there is none like unto Him.

By quoting one other passage of the **Qur'an**, a sense of awe for Allah, the one eternal God, is provided. *Surah* 2:255 states,

Allah! There is no God but He-the Living, the Self-subsisting Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His As) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His throne doth extend over the heavens, and the earth, and he feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

The awesomeness and power of Allah can inspire fear and it is fair to say that Muslims fear Allah. It is not fair to say, however, that Allah is only a vengeful God, because this is an incorrect understanding of the self-revelation of Allah. Allah is also merciful and compassionate. Allah's compassion and mercy are cited 192 times in the **Qur'an** versus 17 references to his wrath and vengeance.

By tradition, ninety-nine names exist for Allah, each one of them describing an eternal attribute. In a sound tradition recorded in **Sahih Bukhari**, Allah's messenger stated, "Allah has Ninety-nine names, one hundred less one; and he who memorizes them all by heart will enter paradise."

2. **Qur'an**: The **Qur'an** is the compilation of the revelation of Allah to Muhammad which was completed after his death. The **Qur'an** is divided into 114 *surahs*, generally with the largest *surahs* first and then in descending order of length. Muhammad considers this to be the only major miracle Allah worked through him. He called it Allah's "standing miracle." That Muhammad was able to produce a book which provides the basis for all knowledge, is grammatically perfect and poetically in a class of its own, while he himself was barely literate, proves to the Muslim beyond doubt that the **Qur'an** was divinely inspired.

The **Qur'an** is a continuation of the Old and New Testament. *Surah* 5:68 and 70 states,

Say, O People of the Book!  
Ye have no ground to stand upon  
Unless ye stand fast by the Law, the Gospel, and all  
the revelation  
That has come to you from your Lord....  
We took the Covenant of the Children of Israel  
and sent them Messengers....

This entitles Jews and Christians to be included with Muslims as the "People of the Book."

A significant, underlying theme of the **Qur'an** is found in the language itself. Arabic is a language which, when written and spoken, can invoke a powerful image in the reader or listener, which is lost upon translation. The power and effect of the **Qur'an** is found not only in the literal meaning of the text, but also in the language in which this meaning is incorporated including its sound. Muslims the world over learn Arabic in order to understand more fully the meaning and impact of the **Qur'an**.

First and foremost in the **Qur'an** are the words of Allah himself. Any history which is identifiable in the **Qur'an** becomes more of a series of reference points rather than the historical context in which the writing takes place. In the **Qur'an**, Allah speaks in the first person; that is how Allah reveals himself and makes known his divine decrees. For the Muslim, the **Qur'an** is first and foremost a self-revelation of Allah and the purpose of the **Qur'an** is to proclaim the unity, power, knowledge and mercy of Allah, as well as human dependence on Allah.

3. The prophets: The final revelation from Allah came through the prophet Muhammad. Muhammad, however, is not the only prophet recognized by Muslims or mentioned in the **Qur'an**. Twenty-five prophets are mentioned by name in the **Qur'an**. The five who are singled out as the greatest and most important are: Noah, Abraham, Moses, Jesus and Muhammad. *Surah 2:136* states,

Say ye: "We believe in Allah, and the revelation given to us,  
And to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given To Moses and Jesus, and that given to (all) Prophets from their Lord:  
We make no difference between one and another of them: And we bow to Allah (in Islam)."

Three features of all the prophets stand out: they are the best morally and intellectually in their community; they are supported by miracles to prove their authenticity; and they state clearly that their message is not their own, but comes from Allah for the well-being of humanity. The **Qur'an** teaches that the message of Allah came through them. Each prophet also confirmed what was prophesied before him as well as what may be revealed after him. *Surah 61:6* states,

And remember, Jesus, the son of Mary, said: "O children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) Before me, and giving glad Tidings of a Messenger to come after me, whose name shall be Ahmad."

4. Sunnah: The *Sunnah* is the practice regularly performed by Muhammad. The **Qur'an** states, "verily in the Messenger of Allah you have a good example" (*surah 33:21*) and the instructions he gave concerning how to put the words of the **Qur'an** into practice are written in the *Sunnah*. The Hadith is the account by his family and close companions of those practices and sayings of the prophet when he instructed people in the tenets, practices, and the way for Muslims to live their lives in accordance with the will of Allah as revealed in the **Qur'an**. For example, two of the

most important practices described in the **Qur'an** are prayer and charity (*zakat*). No specific details were provided. The actions of Muhammad himself provided the details necessary to properly observe both practices. The Hadith collection is classified in several categories of soundness and is the second source used by Muslims in establishing Islamic law. In addition, the *Sunnah* is inspired. The **Qur'an** states in *surah* 59:7, "So take what the messenger assigns to you, and deny yourself that which he withholds from you."

5. Hadith: Hadith are writings of practices and sayings which are elaborated, explained and historically traced back to the Prophet, often traced through one of the companions of the Prophet. There are six famous collections: Sahih Bukhari, Sahih Muslim, Muwatta of Imam Malik, Sunan Tirmithy, Sunan Abu Daud, Sunan Ibn Majah. The Hadith may be comprised of many volumes.

6. Angels: The angels of Allah are viewed as pure, spiritual, unseen beings who constantly devote their existence to Allah and execute all the commands of Allah. They are created in such a way that they can always obey and never go against the Divine commands. The angel Jibril (Gabriel) conveyed the words of Allah to Muhammad. Other angels perform such tasks as guarding the gates of heaven and hell, and recording the thoughts and actions of human beings for reference on the Day of Judgment. To them is also assigned the task of helping believers even to the extent of fighting on their side in times of war.

7. Creation: The world was created by a deliberate act of Allah's will. This fact makes two important points. On the one hand, matter is both real and important. It is dependent on Allah as its creator, to be sure, but because of the fact that creation is real, science flourished under Islam. On the other hand, since the world was created by Allah who is both great and good, the world of matter must also be basically good. The **Qur'an** states, "No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" (*surah* 67:4) Thanks to the mercy of Allah, Muslims view the world as a world of joy.

8. Creature: The crowning aspect of Allah's creation was man. The **Qur'an** teachings about man's creation is the same as that of creation, namely, that human beings are created as being good. People do forget their divine origin and as such are not ready then to relate to the Creator as they ought. This Creator-creature relationship involves two obligations: one is a sense of gratitude and the other is a total surrender to Allah. Human beings are unique individuals and their individuality is significant in Islam along with the responsibility that is associated with this uniqueness. The individuality of the human

soul lasts forever; once created it never dies. Human beings also have the freedom to make the choices in life they need to make in order to fulfill the requirements which have been placed on them. In Islam, this human freedom is in tension with the omnipotence of Allah, which leads to the predetermination (*Qadar*) of all of life. Islamic theology has wrestled with this issue, without being able to come to a final resolution. Although the Divine decrees of Allah are always present, human beings nevertheless still have enough freedom to make real, moral and spiritual decisions which do affect them in life.

9. Judgment and Life after death: The **Qur'an** stresses the importance of faith in the future life to such a degree that it is considered next only to faith in Allah. The opening chapter of the **Qur'an** describes Allah as the "Master of the Day of Judgment." Muslims are responsible for every deed they perform and will be called to an accounting of the life they lived. The phrase "Master of the Day of Judgment" is recited over thirty times in the five required daily prayers which places before Muslims the idea that every act will be judged and imposes on them the reality of a future life at which time every deed shall receive its full reward.

Depending on what happens on the Day of Judgment, the soul will either go to the heavens or the hells. The **Qur'an** describes both in vivid, concrete imagery. The sharpness of the contrast between heaven and hell is intended to "shock" the Muslim out of that forgetfulness of the relationship between human beings and Allah and turn their lives towards a submission of Allah. Although some Muslims may interpret the description of heaven and hell figuratively rather than literally, every Muslim believes that each soul will be held accountable for its action on earth. *Surah* 17:5 states, "Every man's fate we have fastened on his own neck: on the Day of Judgment we shall bring out a scroll, which he will see spread open."

10. The Five Pillars: To reach Heaven, Muslims believe that faith and the observances of rituals are not enough. Islam is a religion of action. A Muslim must walk the "straight path," which means accept the tenets of Islam, perform the required duties and live according to the moral precepts defined in the **Qur'an** and the Hadith. In Arabic, Islam means "surrender to Allah" and Muslim means "one who surrenders." The greatest goal of a Muslim is, therefore, to submit to the will and authority of Allah. The phrase "straight path" comes from the opening *surah*, 1:1-7, of the **Qur'an**, which reads,

## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝  
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝  
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
 وَلَا الضَّالِّينَ ۝

In the name of Allah, Most Gracious, Most Merciful.  
 Praise be to Allah, the Cherisher and Sustainer of  
 the Worlds;

Most Gracious, Most Merciful, Master of the Day of  
 Judgment

Thee do we worship, and Thine Aid we seek

Show us the straight way,

The way of those on whom Thou has bestowed Thy  
 Grace,

Those whose portion is not wrath,

And who go not astray.

a. Shahadah: The first of the five pillars is the creed of Islam, which was described at the opening of this chapter. "There is no God, but Allah; Muhammad is the Messenger of Allah." The first half announces the cardinal principle of monotheism. The word used, Allah, denotes a proper name reflecting a unique being and him alone. The second half states the validity of Muhammad as the prophet and the authenticity of the **Qur'an** which he received as result of the direct revelation to him. For a Muslim this phrase is the ultimate answer to every question of life.

b. Prayer: The second pillar is prayer. Prayer is the most important of all duties. The basic purpose of prayer is to express gratitude, love and admiration to Allah. At the same time prayer is a reminder that human beings are finite and thus teaches the Muslim humility. The **Qur'an** considers this the most difficult lesson human beings have to learn. The emphasis on prayers is reverence, not petitions or seeking answers to specific prayer requests.

*Salat*, the formal ritual prayer, must be prayed five times daily: upon arising (*Salat al Fajr*), when the sun passes its zenith (*Salat al Dhur*), mid-afternoon (*Salat al Asr*), sunset (*Salat al Maghrib*) and before retiring for the night (*Salat al Isha*). The Friday noon prayer, called *Jumu'ah*, is an obligatory congregational prayer. All prayers are said facing the direction

of the Kaa'ba in Mecca, the holiest place of Islam. Ablutions must be made before the prayer is to take place and Muslims remove their shoes when they pray and use a prayer rug. The prayer must be performed in Arabic.

c. Charity: The third pillar is charity or *zakat*. Although material things are important in life, some have more than others. Charity addresses this disparity. Those who have much should assist those who have little or nothing. Muhammad prescribed 2½ percent on the holding of those who have enough to meet their own basic needs. The percentage is based not on annual income, but on everything owned. One-fortieth of a Muslim's total worth should be distributed annually to assist the poor.

d. Fasting: Ramadhan, the ninth month of the Islamic lunar calendar, is the month where Muslims begin their period of fasting. This month is a holy month for Islam because during it Muhammad received his initial revelation, made his historic *Hijrah* from Mecca to Medina and the battle of Badr was won. A small army from Medina, outnumbered three to one, won a decisive victory over the army from Mecca. *Surah 2:185* states,

Ramadan is the (month) in which was sent down the **Qur'an** as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting, But if anyone is ill, or on a journey, The prescribed period (should be made up) by days later. Allah intends every facility for you: He does not want to put you to difficulties. (He wants you) to complete the prescribed period. And to glorify Him in that He has guided you; And perchance you shall be grateful.

The fast begins with dawn and ends with sunset. Depending on the sighting of the moon, the fast may be 29 or 30 days long. Eating and drinking stops at dawn. During the day, no eating, drinking or sexual activity can take place. A Muslim must also adhere strictly to the moral code, as failure there is considered to be a violation of the requirements of fasting. At sunset, the fast is broken by eating dates and drinking water or juice, although any lawful food or drink may be used to break the fast. The evening prayer is made, followed by eating a complete meal.

During Ramadhan, the **Qur'an** is either recited or read. In Bureau institutions, this is usually done after the 4:00 PM count is cleared and the Muslim inmates are released from their housing

units to the Chapel where they read the **Qur'an** until it is time to break the fast and go to the Dining Room to eat their evening meal. Upon completion of the evening meal, the inmates resume their normal evening activities.

The sacrifices associated with fasting are designed to instill discipline, heighten awareness of religious duty and dependence upon Allah, and be reminded of the hunger associated with being poor. During this month, those who have been materially blessed are able to be generous to those who have little or nothing.

The Night of Power, when the words of Allah first came to Muhammad in the cave on Mount Hira, occurred during the last ten days of the month of Ramadan. It is not clear on which night the revelation occurred, but the evidence seems to point to any of the odd-dated nights during the last third of the month. The Qur'an states in *surah 97:1-5*,

We have indeed revealed this (message) in the Night  
of Power;  
And what will explain to thee what the Night of  
Power is?  
The Night of Power is better than a thousand months.  
Therein come down the angels and the Spirit  
By Allah's permission on every errand:  
Peace!...This until the rise of Morn!

Specific recommendations for allowing Muslim inmates to meaningfully participate in the Night of Power are issued in a general memo to each institution before the actual observance of Ramadhan. This will assist institutions in the proper planning for the fast.

#### **Night of Power:**

Make provisions for a special time of prayer on the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> day of Ramadhan. The length of time of prayer depends on security level of institution.

- e. Pilgrimage: The fifth pillar is pilgrimage or *Hajj*. All Muslims who are able should make at least one journey to Mecca during their lifetime. Additional journeys can be made at any time, but the required pilgrimage should be made during the twelfth month, *Dhu'l Hijja*, of the lunar calendar. This pilgrimage fosters a sense of oneness among the Muslims. Before entering Mecca, all pilgrims wear a simple white robe which makes them appear the same to each other as they are before Allah. No rank or privilege





stands out during the pilgrimage; it reminds the pilgrims of their equal status before Allah, namely that they are humble servants of their Creator and that human rank and privileges do not carry over into the realm of the spiritual. During the *Hajj*, national boundaries are transcended as well for obedience to Allah supercedes obedience and loyalty to national ideals.

11. Shariah: *Shariah* is the code of law for the Islamic way of life which Allah has revealed for humanity to follow. Literally, *Shariah* means "the path leading to the watering place." The law which was developed constitutes a divinely ordained path of conduct which guides Muslims towards a practical expression of their religious conviction in the world today. The main basis of Islamic law is the **Qur'an**. The difference between human law and *Shariah* is that human laws can change when time and conditions change. *Shariah* is permanent and does not change with time or differing conditions. Allah has created *Shariah* for the well-being of all human beings.

The *Shariah* not only concerns itself with regulating relationships with neighbors and with the state, but also with the relationship of human beings with Allah and their own conscience. The five pillars explained above are part of the *Shariah* as are ethical standards and legal rules. Since *Shariah* has been handed down from Allah through the prophet, it was imposed on society. Once the whole process of interpretation and explanation was believed to be complete, *Shariah* law became the guiding force in shaping society, since it precedes and controls society.

12. Sufism: The mystic movement in Islam is known as Sufism. This movement developed as a protest against corrupt rulers who did not embody Islam and against the legalism and formalism of worship which paid more attention to the form rather than content of the faith. Many of the sufis became ascetics, began to gather disciples around themselves and developed into religious orders, known as dervishers. Others forsook the orders and became mendicants, traveling around the country side, living off the charity of others. Many sufis were outstanding men of saintly stature. Not all sufis were accepted by the more conservative elements of Islam due to their unorthodox habits and beliefs. Sufi influence has grown over the centuries and today there are literally hundreds of mystic orders with millions of adherents. They are most prevalent in Egypt, Syria, Iraq, Turkey and Arabia.

13. The Status of Women in Islam: Women are accorded equal status with men in Islam. The rights and responsibilities of women are equal to those of men but are not necessarily identical with them. This difference between equality and sameness is key to understanding the role of women in Islam. She is recognized

as a full and equal partner in the procreation of humanity. She is equal in bearing personal and common responsibilities and in receiving rewards for her deeds. She has freedom of expression, able to pursue educational opportunities. She is able to receive her share of the inheritance, which is something introduced in Islam and was not present before.

Standing behind men in prayer does not indicate inferiority. This deals with the discipline of prayer, not ranking of status before Allah. By separating men and women during prayer, each will be able to focus better on the discipline of prayer, rather than potential embarrassment. The wearing of the veil protects the integrity of the woman.

14. Marriage: Marriage is viewed as one of the most important of all institutions in Muslim society. For a marriage to be valid, both parties must give their consent, have two witnesses present, the groom must provide a gift (dowry) to the bride, and the marriage cannot be kept secret. In Bureau institutions, a simple ceremony can be conducted by the contract Imam or Muslim volunteer (if authorized by the state to perform marriages). The actual service involves a short ceremony during which the Imam delivers a brief *Khutba* (message). The consummation of the marriage can be delayed by mutual agreement and is, therefore, no issue in the validity of the marriage.

The only person of the opposite gender who may be in physical contact with a Muslim is the spouse. This may create a potential problem, because inmates are routinely subject to pat searches by staff of the opposite gender. While religious beliefs are respected by staff, there is a compelling government interest which requires staff to conduct routine pat searches. Staff are trained to conduct the searches in the least intrusive manner, and to use the backs of their hands in genital areas.

Staff should always be sensitive to religious prohibitions against touch by persons of the opposite gender, but this cannot interfere with necessary routine searches. If a staff member of the same gender is in the immediate proximity at the time of the search, reasonable accommodations may be granted in order to have a same-gender pat search, but an officer may not leave his/her post, or delay the pat search to accommodate the inmate request.

**Pat Searches:**

- A spouse can be the only person of the opposite gender who may touch a Muslim.
- A compelling government interest exists in routine pat searches.
- Accommodations may be made if same gender staff is in immediate vicinity. Otherwise, the pat search will occur.

15. Sunni and Shi'i Muslims: Various factions exist in Islam. The largest one, comprising of approximately 85 to 90 percent of all Muslims world-wide, are the Sunni Muslims. Sunnis and Shi'i share three core doctrines, oneness of Allah, the belief in the revelations of Muhammad, and the belief in the resurrection on the Day of Judgment. As was mentioned in the brief history, the Sunnis represented the companions of Muhammad. They gained the upper hand and the *Caliph*, the ruler of the Muslim world, was seen as the religious leader as well. Sunni Islam received its name from identification with the importance of the *Sunnah*. Islamic society established laws or *Shariah* based on the **Qur'an** and Hadith earlier since it was the orientation of the rulers.

The Shi'i branch of Islam is the largest non-Sunni group and represent between 10 and 15 percent of all Muslims. The term refers to followers of the fourth *Caliph* who was Muhammad's son-in-law. Some differences are, Shi'i Muslims pray three times a day and have additional destinations for the pilgrimage of *Hajj*. Shi'i Muslims also hold to a continuation of the tradition from Muhammad. Historically, the Shi'i movement was not solidified until it became the state religion in Persia in the sixteenth Century.

**11. LITERATURE****A. PERIODICALS****Islamic Horizons**

ISNA  
PO Box 38  
Plainfield, Indiana 46168-0038  
317-839-8157

**Muslim Journal**

929 W. 171<sup>st</sup> Street  
Hazel Crest, IL 60429-1901  
(708) 647-9600

**The Muslim Magazine**

P.O. Box 1065  
Fenton, MI 48430

**Al Jumuah**

P.O. Box 5387  
Madison, WI 53705-5387

**Al Talib**

118 Kerckhoff Hall  
308 Westwood plaza  
Angeles, Ca 90024

**The Minaret**

434 South Vermont Avenue  
Los Angeles, Ca 90020

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Azami, M., **Studies in Hadith Methodology and Literature**, Indianapolis, American Trust Publications, 1977.

# Scholarly work on the methodology of Hadith and early Hadith literature, and the science of Hadith study.

Azami, M., **Studies in Early Hadith Literature**, Indianapolis, American Trust Publications, 1978.

# English translation of earliest Hadith literature. Good for sincere students of Hadith studies.

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Keller, Noah Ha Mim, tr., **The Reliance of the Traveller**, Dubai-U.A.E., Modern Printing Press, 1991.

- # Classical manual of Islamic sacred Law by Ahmad ibn Naquib.

Khan, Dr. Muhammad Mushin, **The Translation of the Meaning of Sahih Al-Bukhari**, Vol. 1-9, New Delhi, Kitab Bhavan, 1984.

- # A collection of sayings and doings of Prophet Muhammad that are all most authentic writings according to Orthodox Muslim scholars.

Khan, Dr. Muhammad Mushin, **Summarized Sahih Al-Bukhari**, Riyadh, Saudi Arabia, 1994.

- # This is an excellent one-volume alternative to the nine volumes above.

McCloud, Aminah B., **African American Islam**, Routledge, 1995.

- # This is an excellent history of Islam in America.

Nawawi, Imam, **Riyadh Us Saleheen**, Kazi Publications, 1988.

- # Arabic-English text of a collection of sayings of the Prophet from authentic traditions of Bukhari and Imam Muslim in a condensed format divided by subjects and chapters. This book was translated by S. M. Madni Abassi.

Numani, Allama, **Sirat Un Nabi**, Vol. I-IV,

- # This is a biography of the Prophet Muhammad, an excellent work

Phillips, Bilal, **The Evolution of Fiqh**, Riyadh, Tauheed Publication, 1990.

- # Historical factors behind the foundation of the formulatin of Islamic law-fiqh and how the various schools of law came to be. An excellent treatise.

Rahman, Afzalur, **Encyclopedia os Seerah**, Vol. I-V, London, The Muslim School Trust, 1981.

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Sabiq, Sayyid, **Fiqh Us Sunnah**, Indianapolis, American Trust Publications, 1991.

- # Four volume of legal injunctions supported by Qur'anic verses and sayings of the prophet with perspectives of four of the greatest Imams in Islamic Law.

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- # A basic primer on Islam.

Uddin, Zaheer, **A Handbook of Halaal & Haraam Products**, New York, Center for American Muslim Research and Information, 1994.

- # This book identifies many foods by brand name and notes whether these are Halal or Haram.

Zarabozo, Jamaal al-Din M., **Commentary on the Forty Hadith** (3 Vols), Boulder, CO, 1999.

# Commentary written by an American Muslim convert, based on the famous work of Imam Nawawi's Forty Hadith Anthology. This is a must for serious Muslim students of Hadith.

-----, **The History of Al Tabari**, Vol. I-X, State University of New York Press.

# An excellent work for all Chapel libraries.

-----, **A Correctional Institution's Guide to Islamic Religious Practices**, Council on American-Islamic Relations, 2001

# An excellent booklet on the practice of Islam in correctional facilities. For further information, the organization can be contacted at [www.cair-net.org](http://www.cair-net.org)

### **C. ISLAMIC RESOURCES/SUPPLIES**

Dr. Jamal Badawi  
Islamic Information Foundation  
8 Laurel Lane  
Halifax NSB M2PG  
Nova Scotia, Canada

Islamic Prison Foundation of California  
(818) 782-0048

Dar Al Kitab Al Arabi  
P.O. Box 7496  
17 Hammond #304  
Irvine, CA 92618  
[kitabari@aol.com](mailto:kitabari@aol.com)

Ghaali Islamic Video  
2104 West 25<sup>th</sup> Street  
Lawrence, KS 66047  
[ghazalif@aol.com](mailto:ghazalif@aol.com)

Sound Vision  
843 W. Van Buren, Suite 411  
Chicago, IL 60607  
1-800-432-4262  
[Getinfo@soundvision.com](mailto:Getinfo@soundvision.com)

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
JUDAISM (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

1. Daily Prayer: Prayer for the Jew evokes a sentiment, a way of relating to God, a mood that is embedded in one's soul. Prayer cannot be confined to moments of inspiration or desperation--praying only when one is moved by events or need or fear. Judaism attempts to make prayer a natural, comfortable event, a day-to-day happening. Meaningful prayer is communication with God. In this way, God becomes accessible, almost a conversation partner. Not only is an intermediary between man and God undesirable, it is unnecessary. God can be found at home, in prisons, everywhere.

The daily ritual of prayer consists of morning, afternoon and evening prayers.

a. The most appropriate times for the morning prayer, or *shachris*, is from sunrise until approximately 10:30 a.m. When necessary, morning prayers can be recited from seventy-two minutes before sunrise until approximately noon. For the traditional Jew, approximately fifty minutes are necessary for morning prayers. Once the morning prayers begin, no interruptions are permitted until the prayers are concluded.

b. Afternoon prayer, or *mincha*, may begin at approximately 12:30 p.m. until sundown. When necessary, afternoon prayer may be extended until forty minutes after sundown. No interruptions are permitted. Fifteen minutes are necessary for the afternoon prayer.

c. The evening prayer, or *maariv*, begins at nightfall and may be said the entire night. No interruptions are permitted during prayer. At least fifteen minutes are necessary for the evening prayer.

Although it is permissible to worship in private, Jewish tradition has always considered public worship preferable and more laudatory. Therefore, every effort to provide congregational prayer should be made. Be sure to treat the requests of congregational prayer in the same manner as any other Chapel program. If time and space are available and the issue of equity is taken into consideration, congregational prayer can be scheduled.

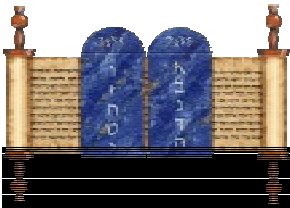


**Daily Prayers:**

1. Prayer three times a day is required. Once the prayer has begun no interruptions are permitted.
2. When the inmates make the prayers, ensure that no official institution activities, such as counts, are taking place. If a recount is called, the prayer must be interrupted until the count has been cleared.

2. The Prayer Book-Siddur: The Jewish prayer book is called a *siddur*. It is more than just a book of prayers. It is a repository of the principles of Jewish faith. It is a testimony of the aspirations and hopes of the Jewish people throughout time. It is a reminder of laughter and gaiety, of grief and sorrow. It provides insights into daily Jewish living as well as into all the festivals and special occasions.

3. The Torah Scroll: Reading from a sacred parchment scroll constitutes an important part of the Sabbath and Festival services. The Torah scroll is also read at the Monday and Thursday morning services. Reading from the Torah scroll fortifies a Jew's adherence to the external laws which it contains. A Torah scroll is a very sacred item. It must be treated with the greatest respect and accorded great honor. A secured and dignified area should be assigned for its custody. It must be kept in a standing position in a cabinet, locker, ark, etc. If no Torah scroll is available, a *Chumash* may be used instead.



A Torah scroll is also a very expensive religious article; the average cost of a Torah scroll is approximately \$25,000. In most institutions, it is not possible to have a Torah Scroll, but it is appropriate for the contract rabbi to bring the Torah for special occasions. When a quorum of Jews requests a Torah scroll, it is appropriate for the institution to ask a synagogue to lend a scroll to the institution.

4. Torah Study: Torah study is one of the most important commandments of the Torah. "And you shall meditate on it by day and by night." This requires a Jew to set aside times for study every day. This daily *mitzvah* of Torah study, often called "learning," is a dominant feature of Jewish life.

Torah study is not simply a matter of scholarship and academic excellence. Jewish tradition regards Torah study as a form of Divine worship. Torah study is crucial to the survival of the Jewish people. Accordingly, observant Jews will request a number

of religious books to enable them to study on a regular basis. Jewish law requires that religious books may be disposed of only by actual burial.

Maimonides, the great Jewish scholar and rabbi of the 12<sup>th</sup> century writes: "Every man in Israel has an obligation to study the Torah--whether he is rich or poor, healthy or sick, young or old and without vigor. Even if he is poor and needs to beg from door to door, and even if he has a family to support, he is obligated to set aside time by day and by night to study Torah".

Jewish tradition treats books as though they are living scholars themselves. If a sacred book falls to the ground, Jewish people pick it up tenderly and kiss it.

5. Tallis: During the morning prayers men wear a religious shawl called a *tallis*. The *tallis* has eight-stringed tassels on its four corners. It is the tassels that provide the *tallis* with its religious significance. In addition to the prayer *tallis*, an observant Jew wears at all times a smaller four-cornered garment (*tallis katan*), with similar tassels, under his shirt. This garment covers the shoulders, chest and back. Inmates in transit should be permitted to maintain these articles in their conveyance.

The history of the prayer shawl goes back to Moses. Because of one man's disobedience, God commanded the people to put fringes with a thread of blue on their clothes to remind them that they must obey His law (Numbers 15:32-41). From this injunction and through various stages of development comes the modern prayer shawl or *tallis* worn by Jewish people in the synagogues today.

6. Tefillin: The Torah uses concrete everyday objects to remind Jews of their religious and moral obligations and to prod them in the right direction. *Tefillin* provide Jews with a convention that directs their minds and hands to useful and creative endeavors. They are a most important definitive symbol of Jewish identity and the Bible mandates that every Jewish male, thirteen and older, wear *tefillin*. Since a minor male does not wear *tefillin*, the wearing of *tefillin* has become the most visible ritual associated with becoming *Bar Mitzvah*, of age.

A *tefillin* consists of two small black leather boxes. Inside the boxes are pieces of handwritten parchment containing Biblical passages. Attached to the boxes are leather straps two or three feet in length, so designed as to enable one to be bound upon the hand and for the other to be worn on the head. Some men wear two pairs of *tefillin*. Ordinarily, *tefillin* are worn in conjunction with the morning prayers. However, the fulfillment of this commandment may be accomplished anytime during daylight hours.

*Tefillin* are not worn on *Shabbos* and Festivals, since the innate sanctity of these days renders them unnecessary. *Tefillin* are sacred objects and must be treated with respect and care. They are not to be mishandled, thrown or placed on the floor or brought into a bathroom. Inmates are permitted to have *tefillin* in their possession which will be listed on Form 40 as personal religious property. If there is reason to believe that contraband may have been introduced into the boxes, the boxes should be opened only in the presence of a rabbi, so as to ensure that the sanctity and integrity of this sacred article is maintained.

The daily observance of the commandment to wear *tefillin* cannot be overemphasized. It is one of the cornerstones of the Jewish faith. No inmate should be denied access to *tefillin*, even for one day. Because of the supreme importance of *tefillin* observance, it is highly recommended that Chaplaincy Services retain a pair of *tefillin* to ensure their availability if the need arises.

It is proper to have one's *tefillin* examined twice in seven years to make certain that they have not become defective through mold or perspiration. A certified scribe must do this examination. For inmates serving long sentences, it may be necessary to arrange to have their *tefillin* sent out for examination.

#### **B. REQUIRED WEEKLY OBSERVANCES**

The Jewish calendar is based on a lunar/solar cycle. Therefore, Jewish holidays do not correspond to the Gregorian calendar. Published calendars which list the Gregorian and Jewish dates are readily available from local synagogues and national organizations. It is necessary for chaplains to obtain such a calendar and to become familiar with this unique aspect of the Jewish Faith.

The Jewish day does not begin and end at midnight as does the regular calendar day. In Judaism, the day begins with the onset of night, or according to several authorities, the day begins at sunset. The day ends with the onset of the next night, which is approximately one hour after sundown.

For this reason, the Sabbath begins on Friday night and ends Saturday night one hour after sundown. The same is true of the Jewish holidays such as Rosh Hashanah, Yom Kippur, Succos, Passover, Shavuos, Chanukah, Purim and Tisha B'Av. Beginning the day with the night is in a sense a metaphor of life itself: life begins in darkness of the womb, then bursts into the brightness

of the light and eventually settles into the darkness of the grave--which in turn, is followed by a new dawn in the world to come.

It is important to note that observant Jews from sunset Friday evening to one hour after sunset Saturday night do not use electrical appliances, do not ride in a vehicle, do not write, cook, sew, nor turn electricity off and on. Thus, an observant Jewish inmate will refuse to allow his fingerprints to be taken on Shabbos. Likewise, the use of a breathalyzer is forbidden because it activates an electric charge in order to produce a reading. If this is the case, the inmate may be tested after Sundown that day, thus completing the locally stipulated alcohol surveillance procedures.

#### **Sabbath Observance:**

1. The following are examples of violations of Sabbath observance:
  - # the taking of fingerprints on the Sabbath;
  - # using a breathalyzer on the Sabbath;
  - # moving to another cell.
2. It is suggested that all of the above activities be done before sunset on Friday or after sundown Saturday.

Congregational worship takes place when there are ten adult male Jews present. The quorum of ten needed for congregational worship is called a *minyan*. When a *minyan* is present additional prayers are recited. However, even if a *minyan* is not present it remains preferable to pray in unison than to pray as an individual. It is important to note that there are no sacraments in Judaism and no liturgical distinction exists between rabbi and layman. Thus, any learned Jew may lead a service.

Two congregational services are conducted on the Sabbath: one on Friday evening and the other Saturday morning. For a description of the services see the section "Spirit of the Sabbath."

Ordinarily, Shabbos candles are lit eighteen minutes before sunset to welcome the Queen. They may be lit about one hour before sunset but never after. Traveling candles (candles in a metal container) are most appropriate. When candles are not approved due to security considerations an inmate may fulfill this obligation by specifically turning on an electric bulb for Shabbos use. Friday evening communal worship services should be conducted in the chapel.

Following the service, the Shabbos *kiddush* (sanctification blessings) is recited. The *kiddush* is normally recited while holding a full cup of kosher grape juice approximately 4.5 ounces. Ordinarily, one person may recite the *kiddush* for the entire congregation.

The Shabbos communal morning service is the most elaborate of the week. Approximately two hours should be allocated, even though many inmates may prefer a shorter time for worship. After the morning service, the *kiddush* is again recited over grape juice. The Shabbos concludes with a ritual called *havdolah* or separation. It is a ceremony that proclaims the end of the Shabbos sanctity and the beginning of a new week. Materials needed for this ritual are grape juice, a special candle consisting of several wicks and spices, usually cloves.

The expectant joy with which the Jew receives and honors the Shabbos receives fondest expression in the table hymns sung at the Sabbath service. The table hymns are called *zmiros*. The celebratory services require two whole matzohs or challahs. The challah loaves may be small, similar to a dinner roll in size, if the Jewish congregation is small in number. Two are used as symbols of the weekly double portion of manna which the Jewish people received before Shabbos during their journey in the desert. Ordinarily, one person may take the two whole matzohs for the entire congregation in their presence.

### **C. REQUIRED OCCASIONAL OBSERVANCES/HOLY DAYS**

For a complete description of the various Jewish religious holy days see Appendix 1. For the correct dates of the holy days refer to the current Operations Memorandum, "Holy Days Calling for Work Proscription and Fast Days, Recognition of."

#### **1. Rosh Hashanah**

Rosh Hashanah is the Jewish spiritual New Year. It marks the start of a ten-day period of spiritual self-examination and repentance which culminates with Yom Kippur. Rosh Hashanah celebrates the creation of the universe and the divine judgement of mankind. These awesome days call for introspection and self-criticism during which the Jew resolves to alter his spiritual and ethical shortcomings. This is no small order--but, if there is to be no change, can there be a new year?

The great theme of these ten days, beginning with Rosh Hashanah and reaching a climax on Yom Kippur, is standing trial in a court of law with God as the judge deciding on life or death, comfort or penury, health or disease, for every living person.

The message of Rosh Hashanah is one of Jewish accountability to God and recognition of His kingdom.

**Rosh Hashanah:**

1. Accouterments needed: Shofar, honey, apples, *challah*, and High Holy Day Prayer books.
2. The first two days of Rosh Hashanah are days of work proscription.
3. If eligible, inmates may be granted a ritual immersion (*Mikvah*) the day before Rosh Hashanah at a *Mikvah* in the community.

**2. Yom Kippur**

The climax of the Jewish spiritual year is Yom Kippur. Yom Kippur serves as an annual deadline for reconciliation, for expressing regret and asking for forgiveness. This is also true for forgiving and forgetting the sins of others. Living piously under God is not sufficient. A Jew must first live in harmony with his neighbors and friends. Sins committed against a fellow man or woman can be forgiven only if one first makes an attempt to appease the person who was wronged.

**Yom Kippur:**

1. Day of fasting.
2. Day of work proscription.
3. Time for service(s) in the Chapel.

**3. Succos**

The Succos festival follows naturally on the heels of Rosh Hashanah and Yom Kippur. Rosh Hashanah and Yom Kippur are awesome and intense; they are solemnized by prayers and observances that deal with the major ponderous themes of the Jewish faith: creation, death, justice and sin. Now comes Succos as a natural complement. The celebration of harvest, the affirmation of pleasure and success, the buoyant festival of frail huts that symbolize trust in God and his divine protection, the triumphant dancing of the Torah--these are the hallmarks of this Festival.

Succos contains a powerful, universal message. This was demonstrated by the Succos sacrifices of seventy oxen in the Jerusalem Holy Temple for the seventy nations of the ancient world. These offerings were a public expression of Israel's

solidarity with all the nations of the world. Succos thus embodies a messianic ideal: "Let us pray and work for all humanity."

**Succos:**

1. Needed: *Succah*, either prefabricated or made in institution, the four species, the etrog, lulav, myrtle and willow.
2. The first two days of Succos are days of work proscription.
3. The Eighth and Ninth day, *Schmene Atzeres* and *Simchas Torah*, are days of work proscription.
4. Allow time for services in the *Succah* and Chapel.
5. Upon request, Jewish inmates may be authorized to eat their meals in the *Succah* during this time.

**4. Passover**

Approximately two months before the Passover season is scheduled to begin, each inmate whose religious preference is Jewish (for all are eligible to eat the meals) must be contacted and respond in writing if they wish to eat the Kosher-for-Passover meals during the eight days. It will take time for Food Service to place the order for the special Kosher-for-Passover meals.

Passover commemorates the deliverance of the Jewish people from Egyptian bondage 3300 years ago. The story of Israel's increasingly oppressive servitude, the divine mission of Moses, the series of divinely ordained catastrophes against the oppressor are all recorded in the Bible. These events became the focal point of Jewish history because they crystallized the Jewish national identity and marked the birth of the Jews as a free people. So important are these concepts that the first of the Ten Commandments begins with a clear reference to the exodus.

The *seder* is the religious service that includes a festive meal. It occurs on the first two nights of Passover. The following items aside from the dinner foods are necessary in order to properly observe the *seder* requirements: grape juice, romaine lettuce, *shmurah matzoh*, celery or potato. Each of these items needs to be made available to every inmate in the required amounts as mandated by Jewish law.

A ceremonial plate on the table must contain an egg, shank bone, *charosis* (a thick mixture of finely chopped apples, walnuts, grape juice and cinnamon), bitter herbs (e.g. pieces of horse radish), romaine lettuce, celery or potato. Also the *seder* table should contain salt water and generous amounts of matzoh.

**Passover:**

1. Provide an accurate list of participants eating Kosher for Passover meals for the eight days two months before.
  - a. Inmates must request in writing.
  - b. Food Service will need to know how many inmates have indicated a desire to eat the meals.
2. Search personal living area for *chometz* the day before Passover, if requested.
3. First two and last two days of Passover are days free from work for those inmates requesting it.
4. *Seder* preparations (two *seders*):  *seder* plate, matzos, grape juice, meal, location and an outcount, if needed.
5. A copy of the **Haggadah** for each participant.
6. If time, space and equity permits, allow Jewish inmates to study together in the Chapel area.

**5. Shavuos**

Shavuos commemorates the event when the Jewish people received the Torah at Mount Sinai. This was an event of such awesome proportions and unequalled spiritual experience that it indelibly stamped the Jewish people with their unique character, faith and destiny. The holiday of Shavuos emphasizes that the release from Egyptian bondage does not constitute complete freedom unless it culminates in the acceptance of Torah and the fulfillment of its teachings. The name Shavuos means "weeks" and it is derived from the fact that it is observed seven weeks after the second day of Passover.

**Shavuos:**

1. The two days of Shavuos are days of work proscription.
2. Recommend dairy dishes be served on Religious Diet the first day of Shavuos.
3. Schedule services both days of Shavuos.
4. If time, space and equity permits, allow requesting inmates to study during Shavuos in addition to scheduled services.

**6. Chanukah**

Chanukah is observed for eight days. It commemorates the historic victory of the Jewish people against the ruling Assyrian-Greek regime and their Jewish supporters who conspired to impose restrictions against Jewish religious practices



approximately 2200 years ago. Chanukah means "dedication" and refers to the rededication of the Holy Temple after it had been defiled with pagan images and practices. It is permissible to work on Chanukah.

**Chanukah:**

1. Menorah and candles are needed for each evening.
2. Candles must be lit each of the eight days in Chanukah.
3. A 4:00 PM outcount may be necessary on Friday to ensure that the chanukah and sabbath candles are lit at the appropriate times.

**7. Purim**

Purim is a one-day celebration observed one month before Passover. It commemorates the saving of the Jewish communities living under Persian rule about 2500 years ago. Purim is a most joyous holiday. In fact, many Jewish communities sponsor parades and carnival-type activities on Purim. The most prominent feature of this holiday is the reading of the Scroll of Esther (or *Megillah*) on Purim evening and morning in a communal setting. The *Megillah* is a parchment scroll that is written by hand. It relates the events that took place 2500 years ago in Persia. Reading the *Megillah* is a skillful act and is usually accomplished in a communal setting. Accordingly, opportunities for communal worship should be provided Purim evening and Purim morning. Purim is not a day of work proscription. Inmates should be placed on a call-out if there is a daytime Purim chapel program.

An additional feature of Purim is the exchanging of food or drink with a friend. This can be fulfilled in an institutional setting by having inmates simply exchange a token amount of food from the commissary. Because this is not generally authorized, chaplains should notify staff of the custom and assure that inmates are not sanctioned for the food exchange. Appropriated funds may not be used for this gift exchange.

It would also be appropriate for the chaplain or Food Services to provide a small quantity of *hamantaschen* or kosher cookies to share after the reading of the *Megillah*, if baked goods are provided for other special occasions in the chapel. Donated food items **may not be accepted**. Chaplains may arrange for *hamantaschen* through established trust fund procedures.

**Purim:**

1. Schedule services for the reading of the Scroll of Esther on Purim evening and Purim morning.
2. Ensure inmates are able to exchange a token amount of food purchased in the Commissary.

**8. Tisha B'Av**

The saddest and most tragic day for the Jewish people is Tisha B'Av. It is a day of fasting and mourning. It commemorates the destruction of the First and Second Temples in Jerusalem. In subsequent centuries, Tisha B'Av became identified with still more tragic events. The expulsion of the Jews from Spain in 1492 and the beginning of World War One in 1914 both occurred on Tisha B'Av. If Tisha B'Av falls on Shabbos it is observed on the next day, Sunday.

**Tisha B'av:**

1. Since this is a day of public fasting, provision must be made for meals after the completion of the fast.
2. Make provisions for the wearing of non-leather shoes for inmates who make the request for religious accommodation.
3. Upon request, work accommodation for service and prayer may be made.

**9. Minor Public Fast Days**

1. The minor Public Fast Days are observed only from dawn to night fall. They are:

- # The Fast of Tevet, observed on the tenth of Teves, which marks the beginning of the Babylonian siege of Jerusalem.
- # The Fast of Esther, observed the day before Purim on the thirteenth of Adar, in commemoration of the days of fasting and prayer by the Jewish people.
- # The Fast of Tammuz, observed on the seventeenth of Tamuz, which marks the first breach in the walls of Jerusalem during the Babylonian siege.
- # The Fast of Gedaliah, observed on the third of Tishrei. This fast commemorates the assassination of Gedaliah who was the Governor of the Jews in Babylon. This marked the final blow in the destruction of the first Jewish commonwealth.

2. Other fast days may be observed for personal or spiritual growth reasons. When inmates observe personal fasts, arrangements for meals upon completion of the fasts are ordinarily not made.

**Public Fasts:**

Ensure that participating inmates will have a substantial meal in the evening which is nutritionally equivalent to the missed meals to break the fast. This is necessary for all public fasts.

**2. RELIGIOUS ITEMS****A. PERSONAL RELIGIOUS ITEMS**

1. Prayer tallis;
2. Tallis Katan (tsitsit), worn under one's shirt;
3. Tefillin;
4. Prayer book;
5. Yarmulke;
6. Headcovering for Orthodox women; and,
7. Religious medallion and chain (ordinarily a star of David).

Inmates in transit are permitted by Bureau policy (**P.S. 5800**) to have their essential daily prayer items (*tallis, tefillin, yarmulke, prayer book*) transported on the same conveyance (bus, van, aircraft). Inmates will have access to these items for daily use at all holdover points. It is the responsibility of the inmates to return the prayer items the next day to R&D until the final destination has been reached.

**Personal Prayer Items:**

Upon request, ensure that the following personal prayer items are transported with the inmates (**P.S. 5800**):

- a. Tallis or prayer shawl;
- b. Tefillin;
- c. Yarmulke; and,
- d. Prayer book.

**B. CONGREGATE RELIGIOUS ITEMS**

1. The following accouterments are needed for the Sabbath services on Friday evenings and Saturday mornings:

- a. Sabbath candles and candle holders;
- b. Cups;
- c. Grape juice;

- d. Challah bread or matza;
- e. Prayer books;
- f. Prayer shawls (enough for each participant--to be kept in the Chapel for use in the Chapel only); and,

2. Congregate religious items used in conjunction with the observance of the holy days are:

- a. Shofar;
- b. Megillah;
- c. Menorah;
- d. Holy day prayer books;
- e. Haggadah;
- f. Succah;
- g. Four Species:
  - lulav (palm branch);
  - etrog (citrus-like fruit);
  - myrtle; and,
  - willow.

3. Tefillin (each Chapel should have two sets of tefillin for congregate use and, if necessary, for temporary individual use).

### **3. REQUIREMENTS FOR MEMBERSHIP**

#### **A. REQUIREMENTS (INCLUDES RITES OF CONVERSION)**

1. Defining a Jew: Traditional Jewish religious law, *halacha*, defines a Jew as one who is born of a Jewish mother or who has been properly converted to Judaism. The child of any Jewish woman is considered a member of the Jewish faith. However, membership is not limited to birth. A convert to Judaism becomes a member of the Jewish nation, sharing fully in its heritage and privileges and assuming its burdens and tribulations.

It is important to know that there are factions within the non-traditional community who have departed from traditional law by affirming patrilineal descent and other new practices. Many inmates may subscribe to this non-traditional interpretation and staff needs to be sensitive to and supportive of their personal belief.

Conversion is a difficult process and requires lengthy study, commitment to observe the basic tenets of Judaism, religious circumcision for males, immersion in a *mikvah* (ritual bath) and confirmation by a rabbinic court. Jews do not proselytize and conversion is generally discouraged. Prison conversions are generally not appropriate.

Although the Bureau of Prisons allows inmates to simply designate

a religious preference, Jewish law, *halacha*, does not recognize this determination. That is, while an inmate may express a religious preference for Judaism, that does not make the inmate Jewish. While incarcerated, the inmate has the opportunity to worship and study.

2. Conversion: Conversion must be accomplished with the approval and in the presence of a rabbinical court consisting of three rabbinical authorities. The ritual of conversion must be preceded by the study of Judaism, an affirmation of its basic principles of faith, and a sincere resolution to observe its precepts and practices each day. Resolution is a pivotal requirement upon which the validity of the conversion ritual hinges. The lack of religious commitment negates and disqualifies the conversion.

The conversion must take place with the individual's voluntary clear consent and intention to observe Judaism's precepts. There can be nothing which could call into question the convert's sincerity. Accordingly, it is customary not to perform conversions in correctional facilities. Providing study and resource material to the requesting inmate is acceptable. Upon release from prison, the inmate may choose to continue his/her studies and subsequently arrange for a conversion with appropriate Rabbinical direction and supervision.

In addition to the resolution of heart and mind to observe the commandments, the ritual of immersion in a *mikvah* (ritual bath) is required. Males must be circumcised by a *mohel* (person qualified to perform circumcisions) for the sole purpose of effecting a conversion. If a male previously had a circumcision, a *mohel* must perform a specific procedure. A legitimate convert is a full Jew in every respect.

3. Circumcision: Circumcision (or *milah*) is a ritual that has been observed by the Jewish people since the time of Abraham. This commandment marks the eternal covenant between God and the Jewish people. Any medical or hygienic value is incidental. The circumcision ceremony is called a *bris*. The person qualified to perform the *milah* is known as a *mohel*. He is carefully trained to perform this procedure. A physician may not perform a *bris* unless he is an observant Jew. A *bris* must take place on the eighth day after birth. Only when the infant is sick or weak, and medical authorities concur, may the *bris* be postponed. If a baby has not been circumcised on the eighth day, the procedure should be fulfilled as soon as possible. A *bris* must take place only during daylight hours and preferably in the morning. Although it is preferable to have a *minyan* (ten male adults) present, it is not mandatory.

4. Bar-Mitzvah/Bas-Mitzvah: A boy reaches his religious majority upon reaching his thirteenth birthday according to the Hebrew calendar. A girl reaches her religious majority upon reaching the anniversary of her twelfth birthday according to the Hebrew calendar. A boy who reaches this age is called a Bar-Mitzvah; a girl is called a Bas-Mitzvah. These terms mean a person is subject to the commandments and imply the person is now obligated to observe the laws of Judaism. There are various ways of celebrating these occasions. The nature and extent of the festivities are a matter of local custom and individual preference. These may range from simple refreshments following the synagogue service to elaborate feasts at a catering hall.

#### **B. TOTAL MEMBERSHIP**

There are approximately six million Jews in the United States and the total number of Jewish people world-wide is 14 million.

#### **4. MEDICAL PROHIBITIONS**

A person must refrain from actions that cause illness and instead work hard on leading a healthy life. Thus, excessive drinking, smoking, the abuse of drugs or the eating of harmful foods are forbidden. A Jew must aggressively pursue medical treatment when ill.

#### **5. DIETARY STANDARDS**

Jewish diet is closely regulated by the Torah. Jewish inmates wishing to observe their religious dietary laws are eligible for the religiously certified food component of the Alternative Diet Program. A more thorough explanation of Jewish dietary laws is found in Appendix 2.

#### **6. BURIAL RITUAL**

1. Death and Mourning: Judaism views this life as a corridor that leads to still another existence. The belief in an afterlife--where a person is judged and where the soul continues to flourish--is a cornerstone of Jewish thought. The religious laws and practices relating to death and mourning are based upon two fundamental principles: honor due a deceased human being, and the need to respect and honor the mourner.

The following are only a few basic Jewish regulations that Bureau staff should be aware of:

# Cremation is forbidden.

- # Burial must take place as soon as possible following death. To delay interment is permissible only for the honor of the deceased such as awaiting the arrival of close relatives from distant points or if the Sabbath or a holyday intervenes.
- # Caring for the dead, preparing them for burial, watching over them and participating in the burial are all important religious tasks.
- # Tearing a garment is the religiously proper way to express grief for the dead.

2. Autopsies: The consensus of Rabbinical rulings over the last several centuries has been that post-mortem examinations are generally forbidden, since they result in desecration of the dead.

Nevertheless, two specific allowances have been made:

- # When there is a reasonable prospect that such an examination would produce information that could save the life of a seriously ill patient.
- # When an investigation was required by civil or criminal statutes.

When the general prohibition against autopsies is set aside, it is vital that the following safeguards be followed:

- # Only the minimum of tissue samples needed for examinations should be used.
- # All organs and tissue removed from the body should be returned to and accompany the body for interment.
- # Blood from the body must be collected and returned for burial and must not be discarded as waste.

Every effort should be made to notify religious authorities before any autopsy is done. It is the chaplain's responsibility to see that appropriately reverent measures are in place and the rabbi or his representative is present. A religious authority should be in attendance when the autopsy is performed so as to insure that all religious requirements are followed. As noted above, embalming is forbidden.

3. Mourning Practices: Jewish law provides for three successive periods of mourning following the burial. The first period is known as *shiva*, which means seven, and refers to the seven-day

period of mourning following the burial. An individual should observe *shiva* for one's father, mother, wife, husband, son, daughter, brother, or sister. Ordinarily, a family observes *shiva* in the home where the deceased lived. However, this is not mandatory and *shiva* may be observed at any location. The practice of observing *shiva* is often referred to as "sitting *shiva*." Inmates requesting to sit *shiva* should be allowed to do so, following community customs as closely as is practical.

Practices observed during *shiva* are numerous. Some *shiva* observances are not washing, not wearing leather footwear, not sitting on a regular chair, and abstaining from work. Accordingly, a requesting Jewish inmate should be permitted to be absent from his work assignment for the *shiva* period. It is customary for friends and acquaintances to visit with a mourner during the *shiva* period. Wherever possible, and consistent with Bureau of Prisons security considerations, condolence visits by other inmates to the living quarters of the bereaved may be considered. Similarly, visiting room privileges may be extended to outside family and friends to the fullest extent possible.

The funeral service is designed primarily for the honor and dignity of the deceased. The service consists of selections from the Psalms, a statement of the deceased's finer qualities which his survivors should seek to implant in their own lives and a memorial prayer. A mourner recites a special prayer called *Kaddish* at every daily service for a period of eleven months. The *Kaddish* is recited only in the presence of a quorum of ten Jewish males over the age of thirteen.

The sending of flowers is considered a non-Jewish custom and should be discouraged. It is much better to honor the deceased by making a contribution to a noble cause. This method of tribute is more lasting and meaningful.

Upon the death of an inmate, the family should immediately be contacted. The rabbi should be contacted as soon as possible after the death of a Jewish inmate. Personal behavior in the room of the deceased should be consonant with the highest degree of respect.

4. Yahrzeit: *Yahrzeit* refers to the anniversary of the day of death according to the Jewish calendar, not the Gregorian calendar. Loved ones light a special memorial candle on the eve of the *Yahrzeit* to be allowed to burn undisturbed for twenty-four hours. These candles are available from the appropriate vendors. *Yahrzeit* candles can be lit only in the Chapel area, and not in the housing units. Arrangements will need to be made with the Safety Department to ensure that all required Safety procedures are followed. Correctional Services should also be informed.



Some suggested safe areas may be a sink in the utility closet or staff rest room, a pan or other metal container with sand on the bottom in one of the chaplain's offices. The inmate should be allowed to visit the chaplain's office for this purpose.

**Yahrzeit Candles:**

Yahrzeit candles can only be lit in the Chapel area. Check with Safety to ensure all safety procedures are followed and inform Correctional Services.

Tradition regards this day as commemorative of both the enormous tragedy of death and the abiding glory of parental heritage. It is a day set aside to contemplate the quality and lifestyle of the deceased, and to attempt to emulate the deceased's finer qualities. The day of *Yahrzeit* is particularly suited for personal fasting, giving charity, performing acts of kindness, praying and studying Torah. *Yahrzeit* may be observed for any relative or friend although the observance is meant primarily for parents.

**7. SACRED WRITINGS**

Together with the Five Books of Moses (Pentateuch), God's will was also made manifest in the Oral Torah. The Oral Torah or Talmud--which clarifies and provides details of the commandments contained in the Written Torah--was transmitted from generation to generation and finally recorded in the second century. In the broadest sense the study of Torah refers to Sacred Scriptures and the Oral Traditions as embodied in the Talmud.

**8. ORGANIZATIONAL STRUCTURE****A. HEADQUARTERS LOCATION (MAIN OFFICE)**

There is no central or regional headquarters. Each local synagogue is an autonomous unit with limited affiliation with a national or regional organization.

**B. CONTACT OFFICE/PERSON**

There is no one Rabbi who is the spokesman for all of Judaism. Chaplains are encouraged to use their contract Rabbi to answer questions about Judaism which may come up.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
JUDAISM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

The terms Hebrew, Israelite, and Jew have been historically used synonymously and interchangeably. The Bible refers to Abraham as *Ivre* (Hebrew), because he migrated from the other side of the Euphrates river and *Ivri* means "from the other side." Israel was the alternate name of Jacob, the grandson of Abraham. Hence, Israel's twelve sons and their descendants became known as the children of Israel. Jewish is derived from Judah, the son of Israel and the most prominent of the twelve tribes. This became the prevalent name for the entire people when the kingdom of the Judea survived the downfall of most of the land of Israel in 722 B.C.E. Today, the people are called Jews, their faith Judaism, their language Hebrew and their land Israel.

Judaism traces its beginning to Abraham who lived approximately 3800 years ago. Abraham broke with idolatry and turned to the service of the one and only God whom he recognized as the Creator of heaven and earth. As the Creator, the God of Abraham was independent of nature and of any geographical limitations.

Abraham's beliefs were carried on after him by his son Isaac and after Isaac by his son Jacob or Israel. Jacob had twelve sons who became the progenitors of the Twelve Tribes, who became enslaved in Egypt. It was at this time in the history of the Jewish people that there arose for them a national liberator in the person of Moses.

In the third month of their departure from the land of Egypt the Jewish nation of three million people arrived at Sinai. This burning desert with its cliffs and mountains, was the scene of the memorable covenant which God made with the Jewish people. The Sinaitic revelation became the foundation and fount of all Jewish religious knowledge and the guarantee of the truth of the Jewish faith. The Sinaitic revelation to three million people as mentioned in the Book of Exodus left no room for doubt as to either the Patriarchs' claims or the divine character of Moses's mission. Fundamental to the revelation was the exhortation to observe the 613 Biblical commandments which is the essence of the Jewish faith and the Torah.

It is important to understand that Judaism cannot be reduced to its biblical period. In 70 C.E. the Romans destroyed the Temple in Jerusalem and the focus of Judaism shifted from the rites of the Temple to the study of Torah and its accompanying Oral

Tradition. Torah study became a lifelong endeavor and Judaism acquired a distinctly intellectual dimension and character. The Bible became a revealed text inviting and requiring interpretation and approved interpretation was raised to the status of revelation itself. Thus, Judaism was able to provide clear definitions of norms of action for every new situation, which control and shape the existence of its adherents. Jewish life achieved an inner discipline and Judaism was saved from the excesses of rationalism and mysticism. The achievement of keeping Judaism alive and vibrant for two thousand years of diaspora existence is one of the wonders of Jewish history. Mark Twain in writing about the Jews states:

If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff or star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning, are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret to his immortality?

## **B. THEOLOGY**

1. Torah From Sinai: The very essence of Judaism rests upon the acceptance of a spiritual historical event in which the Jewish people participated as a group. This extraordinary historical event is the promulgation of the Ten Commandments at Mount Sinai. God's will was also made manifest in the Written Torah, written

down by Moses under Divine prophecy, during the forty-year period after the exodus. The Written Torah is commonly known as The Five Books of Moses or the Pentateuch.

In addition to The Five Books of Moses, Judaism believes that God's will was also made manifest in the Oral Tradition or Oral Torah, which also has its source at Sinai. This Oral Torah, which clarifies and provides the details for many of the commandments contained in the Written Torah, was, in fact, transmitted orally from generation to generation until finally recorded in the second century as the *Mishna*. More detail was added over the next few centuries and came to be known as the *Gemorrhah*. Together the *Mishna* and the *Gemorrhah* are known as the *Talmud* and comprise the complete oral tradition in written form. The Torah is a record of God's will communicated to mortal and finite man. No interpretation of Judaism is Jewishly valid if it does not posit God as the source of Torah.

The Oral Torah includes the finer points of the commandments, the details of the general principles contained in the scriptures and the ways by which the commandments are to be applied. For example, the Torah forbids "work" on the Sabbath. What constitutes "work?" How shall "work" be defined for purposes of the Sabbath? The Written Torah does not answer these questions. The Oral Torah does. The Torah, whether written or oral, directs man how to live and is concerned with every aspect of human life. The commandments of the Torah, its statues and regulations, cover the entire range of human and social behavior.

2. Jewish Law--Halacha: *Halacha* is the overall term for Jewish law. It also refers to the final authoritative decision on any specific question of human behavior. It rests first and foremost upon the Biblical statutes and commandments in the Written and the Oral Torah, then upon all the rabbinic legislation that was handed down through the ages by great rabbinic scholars. Thus, in the broadest sense, Torah refers not only to the Written and Oral Torah, but also to the entire body of rabbinic legislation and interpretations based upon Torah. For the Torah has always been a living law, constantly applied by a living people to real conditions that often change. Though these interpretations are obviously the result of human efforts, they are an integral part of the entire body of religious jurisprudence.

The fact that Jewish law remains vibrant after more than 3500 years is eloquent testimony to the loyalty and devotion of the Jewish people. *Halacha* is practical, not theoretical. *Halacha* is legal, not philosophical. Although faith is the basis out of which the *halacha* develops, its major emphasis is on deed. *Halacha* asks for a commitment in behavior. *Halacha* covers every aspect of life, whether it be between man and man or between man

and God. As the *halacha* is all-encompassing, so might it be said that the Jewish religion is all-encompassing. There are no areas in the realm of human behavior with which it does not deal or offer guidance. A person's eating habits, his sex life, his business ethics, his family life, his social activities are all under the scope of *halacha*. The Jewish religion does not disassociate itself from any aspect of life. Fully and properly observed, the Jewish religion is life itself, and provide values to guide all of life. Indeed, Judaism is a way of life, it is deed, not just faith. While there is no minimizing the central role that doctrine plays, the emphasis is assuredly on the deed. The truths of Judaism mean little unless they are translated into a way of life. A fusion of thought and action is vital. The *halacha* is the means by which the concepts and values of Judaism are applied to everyday living.

3. The Spirit of the Sabbath: The Sabbath or Shabbos represents the very foundation of the Jewish faith. Indeed, there is no other commandment in all of Judaism for which an individual can find such expression of affection and devotion as for the Shabbos. The Shabbos commandment states: "In six days God made heaven and earth, and on the seventh day He ceased from work." Work is not a degradation. Judaism proclaims the dignity and sanctity of labor. Work can make man free, but one can also be a slave to work. God's creative activity was followed by the Sabbath, when He deliberately ceased from His creative work.

It is thus not "work" but "ceasing from work" which God chose as the sign of His creation. By ceasing from work every Shabbos, in the manner prescribed by the Torah, the Jew bears witness to the creative power of God. One's very freedom to work can also lead to one's downfall. His great powers over the world of nature, which enable one to control and master it--these very powers make it fatally easy for persons to think of themselves as a creator, responsible to no higher authority.

But here Shabbos comes to the rescue. The unique provisions of the Shabbos laws serve to keep its message in the forefront of our minds. We are prevented on this one day from experiencing our characteristic human drive to produce and create; instead we experience the blessing of "rest" or *menuchah*. This *menuchah* is more than physical rest. It is an attitude of the mind, induced by the Shabbos experience. Quite apart from physical work, there are the insistent demands of our civilization--the car, the telephone, the computer, the television. Most people are unaware of the toll which these things take of their vital energy. To take only one example: How many can sit alone in a room with a ringing telephone without answering it? The summons is irresistible. On Shabbos, this does not exist.

The spirit of *menuchah* finds its positive expression in the Shabbos meals. The happy companionship of family and friends, the enjoyment of good food, the songs of praise all combine to form an entirely unique experience. Shabbos has had a most profound influence on Jewish family life. It is a day, when all members of the family are united in joy and fellowship.

How is the Shabbos to be observed to ensure that its sublime purpose be realized? The Torah's answer is unmistakable: "You shall do no manner of work." This is the essence of Shabbos observance. The institution of Shabbos then was to serve both as a physical and spiritual halting station in man's weekly journey, a day set apart and sanctified for spiritual activity.

"Work" (or, to use the Torah's own term, *melachah*), is by no means identical with or limited to physical strain or exertion. This is shown by the simple legal fact that a person is not a *Shabbos* violator if he or she carry a very heavy load inside the home, but if even a small book is carried from home into the street the individual would be profaning the Shabbos. The explanation for this is beyond the scope of this guidebook. It is, therefore, best to keep to the technical term *melachah* and not use the confusing translation "work" or "labor."

The main source in the Torah for the definition of *melachah* is the command that all of the various activities necessary for the construction of the Sanctuary in the desert should cease on Shabbos (Exodus 31:13). Here are some of the 39 *melachos* forbidden on the Sabbath: plowing, sewing, reaping, grinding, cooking, dying, weaving, tying a knot, tearing, traveling in a vehicle, trapping, skinning, cutting to shape, writing, erasing, building, kindling a fire, use of electricity, and electrical appliances, and switching electricity on or off. Carrying in an non-enclosed area is prohibited on the Sabbath. Accordingly, in a camp situation, observant Jewish inmates will not be able to carry any object out of their housing units. These *melachos*, with few exceptions, apply to the major holiday as well.

*Melachah* is an act that shows one's mastery over the world by the constructive exercise of intelligence and skill. One can easily see how senseless is the often repeated argument that it is no exertion to switch on an electric light or to write a word. The use of electricity is no less a conquest of nature because it happens to be effortless. Nor is writing a word any less a manifestation of humanity's creative power just because it seems so simple.

When a person's life is--or appears to be--in danger, it is one's duty to do whatever is necessary to save him/her. Similarly, all Shabbos restrictions may be suspended in matters of serious

illness. It is important to note that Shabbos (as well as all Jewish holidays) begins on sundown of the preceding evening and concludes approximately one hour after sundown. Accordingly, these times vary from location to location and from week to week.

To properly honor Shabbos and to capture its beauty it is necessary to prepare for its coming. Jews consider the Shabbos their Queen and look forward to welcoming her each Friday evening. It is called the Shabbos Queen. What might family do if a very honored guest was coming for a day? Therefore, effort should be made to provide opportunities for inmates to prepare for the Shabbos. Showering, shaving, changing clothing are appropriate Shabbos preparations.

Ordinarily, Shabbos candles are lit eighteen minutes before sunset to welcome the Queen. They may be lit about one hour before sunset but never after. Traveling candles (candles in a metal container) are most appropriate. When candles are not approved due to security considerations an inmate may fulfill this obligation by specifically turning on an electric bulb for Shabbos use. Friday evening communal worship services should be conducted in the chapel. This service--the welcoming of the Shabbos Queen--provides a unique spiritual experience for the observant Jew.

Following the service, the Shabbos *kiddush* (sanctification blessings) is recited. The *kiddush* is normally recited while holding a full cup of kosher grape juice approximately 4.5 ounces. Ordinarily, one person may recite the *kiddush* for the entire congregation. When kosher grape juice is not available, the *kiddush* may be said over two whole matzos or two whole *challahs* (special bread). Accordingly, these items should be made available for inmates. When grape juice or matzo or challah are not available, the *kiddush* may be said using tea, coffee, milk, soda, or juice.

The Shabbos communal morning service is the most elaborate of the week. Approximately two hours should be allocated, even though many inmates may prefer a shorter time for worship. After the morning service, the *kiddush* is again recited over grape juice. The Shabbos concludes with a ritual called *havdolah* or separation. It is a ceremony that proclaims the end of the Shabbos sanctity and the beginning of a new week. Materials needed for this ritual are grape juice, a special candle consisting of several wicks and spices, usually cloves. When a special candle is not available, two matches held together and lit at the appropriate moment is an acceptable substitute. Although every effort should be made to provide kosher grape juice, when this is not available, juice, coffee, milk, or soda

may be substituted. It is mandatory to eat three celebratory meals on Shabbos. This can be accomplished by providing ordinary religious diet meals.

**Sabbath communal service:**

1. Schedule service for two hours on Saturday morning.
2. Supplies needed: candle with several wicks, grape juice and spices (e.g. cloves).

The expectant joy with which the Jew receives and honors the Shabbos Queen receives fondest expression in the table hymns sung at the Sabbath service. The table hymns are called *zmiros*. The celebratory services require two whole matzohs or challahs. The challah loaves may be small, similar to a dinner roll in size, if the Jewish congregation is small in number. Two are used as symbols of the weekly double portion of manna which the Jewish people received before Shabbos during their journey in the desert. Ordinarily, one person may take the two whole matzohs for the entire congregation in their presence. Inmates who desire to consume additional food items to enhance and augment their Sabbath service may do so by purchasing approved kosher food items from the commissary. Accordingly, policy requires that the commissary stocks a sufficient selection of kosher food items if the inmates request this accommodation.

4. The Holy Person: It is necessary to define just what is meant by "a holy person." In Judaism, holiness does not depend upon asceticism, withdrawal from life, excessive denial of human pleasures, or in the repression of all human drives. It consists, rather, in the individual's full participation in the stream of community life, sharing the joyous as well as the sorrowful experiences which life has to offer and denying no legitimate pleasure, while, at the same time, developing one's sense of discernment so as to be able to distinguish and choose the right from the wrong, the true from the false, and the good from the bad.

5. The Thirteen Principles of Faith: One of the clearest statements of Jewish belief is contained in Maimonides' Thirteen Principles of Faith. In formulating these principles, Maimonides, the great Jewish scholar and rabbi of the 12<sup>th</sup> century, went through the entire length and breadth of Jewish literature. In clear, concise language he established the well-known Thirteen Principles. These principles have been studied and reviewed for the past eight hundred years. They are accepted by Jews as the one clear unambiguous creed of Judaism.



For a Jew, however, it is never enough merely to accept a creed. One can believe, but if one does not act on the basis of his belief, then his or her statement of faith is just so many empty words. On the other hand, one cannot practice Judaism in any sense at all unless he understands and believes in the roots from which it stems. It was for this reason that the Thirteen Principles were originally set forth.

**The First Principle:** *I believe with complete faith that the Creator, Blessed is His Name, creates and guides all creatures, and that He alone made, makes, and will make everything.*

Comment: This principle involves belief in the existence of God. All existence depends on Him and derives from Him. It is inconceivable that He could not exist. Only God is totally self-sufficient. Everything else, whether it be an angel, a star, a tree, an insect or anything else, all depend on Him for their very existence. This is the ultimate foundation and pillar of wisdom.

**The Second Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is unique and there is no uniqueness like His in any way, and that He alone is our God, Who was, Who is, and Who always will be.*

Comment: We believe that the cause of everything is One which can not be sub-divided into a number of elements. God's unity is unique.

**The Third Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is not physical and is not affected by physical phenomena, and that there is no comparison whatsoever to Him.*

Comment: God is totally non-physical. Nothing associated with the physical can apply to Him in any way. Thus we cannot say that God moves, rests, or exists in a given place. When scripture does speak of God in physical terms it is only speaking metaphorically. These descriptive metaphors are adaptations to the human intellect.

**The Fourth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is the very first and the very last.*

Comment: This One is an absolute eternity. Everything other than God Himself was created by God out of nothingness. Before our universe was created God existed alone. God does not exist in time. Such concepts as beginning, end and age do not apply to Him.

**The Fifth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, to Him alone is it proper to pray and it is not proper to pray to any other.*

Comment: This principle teaches us that God is the only One whom we may serve and praise. We may obey only His commandments. There are no intermediaries. All our thoughts are directed only to Him.

**The Sixth Principle:** *I believe with complete faith that all the words of the prophets are true.*

Comment: There exists from time to time human beings who have such lofty qualities and achieve such great perfection that they receive pure spiritual wisdom. Their intellect becomes bound up with their Creator and they receive an inspired emanation from Him. This is prophecy. A prophet may not add to or subtract from or amend the Torah.

**The Seventh Principle:** *I believe with complete faith that the prophecy of Moses our teacher, peace upon him, was true, and that he is the father of all prophets--both those who preceded him and those who followed him.*

Comment: We believe that Moses was the chief of all prophets. He was superior to all other prophets whether they preceded him or arose afterwards. Moses attained the highest possible human level. The main reason why we believe in Moses is because of what happened at Mount Sinai: "Our eyes saw, and not as strangers."

**The Eighth Principle:** *I believe with complete faith that the entire Torah now in our hands is the same one that was given to Moses, our teacher.*

Comment: The Torah given to us by Moses originated from God. Moses merely wrote it down like a secretary taking dictation. Every commandment given to Moses was given together with an explanation. This explanation or interpretation is called the Oral Torah.

**The Ninth Principle:** *I believe with complete faith that this Torah will not be exchanged nor will there be another Torah from the Creator, Blessed is His Name.*

Comment: The Torah is God's permanent word and no one can change it. Nothing can be added to or subtracted from either the Written Torah or the Oral Torah. Therefore, if any prophet comes to amend the Torah, we immediately know that he is a false prophet. It does not matter whether he

is Jewish or non-Jewish. It does not matter how many signs or miracles he performs. If he says that God sent him to add or subtract anything, or to explain something differently than our tradition from Moses, he is a false prophet. The same is true if he teaches that the commandments given to the Jewish people were only given for a limited time.

**The Tenth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, knows all the deeds and thoughts of human beings.*

Comment: God knows all that men do. Yet man has absolute free will and God does not foresee him nor decree upon him what to do.

**The Eleventh Principle:** *I believe with complete faith that the Creator, Blessed is His Name, rewards those who observe His commandments and punishes those who violate His commandments.*

Comment: The greatest possible reward is inclusion in the World to Come. The greatest possible punishment is being cut off from it.

**The Twelfth Principle:** *I believe with complete faith in the coming of the Messiah, and even though he may delay, nevertheless, I anticipate every day that he will come.*

Comment: We believe and are certain that the Messiah will come. We do not set a time for his coming nor try to calculate when he will come. We believe that the Messiah will be greater than any other human being who has ever lived. We do not hope for the Messiah in order that we might have power or wealth. We desire the Messiah because he will create a community of the righteous, a community by goodness.

**The Thirteenth Principle:** *I believe with complete faith that there will be a resurrection of the dead.*

Comment: The resurrection of the dead is one of the foundations transmitted to Moses. It is mentioned many times in our prayers. Innumerable references to it may be found in the Talmud. The concept of resurrection, namely that the body and soul will be reunited after death is found in the book of Daniel, Chapter 12.

6. Ritual Immersion--Mikvah: There is provision in Judaism for ritual immersion in a pool of water called a *mikvah*. The *mikvah* must comply with a number of precise *halachik* qualifications.

The *mikvah* must be such as to enable an average adult to stand upright and have the water reach to approximately the chest area. The water must originally have been transported to the *mikvah* in a manner resembling the natural flow of water.

The general practice is to build cement channels on the *mikvah* roof which will enable rainwater to flow directly into the *mikvah*. Piped water may be added later if there are at least 200 gallons of rainwater. The *mikvah* may not be a portable pool, tub, vat or spa. The water may not be brought into the *mikvah* by human effort. Also, the water must be stationary and not flow. Modern day *mikvahs* are tastefully decorated and kept spotlessly clean at all times.

The Torah forbids sexual relations between husband and wife, beginning with the onset of her monthly menstrual period to the end of seven "clean" days following menstruation. After this period concludes, the woman immerses in a *mikvah* and sexual relations with her husband may resume.

There are various customs regarding *mikvah* use by men. Some observant men immerse frequently, others before the Sabbath and holidays. If arrangements can be made for a private immersion at a community *mikvah*, and custody levels support furloughs or escorted trips into the community for this purpose, it is proper for requesting inmates to immerse in a community *mikvah* before Rosh Hashanah and Yom Kippur.

7. Charity: It is a Biblical commandment to give charity or, as it is known in Hebrew, *tzedahah*. *Tzedahah* literally means righteousness. Every person is required to give charity according to his or her means. Charity should be given cheerfully and sympathetically. The highest form of charity is to help a person before he becomes impoverished by offering a loan or by helping him find employment so as to make it unnecessary for him to become dependent upon others.

8. Shaving: Jewish law prohibits the use of a razor to shave male facial hair. This prohibition is based on Leviticus 19:27. This prohibition has had an obvious impact on the historical appearance of the Jewish male and the traditional image of the bearded Jew. Many rabbinical authorities have approved an electric shaver because it cuts as a scissor and not as a blade. Therefore, many observant Jews may be clean shaven. Observant Jewish inmates requesting a shaver should be permitted to use an electric or battery operated shaver. Where the shaver will be maintained is a security issue and needs to be addressed by the proper authorities. Many Jews, including Chasidic Jews, do not cut their facial hair or sideburns, hence, their side-curls (*payos*) and long beards.

**Electric Razor:**

1. Approval should be granted, if an electric or battery operated razor is requested by an observant Jewish inmate.
2. Location for storage of razor must be approved by Correctional Services.

9. Modesty: Modesty is an important principle of the Jewish faith. Modesty means moderation in speech, in dress, in eating, and in seeking pleasures. Vulgarity is totality unacceptable. The use of curse words and inappropriate expressions are in violation of Torah standards. It is important to be modest in one's dress. Modest dress for a woman consists of covering the legs at the knee, the arms at the elbow, and wearing high neckline tops. Observant married Jewish women cover their head hair, either by wearing a wig or head covering, hat, snood or kerchief. Observant Jewish females do not wear slacks. A skirt should be provided to requesting female inmates.

**Dress:**

Observant Jewish females do not wear slacks. A skirt should be provided to requesting female inmates.

Vulgarity, in all forms, including literature, television, newspapers, and radio is the very antithesis of Judaism. For an observant, traditional Jew, the struggle to maintain sacred traditional values and standards is one of his greatest challenges and spiritual struggles. Observant Jews have no physical contact with the opposite sex. When feasible, opposite sex physical contact between staff and observant inmates should be avoided.

10. Head Covering: Observant males wear a head covering at all times. This covering is called a *yarmulkah*, *kipah* or skull cap.



No religious significant is attached to the size, color or design of the *yarmulkah*. Inmates should be permitted to wear their *yarmulkah* at all times. When in transit, Jewish inmates should be given the opportunity to cover their heads.

11. Divorce: A Jewish divorce, called a *get*, is condoned when necessary. The prerequisites for a Jewish divorce are the consent of both parties and the husband's authorization for the writing and transmission of the divorce decree to his wife. The divorce decree is written in the presence of a Rabbinical Court called a *Bais Din*. The divorce document is lettered like and is similar in appearance to a column of a Torah scroll. The husband may deliver the divorce decree personally to his wife or through

an agent. Until this is done the Jewish divorce is not consummated. The divorce permits either party to remarry in accordance with Jewish law. Without a *get* neither party may remarry. A bill of Divorce may not be form-printed. It must be hand-written, in its entirety, specifically for the particular man and the particular woman for the purpose of effecting their divorce.

12. Tattooing: The Bible writes "You shall not imprint any marks upon you." (Leviticus 19:28) This prohibition applies to a mark which is etched into the skin so that it can never be erased. Judaism teaches that if one scratches his skin and inserts ink, or any other coloring matter which leaves a mark, or if one first dyes his skin and then makes the incision, he transgresses this commandment. Accordingly, observant Jews do not apply tattoos to their body.

13. Abortions: Abortions performed to preserve the life of the mother are not only permitted but mandatory. Whenever there is a question regarding the life of the mother or that of the unborn child, Jewish law, *halacha*, rules in favor of preserving the life of the mother. There is rabbinic agreement that abortions for reasons of convenience, economics, or other personal reasons are clearly prohibited. While a fetus is not regarded as a living soul until birth, it does have the status of a potential life and may not be destroyed. Abortion is a very serious matter in Jewish law and requires great deliberation before a decision can be made.

14. Women in the Covenant and Marriage: Women are equally part of the Jewish faith. God's covenant was not made with the first Patriarch alone--but with both Abraham and Sarah. No covenant is possible without the full participation of Sarah. Indeed, after Sarah's demise, Abraham makes no significant religious advance or statement. Indeed, all the Patriarchs were partners with their wives, sharing the Divine covenant.

The institution of marriage is sacred. Rooted in loyalty and integrity, nurtured by true love, and immortalized by children, marriage is mandated by Jewish law. No other relationship can so surely guarantee the survival of both Judaism and the human species and perpetuate morality. Adultery is considered the most heinous of crimes, while sex within marriage is most honorable. Husband and wife can produce the light of the future generations.

## 10. LITERATURE

### A. PERIODICALS

#### **The Jewish Press**

388 Third Avenue  
Brooklyn, New York  
(800) 992-1600.

- # A weekly Jewish newspaper that includes news and religious information.

### B. RESOURCES

Bleich, J. David, **With Perfect Faith: The Foundation of Jewish Belief**, Ktav Publishing House, Inc., 1994.

- # An excellent resource on the concept of one God as the cornerstone of all Jewish belief.

Donin, Hayim H., **To Be a Jew: A Guide to Jewish Observance**, Basic Books, 1991.

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- # Both books by H. Donin are excellent resources for understanding the basics of Judaism.

Epstein, Isidore, **The Faith of Judaism**, Soncino Press, 1998.

- # An excellent resource on the concept of one God as the cornerstone of all Jewish belief.

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- # A description of the impact of Chasidism on Jewish history.

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Johnson, Paul, **A History of the Jews**, Harper Trade, 1998.

- # An excellent historical development.

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Lamm, Maurice, **Jewish Way in Death and Mourning**, Jonathan David Publisher, 1969.

- # A comprehensive review of the laws and customs related to death and mourning.

Newman, Louis I., Ed., **The Talmudic Anthology**, Behrman House, Inc., 1995.

- # A description of the impact of Chasidism on Jewish history.

Scherman, Nosson and Zlotowitz, Meir, **The Complete ArtScroll Siddur**, ArtScroll Mesorah Publications, Limited, 1994.

- # This is the recommended prayer book for Jewish inmates in the BOP.

Scherman, Nosson and Gold, Avie, **The Family Haggadah**, ArtScroll Mesorah Publications.

- # This is an excellent Haggadah for each participant to use at Passover.

Weiss-Rosmarin, Trude, **Judaism and Christianity: The Differences**, Jonathan David Publishers, Inc., 1997.

Wiesel, Elie, **Night: Dawn; Day**, Jason Aronson Publishers, 1994.

- # An excellent book on the holocaust.

Wouk, Herman, **This is My God: The Jewish Way of Life**, Little, Brown & Company, 1992.

- # An excellent introduction to Judaism, especially for non-Jews.

Another important source for literature--as well as religious articles, prison visitation, etc.--is the Aleph Institute located in Surfside, Florida, 33154, (305)864-5553 or fax (305) 864-5675. This important organization has a long history of working closely with the Bureau of Prisons.



**APPENDIX A**  
**JEWISH RELIGIOUS HOLY DAYS**

The description of the various holy days and their proper observance is more detailed here than in the outline. Depending on the level of observance by the participating Jewish inmates, requests to properly observe these religious holy days, fasts and other religious activities may vary greatly. Requests for particular observances not covered should be routed through the respective Regional Chaplain.

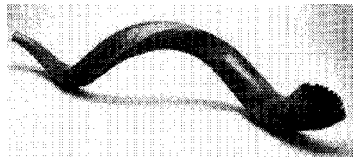
**Rosh Hashanah**

1. Meaning: Rosh Hashanah is the Jewish spiritual New Year. It marks the start of a ten-day period of spiritual self-examination and repentance which culminates with Yom Kippur. Rosh Hashanah celebrates the creation of the universe and the divine judgement of mankind. These awesome days call for introspection and self-criticism during which the Jew resolves to alter his spiritual and ethical shortcomings. This is no small order--but, if there is to be no change, can there be a new year?

The great theme of these ten days--beginning with Rosh Hashanah and reaching a climax on Yom Kippur--is standing trial in a court of law with God as the judge deciding on life or death, comfort or penury, health or disease, for every living person.

The message of Rosh Hashanah is one of Jewish accountability to God and recognition of His kingdom.

2. Practice: The special precept that is most identified with Rosh Hashanah is the blowing of the *shofar* or ram's horn. The sound of the *shofar* is regarded from time immemorial as a call to penitence and as a reminder of the *shofar* which sounded at Mount Sinai. The ram's horn has been selected as the instrument because it recalls the faith that Abraham and Isaac displayed in the great hour of the binding of Isaac on the alter.



If Rosh Hashanah falls on Saturday, the *shofar* is not blown on that day. It is necessary that the Chapel have a *shofar* for the Rosh Hashanah holiday. Ancient tradition has handed down three distinct *shofar notes*: a long drawn-out sound, a broken plaintive sound, and a series of sharp, staccato sounds.

Substantial prayers for the High Holy Days are not found in the regular prayer books. Special prayer books for Rosh Hashanah and Yom Kippur must be provided. Rosh Hashanah worship is lengthy and additional time for congregational worship should be allotted. Special prayers include scripture lessons and beautiful liturgical poetry composed during the middle ages. Observant inmates may request a ritual immersion (*Mikvah*) on the day preceding Rosh Hashanah. This may be accomplished through a day furlough or an escorted trip to a community-based *Mikvah*. The immersion ritual should only take a few minutes.

Similar to the Sabbath, lighting of candles formally ushers in Rosh Hashanah. The sanctification ritual (*kiddush*) said before the evening meal, requires kosher grape juice and matzo/challah. The *kiddush* is again repeated before lunch. The *kiddush* is recited both days of Rosh Hashanah. Please refer to the discussion on *Shabbos* for a more extensive presentation of the candle lighting and *kiddush* rituals. It is mandatory to consume two celebratory meals on Rosh Hashanah. No special arrangements with Food Service need to be made, however.

Various symbolic foods are customarily eaten at the evening Rosh Hashanah meals. These foods serve as good omens for a successful new year. There is the universally accepted custom of dipping a piece of challah into honey. After the challah has been eaten a piece of apple sweetened with honey is given to each participant.

Beginning on the Sunday morning or Saturday night before Rosh Hashanah many observant Jews recite special prayers at dawn called *slichos* (supplications for forgiveness). If Rosh Hashanah occurs on a Monday or Tuesday one begins *slichos* the Sunday of the preceding week. These *slichos* prayers continue daily, except Saturday, until Yom Kippur. When possible, and upon request, communal *slichos* worship opportunities should be accommodated.

*Slichos* are prayers of supplication in which a Jew asks God's forgiveness and promises amendment. Special *slichos* books need to be provided. Beginning one month before Rosh Hashanah, it is customary to sound the *shofar* on a daily basis, usually during the morning prayers. This is a preparatory exercise for the mandated *shofar* sounding on Rosh Hashanah.

During the afternoon of Rosh Hashanah it is customary to go to the banks of a river (or other body of water) and recite various verses and prayers. The practice is called *Tashlich*. Various interpretations have been given for this observance. Given the

restraints of an institutional setting, it is extremely difficult to provide a *Tashlich* opportunity for Jewish inmates unless a body of water such as a pond or a stream is found in the institution.

In addition to the unique Rosh Hashanah observances, the Shabbos prohibitions also apply to Rosh Hashanah with the following two exceptions: cooking is permitted, and carrying outdoors in a camp situation is permitted.

### **Yom Kippur**

1. Meaning: The climax of the Jewish spiritual year is Yom Kippur. Yom Kippur serves as an annual deadline for reconciliation, for expressing regret and asking for forgiveness; also for forgiving and forgetting the sins of others. Living piously under God is not sufficient. A Jew must first live in harmony with his neighbors and friends. Sins committed against a fellow man or woman can be forgiven only if one first makes an attempt to appease the person who was wronged.

2. Practice: Yom Kippur is observed by a complete fast--no drinking or eating whatsoever is permitted for approximately 25½ hours. The fast begins before sundown local time with the traditional *Kol Nidre* congregational service and concludes one hour after sundown on the following day. Similar to Shabbos, candles are lit before Yom Kippur. Please see the section on the Sabbath for additional information.

Inmates may request a one-time ritual immersion in a community *Mikvah* on the days preceding Yom Kippur as a spiritual expression of repentance. Requesting inmates may be accommodated through a day furlough or an escorted trip, at the inmate's expense, to a community *Mikvah*. Yom Kippur is recognized by the Bureau of Prisons as a work proscription day. It is customary to remain in prayer throughout the entire day and day-long opportunities for communal worship should be provided. If necessary, and requested by inmates, an out-count should be implemented.

Work prohibitions (*melachah*) are the same as for *Shabbos*. In addition, on Yom Kippur the following are not permitted: eating, drinking, bathing, wearing leather footwear and applying cosmetics. Transportation shoes may be provided if necessary. It is important to note that Jewish law declares that in cases of serious or potentially serious illness or danger to life, all Yom Kippur restrictions can be suspended.

The wearing of a white robe (*kittel*) is a time-honored custom. The *kittel* represents the ideal of purity and the confidence of the Jew that God forgives. This may be accommodated during congregational worship. If inmates do not own *kittels*, they may be provided kitchen whites, if available, for the observance. Appropriated funds may not be used to purchase *kittels*. The conclusion of Yom Kippur is marked by a single long blast of the *shofar*. It is now time to eat and rejoice, the day in court is won.

Jewish law and Bureau policy require that a substantial pre-fast dinner be provided before the onset of Yom Kippur due to the severity of the Fast. Therefore, Food Service should provide additional dietary provisions for participating inmates. It is also necessary for Food Service to provide a substantial meal equivalent to the three missed meals to be consumed after the holiday concludes.

Most Yom Kippur prayers are not found in the regular prayer books. Special prayer books for the High Holy Days must be furnished. The concluding service on Yom Kippur day is particularly important. God is requested to keep the gates of mercy and repentance open, as the gates of heaven close with the setting sun. An example of a Rosh Hashanah/Yom Kippur prayer is as follows:

"We celebrate the mighty holiness of this day, for it is one of awe and dread. You sit hereon in truth. Truly it is You alone who are judge and arbiter, who knows and witnesses. You write down and set the seal, You record and number, You remember the things forgotten. You open the records and the deeds therein inscribed proclaim themselves, for the seal of every man's hand is set thereto. You who enter the world You cause to pass before You like a flock of sheet. As a shepherd seeks out his flock and causes it to pass beneath his staff, so do You cause to pass and number, tell and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

On the first day of the year it is inscribed and on the Day of Atonement it is sealed, how many shall pass away and how many shall be born, who shall live and who shall die, who shall be tranquil and who shall be harassed, who shall be at ease and who shall be afflicted. But penitence and prayer and charity avert the evil decree. As for man, he is from the dust and unto the dust shall he return. He is like a fragile potsherd, like the grass that withers, like

the flower that fades, like a fleeting shadow, like a passing cloud, like a dream that flies away. But You are King, God, living and everlasting."

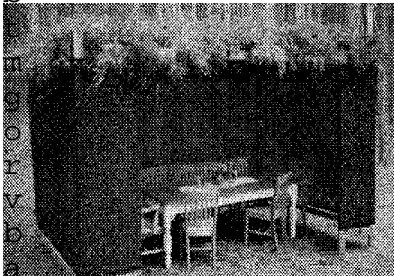
### Succos

1. Meaning: The Succos festival follows naturally on the heels of Rosh Hashanah and Yom Kippur. Rosh Hashanah and Yom Kippur are awesome and intense; they are solemnized by prayers and observances that deal with the major ponderous themes of the Jewish faith: creation, death, justice and sin. Now comes Succos as a natural complement. The celebration of harvest, the affirmation of pleasure and success, the buoyant festival of frail huts that symbolize trust in God and his divine protection, the triumphant dancing of the Torah--these are the hallmarks of this Festival.

Succos contains a powerful, universal message. This was demonstrated by the Succos sacrifices of seventy oxen in the Jerusalem Holy Temple for the seventy nations of the ancient world. These offerings were a public expression of Israel's solidarity with all the nations of the world. Succos thus embodies a messianic ideal: let Israel pray and work for all humanity.

2. Practice: A unique feature of this seven-day holiday is the observance of the biblical commandment to dwell in a temporary shelter (*succah*) for seven days. Accordingly, our facilities should provide a *succah* for requesting inmates.

a. Construction of the Succah: A *succah* must have at least three walls. The walls may be made of any material and must be firmly fixed to the ground. The temporary quality of the *succah* is manifested in its roof. Anything that grows from the ground and has been cut off from the ground is acceptable as a roof covering except for fruits and vegetables. Branches cut from trees or bushes, corn stalks and bamboo are all acceptable. To be a valid roof, the covering must be sufficiently dense that there will be more shade than sunlight inside the structure during the day and yet, thin enough so that stars are visible at night. A *succah* may not be built under a tree or a roof. It is praiseworthy to decorate a *succah* so that it appears beautiful and cheerful.



b

c

The institution may order an easy-to-assemble, pre-fabricated *succah* from several available vendors or build one from scratch. Where security and safety considerations permit, Jewish inmates should be given the opportunity to participate in the construction of the *succah*.

There are two reasons for dwelling in a *succah*: it represents the actual hut that the Jewish people lived in when they wandered in the desert and it also represents the clouds of glory that guided the Jews through their forty-year trek in the desert. Whether earthly or heavenly, the *succah* is one of the most treasured symbols of the Jewish year. In fact, dwelling in a *succah* and its actual building is enjoying a great revival among Jewry today.

b. Use of the Succah: On the first two nights of Succos, Jews are obligated to recite the sanctification over kosher grape juice (*kiddush*) and to eat at least a half matzoh or challah in the *succah* regardless of the weather conditions. One is excused from participating in the *succah* observance in case of rain or extreme cold.

The first two days of Succos are recognized by the Bureau as work proscription days. Opportunities for communal worship should be provided in the evenings and day times. Sabbath restrictions apply to these two days except for cooking and carrying in an unenclosed area, which are permitted. In the community, observant Jews eat all their meals in the *succah* during this holiday. Accordingly, the institution should permit the requesting inmates to bring their religious diet meals to the *succah* for their three daily meals. Although it may be customary for some orthodox Jews to live in the *sukkah* for the holiday period, security concerns exclude Jewish inmates from doing so.

c. The Four Species: Another distinctive aspect of Succos observance is the precept "to take" the Four Species: an etrog (a lemon-like fruit), a palm branch, three myrtle branches, and two willow branches. The last three are bound and held together while the citron is held separate. The Four Species are held together during the daily morning service. However, they are not held on the day when Succos coincides with Sabbath.

The citron represents the heart, the palm branch is a backbone, the myrtle is a mouth, and the willow an eye. The precept "to take" the four species symbolize that all of one's faculties must be used in the service of God.

Alternatively, a Jew must have a good heart, a strong backbone, an eye that sees good in others and a soft-spoken, kind mouth.

The four species can be obtained through a vendor that sells Jewish religious articles. It is important to note that these items are perishable. They should be obtained close to the holiday and preserved so they do not dry out or wilt.

d. The Intermediate Days: The third through the seventh days of Succos are known as the Intermediate Days of Succos or *Chol Hamoed*. These days are not recognized by the Bureau as work proscription days. However, they are days of sanctity and consideration should be given to an inmate's request to spend their free time in prayer and study.

The seventh day of Succos is called *Hashanah Rabbath*. A distinctive aspect of this day's observance is the use of five branches during the morning worship service. Opportunities for congregational worship should be provided. The worship service for this day is particularly lengthy.

e. Shmene Atzeres and Simchas Torah: Although commonly regarded as the final two days of Succos, Shmene Atzers and Simchas Torah have their own unique observances. The year-long cycle of Shabbos readings now comes to a close and begins once again on the same day. These two days are marked by extensive evening and morning communal worship and opportunities for congregational worship should be provided. They are days of singing and dancing and several circular processions are made around the synagogue or chapel.

Shmene Atzeres and Simchas Torah are recognized by the Bureau as work proscription days. The sanctification ritual (kiddush) for these days requires kosher grape juice and challah or matzoh. Sabbath restrictions apply to these two days except cooking and carrying in an unenclosed area, which are permitted.

### **Passover**

1. Meaning: Passover commemorates the deliverance of the Jewish people from Egyptian bondage 3300 years ago. The story of Israel's increasingly oppressive servitude, the divine mission of Moses, the series of divinely ordained catastrophes against the oppressor are all recorded in the Bible. These events became the focal point of Jewish history because they crystallized the

Jewish national identity and marked the birth of the Jews as a free people. So important are these concepts that the first of the Ten Commandments begins with a clear reference to the exodus.

2. Practice:

a. Preparation: Approximately two months before Passover, Food Service will need to order the Kosher-for-Passover meals. All the Jewish inmates must be contacted to see if they desire to eat the Kosher-for-Passover meals during Passover. Their response needs to be in writing. All inmates whose religious preference is Jewish are eligible to eat the Kosher-for-Passover meals. They do not need to be on the certified food component of the religious diet to be eligible.

It is recommended that every facility designate a microwave oven exclusively for Passover use. In addition, a knife and cutting board used exclusively for Passover use should be obtained. After Passover these items should be sealed and secured in the chapel or another area away from food service and not used until the next Passover. In storing these items, please make sure that all regulations about securing tools, shadow-boarding, etc. be followed. This is especially true if stored in the Chapel area. These items should not be taken from storage until the area where they will be used is freed from *chometz*. This prevents having to secure new items every year.

b. Matzoh and Chometz: Unique to Passover is the eating of Passover matzoh (unleavened bread) and the stringent prohibition forbidding the eating of all food containing *chometz*. The prohibition against *chometz* goes into effect approximately 10:00 a.m. of the day preceding Passover.

*Chometz* is any one of the five grains, wheat, rye, barley, oats and spelt that has come in contact with a liquid for 18 minutes. Not only bread, but any food in which these five grains may be an ingredient--even if only in minute amounts, is deemed *chometz*, and may not be eaten on Passover. Matzoh purchased for Passover must state "Kosher-for-Passover" on the box. Matzoh produced for year-round consumption will state "Not for Passover Use" on the box.

All food or drink that contains *chometz* may not be eaten for the entire eight days of Passover. It is also forbidden to possess *chometz* during Passover, even if one does not eat it. Utensils, dishes, ovens, etc, used throughout the year with *chometz* may not be used during Passover. Although not specifically classified as *chometz*, the majority of Jewish



people follow the custom of not eating rice, corn, peanuts, and other legumes during the eight days of Passover. All other fruits and vegetables are permitted.

In order to guarantee that industrially processed food contain no ingredients that would render them prohibited for Passover use, it is necessary that the institutions purchase only canned, bottled and packaged foods that are certified by rabbinical authorities as being kosher for Passover.

*Shmurah matzoh* is an important element of Passover observance. *Shmurah matzoh* is matzoh made from grain that was supervised by rabbinical authorities from the time of reaping as opposed to grain that was supervised from the grinding process. This extra supervision absolutely ensures that the grain did not come in contact with water and render it *chometz*. Very observant Jews make a special effort to eat only *shmurah matzoh* for the entire Passover holiday. Nevertheless, it mandatory that every Jew eat at least a half of a *shmurah matzoh* each of the first two nights of Passover during the seder ritual. Accordingly, requesting inmates should be provided with *shmurah matzoh*.

A formal search for *chometz* takes place the night before Passover. It is customary to use a single candle or flashlight to conduct this search. An inmate would need to search only his cell or living area.

c. The Seder: The *seder* is the religious service that includes a festive meal. It occurs on the first two nights of Passover. The following items aside from the dinner foods, are necessary in order to properly observe the seder requirements: grape juice, romaine lettuce, *shmurah matzoh*, celery or potato. Each of these items needs to be made available to every inmate in the required amounts as mandated by Jewish law.



A ceremonial plate on the table must contain an egg, shank bone, *charosis* (a thick mixture of finely chopped apples, walnuts, grape juice and cinnamon), bitter herbs (e.g. pieces of horse radish), romaine lettuce, the celery or potato. Also the *seder* table should contain salt water and generous amounts of matzoh.

The word *seder* means "order of service" because of its orderly integration of the elaborate symbolism in food, prayer, narrative and ritual. It is a meticulous and mysterious blend of exuberance and melancholy--the grape juice to celebrate the release from tyranny and the bitter herbs to commemorate the immense suffering of bondage. The *seder* may take place only after nightfall and ordinarily lasts approximately three hours.

The *seder* service is contained in a special prayer book called the *Haggadah*. The exact *seder* procedures are intricate and extensive. **The Art Scroll Family Haggadah** is recommended and should be made available to each participating inmate for it provides accurate and concise instructions for proper *seder* observances.

The first two days and last two days of Passover are recognized by the Bureau as work proscription days. Sabbath restrictions apply to these four days except for cooking and carrying in an unenclosed area which are permitted. The intermediate days of Passover are not recognized as work proscription days. However, they are days of sanctity and consideration should be given to an inmate's request to spend these days in prayer and study.

It is most appropriate that opportunities for communal worship be made available each day and night of the Passover holiday. The sanctification (*kiddush*) ritual is virtually the same as Shabbos, except, of course, matzoh is substituted for bread. "Kosher-for-Passover" grape juice must be made available for this purpose.

Jewish inmates wishing to observe the special eight-day Passover requirements must submit a written request to the chaplain. This includes all requesting inmates, those who participate in the religious diet program as well as those inmates who eat from the Main Line. Some inmates who are not observant may choose to participate in the Passover observance because of its meaning in Jewish history.

Passover issues an eternal call of hope for all mankind. Throughout the generations, Jews have celebrated this festival with special ardor and zeal. Today, Jews celebrate Passover with intense gratitude, realizing that they have achieved a free and independent State of Israel, the fulfillment of a centuries-old dream.

## Shavuos

1. Meaning: Shavuos commemorates the event when the Jewish people received the Torah at Mount Sinai. This was an event of such awesome proportions and unequaled spiritual experience that it indelibly stamped the Jewish people with their unique character, faith and destiny. The holiday of Shavuos emphasizes that the release from Egyptian bondage does not constitute

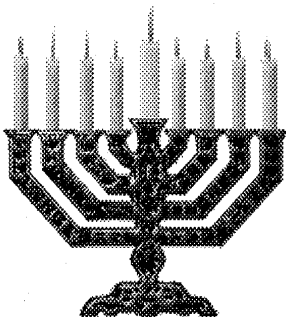
complete freedom unless it culminates in the acceptance of Torah and the fulfillment of its teachings. The name Shavuos means "weeks" and it is derived from the fact that it is observed seven weeks after the second day of Passover.

2. Practice: The two days of Shavuos are recognized by the Bureau as work proscription days. Sabbath restriction apply except that cooking and carrying in an unenclosed area are permitted. It is customary to eat dairy dishes on the first day of Shavuos. This may necessitate an adjustment in the religious diet menu cycle to accommodate the custom.

Many observant Jewish people remain awake on Shavuos night to study and pray. Opportunities for communal worship should be made available each night and day of the Shavuos holiday. The sanctification, *kiddush*, is virtually the same as Shabbos. Matzoh or challah should be provided each day.

## Chanukah

1. Meaning: Chanukah is observed for eight days. It commemorates the historic victory of the Jewish people against the ruling Assyrian-Greek regime and their Jewish supporters who conspired to impose restrictions against Jewish religious practices approximately 2200 years ago.



Chanukah means

"dedication" and refers to the rededication of the Holy Temple after it had been defiled with pagan images and practices. It is permissible to work on Chanukah.

2. Practice: The major religious observance of this holiday consists of lighting a Chanukah candelabra (*menorah*) each of the eight days. The lighting takes place after sundown, and when feasible, in a communal setting. On the first night one candle is lit and on each subsequent night an additional candle is lit. The candles should burn for at least half an hour and should be allowed to burn out rather than extinguishing them. The order of lighting is a

follows: one begins on the first night by placing the candle at the far right of the menorah. On the second night, two candles are placed in the two right most positions, etc., until on the eighth night each arm of the *menorah* is occupied by a candle. The new candle is always the first to be kindled. An extra light, called the *shamash* (a utility candle) is used specifically for the purpose of kindling the other lights. As the Chanukah lights are increased by one night for eight nights, the power, the significance and popularity of Chanukah grows even brighter.

Chanukah candles are kindled solely as symbols and are not permitted to be functional. Therefore, one should not read by the light of these candles. On Friday evenings the candles must be lit before sundown. A 4:00 PM outcount may be necessary on Friday to ensure that the Chanukah and Shabbos candles are lit at the appropriate times. Safety and security issues need to be addressed when determining the location of the lighting ceremony. The chapel or chaplain's office are suitable locations. Chaplains need to make sure that an ample supply of *menorah* and candles are available for Chanukah observances.

It is customary, though not religiously necessary, on Chanukah to play a game called "*dreidle*." A *dreidle* is a small spinning top. *Dreidles* are available from vendors that sell Jewish materials. It is also customary to eat foods cooked in oil during the Chanukah celebration. If Food Services provides donuts for occasional Chapel programs, it would be appropriate to have them provide kosher donuts or potato pancakes (available in frozen packages suitable for microwave heating) for the occasion.

### **Purim**

Purim is a one-day celebration observed one month before Passover. It commemorates the saving of the Jewish communities living under Persian rule about 2500 years ago. Purim is a most joyous holiday. In fact, many Jewish communities sponsor parades and carnival-type activities on Purim. The most prominent feature of this holiday is the reading of the Scroll of Esther (*Megillah*) on Purim evening and morning in a communal setting. The *Megillah* is a parchment scroll that is written by hand. It relates the events that took place 2500 years ago in Persia. Reading the *Megillah* is a skillful act and is usually accomplished in a communal setting. Accordingly, opportunities for communal worship should be provided Purim evening and Purim morning. Purim is not recognized by the Bureau as a work proscriptive day. Inmates should be placed on a call-out if they wish to participate in the daytime Purim chapel program.

An additional feature of Purim is the exchanging of food or drink

with a friend. This can be fulfilled in an institutional setting by having inmates simply exchange a token amount of food from the commissary. Because this is not generally authorized, chaplains should notify staff of the custom and assure that inmates are not sanctioned for the food exchange. The requirement for a festive meal can be observed by consuming a regular meal and perhaps purchasing additional food from the commissary. Appropriated funds may not be used for this gift exchange.

Chaplains need to provide a *megillah* scroll so that requesting inmates may fulfill their obligatory readings on Purim evening and Purim morning. The *megillah* may be borrowed from local synagogue or Jewish organization.

It would also be appropriate for the chaplain or Food Services to provide a small quantity of *hamantaschen* or kosher cookies to share after the reading of the Megillah, if baked goods are provided for other special occasions in the chapel.

Donated food items **may not be accepted**, Chaplains may arrange for *hamantaschen* through established trust fund procedures.

### **Tisha B'Av**

1. Meaning: The saddest and most tragic day for the Jewish people is Tisha B'Av. It is a day of fasting and mourning. It commemorates the destruction of the First and Second Temples in Jerusalem. In subsequent centuries, Tisha B'Av became identified with still more tragic events. The expulsion of the Jews from Spain in 1492 and the beginning of World War One in 1914 both occurred on Tisha B'Av. If Tisha B'Av falls on Shabbos it is observed the next day, Sunday.

2. Practice:

a. Restrictions of the Three Weeks Preceding Tisha B'Av: Tisha B'Av is the culmination of a three-week period which is marked by observances of semi-mourning. It is customary not to cut one's hair during this period and not to marry.

b. Restrictions of the Nine Days Preceding Tisha B'Av: During the nine days preceding Tisha B'Av, it is customary not to eat meat or drink wine or grape juice. Inmate who request fish or *parve* (neither meat nor poultry) Religious Diet meals should be accommodated during this nine-day period. These dietary restrictions do not apply to the Sabbath which falls during this week.

c. Observances and Mourning Practices: Tisha B'Av is a day of total fasting. Similar to Yom Kippur, eating or drinking

anything for 25 hours before sundown until one hour after sundown on the following day is forbidden. Fasting inmates should be given substantial food provisions nutritionally equivalent to the missed meals after the Fast. It is important to note that the value of fasting lies not only in remembering the past, but in applying its lessons to the present. Purposeless, baseless hatred was the root cause of the destruction. Solidarity is a key to Jewish continuity. A famous Yiddish proverb states: "On Yom Kippur who wants to eat? On Tisha B'Av, who can eat?"

There is a provision in Jewish law that there is abstinence from work until approximately 1:00 pm on Tisha B'Av day. Although the Operations Memorandum regarding work proscription does not include Tisha B'Av, consideration should be given to requests by inmates for additional opportunities for prayer and study in the chapel in the evening, morning and afternoon.

On the evening of Tisha B'Av, worshipers should gather at the chapel, remove their shoes and sit on the floor in near darkness. During the evening service, the book of Lamentations is chanted or read in mournful melody.

Jewish law requires abstinence from washing, shaving, or using cosmetics. In addition, it is prohibited to wear leather footwear (transportation shoes may be provided) or sit on regular chairs. It is customary to sit on the floor. *Tallis and Tefillin* are not worn in the morning. They are instead worn for the afternoon service. Traditional medieval dirges are chanted during the morning service.

#### **Minor Public Fast Days**

The minor Public Fast Days are observed only from dawn to night fall. They are:

- # The Fast of Tevet, observed on the tenth of Teves, which marks the beginning of the Babylonian siege of Jerusalem.
- # The Fast of Esther, observed the day before Purim on the thirteenth of Adar, in commemoration of the days of fasting and prayer by the Jewish people.
- # The Fast of Tammuz, observed on the seventeenth of Tamuz, which marks the first breach in the walls of Jerusalem during the Babylonian siege.

- # The Fast of Gedaliah, observed on the third of Tishrei. This fast commemorates the assassination of Gedaliah who was the Governor of the Jews in Babylon. This marked the final blow in the destruction of the first Jewish commonwealth.

Fasting inmates should be given a substantial religious diet meal nutritionally equal to the missed meals after these fasts. The observance of fasts serves three purposes: one having the purpose of repentance, another the purpose of pleading for a special request, and thirdly, mourning for sad occurrences.

If any of these fasts fall on Saturday they are observed one day later, on Sunday.

### **Contemporary Israeli Holidays**

1. Tu Bi'Shevat: Tu Bi'Shevat is the Jewish New Year for trees. It is celebrated at the time of the year when trees in Israel are beginning to awaken from their winter slumber. This day is a minor holiday. There are no work stoppages or lengthy prayers. The only custom associated with this day is that of eating fruits that are native to Israel such as dates, figs, pomegranates or the fruit of the carob tree. These fruits may be obtained from local vendors using chapel funds or through Special Purchase Orders.

2. Yom Ha-Shoah (Holocaust Remembrance): Until the 20<sup>th</sup> century, there was no single tragedy in the history of the Jewish people comparable in importance to the destructions of the First and Second Temples in Jerusalem. After the annihilation of one-third (six million) of the world's Jews during the Holocaust, the seemingly unimaginable idea of a second national day of mourning and remembrance was discussed.

Slowly, the twenty-seventh day of the Hebrew month of Nisan came to be observed in the State of Israel and the Diaspora as that day. Although Yom Ha-shoah was not officially enacted by all the world's Rabbinical authorities, it has nevertheless been increasingly recognized as a day to share the testimonies of survivors and the doom that enveloped the Jews of Europe.

In the State of Israel, radio and television programs on the Holocaust air all day and all air-raid sirens sound throughout the country. Millions of people stand at attention and, if they are driving, even stop their cars and get out to stand. Everything stops. For the Jews of the United States, appropriate times for community observances for this day are sometimes moved to the nearest Sunday, so as to facilitate increased

participation. Community commemorations often includes films, plays, and lectures about the Holocaust. As for religious observances, there is yet to be a uniform practice and liturgy for the day. Some common practices are:

- # Lighting a memorial candle on the eve of the day.
- # Reciting a special memorial prayer for Jews who were martyred.
- # Community recitation of the Kaddish prayer at the end of a worship service.

3. Yom Ha-Atzma-Ut (Israel Independence Day): The founding of the State of Israel on May 15, 1948, created the first Jewish state in almost 2,000 years. Certainly, after the Holocaust, most American Jews appreciate the importance of Israel in safeguarding the physical security of Jews everywhere in the world. Most American Jews feel a bond of kinship with Israel and sense that their own survival is bound up with the fate of Israel. This is why Israel Independence Day celebrations since 1948 are festivals of joyous song for many Jews.

There is no uniform practice or liturgy for the religious observance of Israel's Independence Day. Specific religious observances in some Jewish communities include the recitation of Psalms and inspirational sermons. The date of the celebration may moved to the nearest Sunday to accommodate greater community participation.

Israeli-born inmates would likely be especially appreciative of programs of Israel Independence Day. Recommended activities include viewing documentaries on Israeli history, listening to or singing Israeli music, and Torah study pertaining to Israel.

It should be noted that there is a very minute group of Jews who reject the existence of the State of Israel on religious grounds. Obviously, members of this group would decline to participate in any Israel Independence Day activities.



## APPENDIX B KOSHER LAWS

Judaism places its distinctive imprint on the most ubiquitous practice of all, the eating experience, in what are known as the kosher laws. "Kosher" is a Hebrew word now found in standard English dictionaries. It implies being acceptable, passing the grade. While kosher laws do insure a great degree of cleanliness, all kosher food is not necessarily hygienically pure, just as hygienic food is not necessarily kosher. In fact, a hog could be raised in a incubator, given antibiotics, bathed daily and slaughtered in a hospital operating room without rendering kosher the pork chops it yields.

There are many principles mandated by Jewish law which determine how a kosher animal is to be selected, how it is to be processed in accordance with religious, humane, and hygienic standards, and finally which parts of a kosher animal may not be ingested. It must be stressed that an observant Jew observes kosher not because it provides pleasure nor because kosher food is healthy, but because kosher laws are regarded as Divine commandments. "Kosher" is a religious term with very specific meanings. It is more than a diet. Its applicability is determined by established religious criteria. It does not stand for ethnic cooking or cuisine. Jewish inmates desiring to eat kosher food must join the Alternative Diet Program as it is the only approved religious diet throughout the Bureau of Prisons.

### What Foods Are Kosher?

- # All fresh vegetables and fruits are kosher.
- # Only meats derived from split-hoofed and cud-chewing animals qualify as kosher. In effect, this excludes all beasts of prey, swine, insects, rodents and reptiles.
- # Among fish and seafood, only those with fins and scales are kosher. This rule quickly eliminates all shellfish, such as lobsters, shrimp, oysters, clams, mussels, scallops, etc.
- # Birds designated by the Torah as kosher are: chicken, turkey and ducks.
- # Birds of prey, such as, eagles, vultures, falcons, hawks, and owls are forbidden.
- # All insects are forbidden. It is therefore, traditional to examine fresh fruits and vegetables for insects before serving them.

Kosher Endorsements

Many processed foods may not be kosher because they may contain non-kosher ingredients. Examples of questionable ingredients are shortening, enzymes, amino acids, gelatin, softeners, stearic acid, grape derivative and glycerin. It is, therefore, necessary that all foods prepared for religious diet consumption meet the strict definition of kosher.

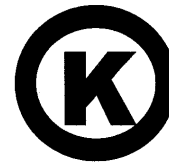
Accordingly, when institutions purchase food they must insist that the food have a reliable kosher endorsement from one of the many nationally recognized kosher supervisory organization. Each organization maintains its own kosher symbol. It is highly recommended that **only nationally recognized kosher symbols** be accepted for the religious diet program.

Included below are six major kosher supervising agencies and their symbols. Food certified by the first four agencies only are used in Bureau facilities:

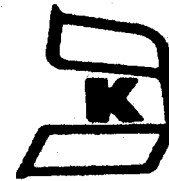
Union of Orthodox Jewish Congregations  
 45 West 36th Street  
 New York, New York 10018  
 (212) 563-4000



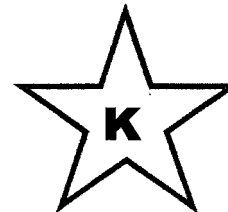
Organized Kashrus Laboratories  
 P.O. Box 218  
 Brooklyn, NY 11204  
 (718) 756-7500



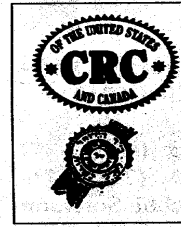
"KOF-K" Kosher Supervision Service  
 1444 Queen Anne Road  
 Teaneck, NJ 07666  
 (201) 837-0500



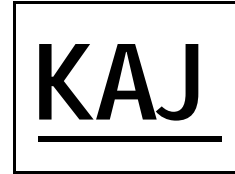
"Star-K" Kosher Certification  
 11 Warren Road  
 Baltimore, MD 21208-5234  
 (410) 484-4110



Central Rabbinical Congress  
(Hisachdus Harabonim)  
85 Division Street  
Brooklyn, New York 11211  
(718) 384-6765



KAJ Kahal Adas Jeshurun (Breuer's)  
85-93 Bennett Ave.  
New York, NY 10033  
(212) 923-3582



The letter K by itself is unprotected by copyright law and may be used with impunity. It is important for food service supervisors and purchasing agents to know that food items marked with a simple K, without design, may not necessarily be kosher and must not be included in the Religious Diet Program.

#### Food Additives

The following is a list of food additives and their relationship to kosher acceptability.

- # **Acetic Acid:** Vinegar and products containing vinegar must have kosher control to guarantee that the origin of the vinegar is neither wine nor wine alcohol.
- # **Cream of Tartar** (Tartaric Acid): It is produced by the aging and baking of wine residue obtained from wine barrels. Kosher guarantees are necessary to confirm this process.
- # **Enzymes:** A natural substance produced by living cells. Enzymes can be derived from animal tissue. Therefore, products produced with enzymes must be effectively kosher controlled.
- # **Flavors:** These are produced by a synthetic chemical process, either from fats and oils of animal or vegetable origin, or from petrochemicals. Therefore, the kosher status of a flavor formulation can be determined only after review of the flavor ingredients.
- # **Food Coloring:** Kosher control is necessary to guarantee both the source of the colorings and its additives.
- # **Glycerides:** Produced from fats of both animal and vegetable origin. Kosher is guaranteed only when the entire production process is under full kosher control.

- # **Glycerin:** May be derived from both animal and vegetable products. Only when the origin of the glycerin is kosher guaranteed may the glycerin be accepted as kosher.
- # **Hydrogenated Vegetable Shortening and Oil:** This product may contain non-kosher ingredients or may have been produced in a non-kosher facility. It may be accepted as kosher only when the entire production process and sources of raw materials are under full kosher control.
- # **Lard:** Lard is purified hog fat. It is not kosher.
- # **Stearic Acid:** It is an acid found in both animal and vegetable fats. Therefore, kosher is guaranteed only when production is under full kosher control.
- # **Turmeric:** It is a spice commercially available as ground powder or oleoresin extract. Since oleoresin is produced with glycerides, the origin must be controlled in order to guarantee kosher.
- # **Whey:** It is a milk by-product used in the production of cheese, ice cream, candy, etc. It cannot be eaten with meat and may be accepted as kosher only when produced under kosher supervision.

#### Milk and Meat Mixtures

Jewish people observing kosher dietary laws may not combine meat and dairy products. Meat, including fowl such as chicken or turkey and products containing them, and dairy foods may not be cooked together, served at the same meal, or even served or prepared with the same kitchenware and tableware. Accordingly, it is necessary to maintain separate cooking and eating utensils for meat and dairy dishes. They must be properly marked or easily distinguished by color or design, etc.

It is important to note that not all coffee creamers and butter substitutes labeled "non-dairy" are in fact non-dairy according to kosher laws. Some contain sodium caseinate, which is derived from milk, making it a dairy product which cannot be used at a meat or fowl meal. It is therefore necessary to insure that cream substitutes and margarine served with meat or fowl are not dairy products. A specific time period must elapse after one has eaten meat or fowl before one may eat a dairy product. Acceptable practices range from one hour to a six-hour waiting period. However, after one has eaten dairy, one may rinse his mouth, eat a neutral food, and then proceed to eat meat or fowl.

The same washing machines and ovens (including microwave ovens, unless the items are double wrapped) may not be used for meat and dairy foods even though both foods are kosher. For this reason, it is essential that the religious diet program provide disposable styrofoam, plastic, or paper utensils and tableware if inmates request this.

Fish, vegetables, fruits, and pasta products are considered neutral (or *parve*) and may be eaten with all other kosher foods. As noted above, a kosher food item that is cooked, baked, or prepared in a utensil or oven which had been used for non-kosher food or prepared with non-kosher cutlery renders the kosher food non-kosher. For example, a kosher egg boiled in a non-kosher pot becomes non-kosher. The one exception is, if kosher food is double sealed it may be heated in a non-kosher oven but the double seal must be maintained throughout the heating process. Thus, pre-packaged meats or "TV-style" meals provided by kosher vendors and double-sealed in plastic wrap may be heated in standard ovens or microwaves.

It is imperative that religiously certified food be prepared in a secure area and that all preparatory equipment including ovens, vessels, knives, other utensils, etc., be used and maintained exclusively in the Religious Diet Program. The use of disposable items is highly recommended because it will help avoid potential problems and mishaps. All those engaged in the preparation of religiously certified meals need to be well trained and acutely aware of the kosher rules.

After all is said and done, what is the primary aim of the kosher laws? One realization becomes clear: for whatever reason God chose to give the Jews these limitations on food, the functional goal they serve is to render the people distinct, thus discouraging assimilation into indigenous populations and faith groups. They also serve as constant cues, especially while traveling or incarcerated, that observant Jews have many religious obligations. It is suggested that copies of this section regarding kosher laws be provided to all food service administrators and purchasing agents.

**APPENDIX C**  
**GLOSSARY OF JEWISH TERMS**

**Bar Mitzvah:** A boy who has achieved the age of 13 and is obligated to observe the commandments. It is customary to celebrate this event with family and friends.

**Bat Mitzvah:** When a young woman reaches the age of 12, she is required to accept her Torah responsibilities. This event is celebrated by family and friends.

**Bris:** Literally a covenant of circumcision. The ritual circumcision of a male child at the age of eight days or of a male convert to Judaism.

**Challah bread:** A braided loaf of bread used during the Sabbath services. Matzah may be used as a substitute.

**Etrog:** A citron used during the feast of Tabernacles or Succos. This is one of the four species used during Succos.

**Haftorah:** Literally, final passage. This refers to the passage from the Prophets read in the synagogue after the reading from the Five Books of Moses.

**Hagadah:** The book used in the observance of the Passover Seder which tells of the Exodus out of Egypt.

**Halacha:** Literally, step or guidance. The complete body of rules and practices followed by Jews. They include biblical commandments, commandments instituted by rabbis and binding customs. They deal with legal questions.

**Hamentaschen:** Triangular, fruit-filled pastry traditionally served or given as gifts during Purim.

**Havdolah:** Literally, separation. This is a special prayer used at the termination of a Sabbath or a festival.

**Kaddish:** The ancient Aramaic prayer recited by mourners during the first eleven months of bereavement and on the anniversary of a family member's death.

**Kashrut:** These are the Jewish dietary laws.

**Kiddush:** Literally, sanctification. A prayer recited over the bread and grape juice blessing the Sabbath and/or a holiday.

**Kittel:** A white robe worn by some observant Jews during Yom Kippur. An observant person is usually buried in the kittel he wore during his lifetime.

**Lulav:** Palm branch used in the ceremony of Tabernacles or Succos. This is one of the four species used.

**Matzoh:** Unleavened bread which is prepared in a Kosher for Passover location with only Kosher for Passover utensils. Only eighteen minutes are permitted to mix, roll, perforate and bake matzoh from the time water and flour are mixed.

**Megillah:** Literally, scroll. This is a term commonly applied to the Book of Esther which is read on the evening and morning of Purim.

**Melacha:** This refers to physical work which is forbidden on the Sabbath and holy days.

**Mikvah:** Literally, gathering. This refers to a ritual bath used for spiritual purification.

**Minyan:** The quorum necessary to recite certain prayers, consisting of ten adult Jewish men.

**Mishnah:** An early written compilation of Jewish oral tradition which is the basis of the Talmud.

**Mitzvah:** A religious obligation.

**Mohel:** A person who is qualified to perform ritual circumcision.

**Myrtle:** Three myrtle branches are used in the ceremonies of the Feast of Tabernacles. One of the four species used during Succos.

**Pentateuch:** The five books of Moses, also known as the **chumash**.

**Schmurah Matzoh:** Hand-made matzoh used during the Passover season.

**Seder:** Literally, order. This is the religious service which recounts the exodus, the deliverance from bondage in Egypt. This is celebrated on the first and second evenings of Passover.

**Shabbos:** Literally, rest. This is the Jewish Sabbath, the seventh day of the week. It is a day of spiritual enrichment.

**Shiva:** Literally, seven. The seven-day period of mourning after the burial of a close relative.

**Shofar:** A ram's horn used as a call to repentance during the Rosh Hashanah services.

**Siddur:** Literally, order. This is a prayer book used during Religious Services.

**Tallis:** A prayer shawl worn during private prayer as well as in synagogue devotions.

**Tallis katan:** A four-cornered, poncho-like garment worn under a shirt used during prayers, both private and congregational.

**Talmud:** Literally, study. The most significant collection of the Jewish oral tradition interpreting the Torah.

**Tefillin:** Phylacteries.

**Tsitsit:** The ritual fringes on a tallis katan. These provide the opportunity to fulfill the commandment to place fringes (tsitsit) on the corners of the garments.

**Willow:** One of the four species used in the ceremonies of the Feast of Tabernacles.

**Yahrzeit:** The anniversary of the death of a relative. The Jewish calendar is followed in establishing the anniversary, not the Gregorian calendar.

**Yarmulke:** A skull cap. This is also known as **kipah**.

**Zmiros:** Songs sung around the Sabbath table.



**RELIGIOUS BELIEFS AND PRACTICES  
MOORISH SCIENCE TEMPLE OF AMERICA (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

A good Moslem prays both day and night. All Moorish-Americans, i.e. members of the Moorish Science Temple of America (MST of A), must keep their hearts and minds pure with love and their bodies clean with water. They are to treat men with friendship and have a great appreciation for womanhood. They must live a life of love, and live the teachings of Islam.

Moorish-Americans do not eat pork or anything that will harm them. The Holy Prophet Noble Drew Ali did not drink or smoke and he told the Moors to imitate him. Moors are not to use anything that would serve to shorten their life or destroy themselves.

**B. REQUIRED WEEKLY OBSERVANCES**

All Moorish-Americans are required to attend congregational worship services on Friday which is the Holy Day, and to attend Sunday School classes on Sunday.

Worship in congregation is very important for Moslems because the Prophet Mohammed said that it is 27 times more valuable to worship in congregation than to worship alone.

Holy Day Service is opened with the saying of the Moorish-American Prayer in unison by the congregation. This prayer is led by the Chairman of the Temple. After the prayer, the Chairman reads the Divine Laws from the Holy Prophet Noble Drew Ali by which all Moors are bound. The Chairman then reads from the Holy Koran of the Moorish Science Temple of America to the audience.

The Chairman calls speakers and officials to speak religious sermons to the audience, and these speeches must conform to the Divine Principles of Love, Truth, Peace, Freedom and Justice. These speakers must base their sermons on the teachings of the Holy Koran of the Moorish Science Temple of America and those of Allah's Prophets. No speech is to be radical nor inflammatory against anyone or any organized group. Speakers are to try to limit their speeches to 15 minutes.

The Chairman is to call on the speakers in an order, that the highest ranking official speak last. At this end of every meeting, there is a "Warning" from the Holy Prophet that is read. Then the meeting is closed with the repeating of the Moorish-American Prayer in unison.

Sunday School is opened in the same manner as a Holy Day Meeting, then the Chairman turns the class over to the Sunday School teacher. The class is taught from a booklet called the Questionnaire, and continues into the study of the Holy Koran of the Moorish Science Temple of America. After the class, there is a reading of the "Warning" for all to hear, and the audience is led in the reciting of the Moorish-American Prayer.

#### C. REQUIRED OCCASIONAL OBSERVANCES

1. Moorish-American Tag Day - March 17<sup>th</sup>
2. Anniversary of the Young People  
Moorish National League - First Saturday in  
December
3. Anniversary of the Sisters'  
Auxiliary - Third Saturday in  
December

#### D. REQUIRED HOLY DAYS

The following holy days are days of work proscription.

1. January 8  
# Prophet Noble Drew Ali's Birthday.
2. January 15  
# Moorish-American New Year.

#### 2. RELIGIOUS ITEMS

##### A. PERSONAL RELIGIOUS ITEMS

1. Fez (Red color only);
2. **Holy Koran** of the MST of A;
3. Wallet-size picture of Noble Drew Ali;
4. Circle Seven medallion and chain; and,
5. Two small lapel pins.

#### **Fezzes and Lapel pins:**

Fezzes and lapel pins may be worn during services in the Chapel area only.

**B. CONGREGATE RELIGIOUS ITEMS**

1. **Holy Koran** of the MST of A;
2. Questionnaire;
3. Humanity Book;
4. Moorish Literature;
5. Divine Constitution and By-Laws;
6. Moorish-American Newspaper;
7. A Moorish Flag and an American Flag is to be displayed at every Temple or Branch Temple meeting;
8. A Charter or Warrant of Authority is to be issued to every Temple or Branch Temple, which is to be displayed in front of the meeting place before the audience;
9. Branch Temple Information;
10. Oral Statements of Prophet Noble Drew Ali;
11. Picture of Prophet Noble Drew Ali;
12. Picture of "The Great Meeting Is On"; and,
13. Mufti Law Books.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

Membership is free, not only here (U.S.A.) but all over the world. All members must proclaim their Nationality. Also, members must proclaim and practice Love, Truth, Peace, Freedom and Justice, preserve the Holy and Divine laws of the Moorish Science Temple of America, and obey the laws of the government.

Members must promptly attend their meetings and become a part and a partial of all uplifting acts of the Moorish Science Temple of America.

**Nationality Cards:**

Nationality Cards are not authorized in Bureau institutions. Inmates may only have one ID card in their possession-which is their Commissary ID card.

**B. TOTAL MEMBERSHIP**

The Moorish Science Temple of America's membership count is not known accurately, but there could be over 1,000,000 card carrying members around the country. There are over 260 Branch Temples.

#### **4. MEDICAL PROHIBITIONS**

Moorish-Americans are expected to submit to prescribed medical treatment by doctors, dentists, or other health specialists.

#### **5. DIETARY STANDARDS**

Moorish-Americans are prohibited from eating any pork products. Their religious dietary needs can, ordinarily, best be met through self-selection from the main line, including the no-flesh option.

#### **6. BURIAL RITUALS**

A funeral service is conducted the same as a Holy Day Service. The ministers read from the **Holy Koran** of the Moorish Science Temple of America, generally Chapter 4, which deals with death and how Moors are to accept it. At the grave site, the **Holy Koran** is read again and there is a reciting of the Moorish-American prayer.

#### **7. SACRED WRITINGS**

- a. **The Holy Koran** of the Moorish Science Temple of America;
- b. **The Divine Constitution and By-Laws;**
3. **The Great Meeting is On!;** and,
- d. **Koran Questions for Moorish Americans** (Questionnaire).

#### **8. ORGANIZATIONAL STRUCTURE**

##### **A. HEADQUARTERS LOCATION**

The home office of the Moorish Science Temple of America is,  
Moorish Science Temple of America, Inc.  
6475 New Hampshire Avenue, Suite 504D  
Hyattsville, MD 20783  
(301) 270-1300

##### **B. CONTACT OFFICE/PERSON**

Brother Robert Love El, Grand Sheik of the Moorish Science Temple of America (Moderator).

Sister J. Dawson Bey, Grand National Secretary of the Moorish Science Temple of America.

Sister C. McCraig El, Grand Governess of Institutional Branch Temples.

Sister C. McCraig El, Grand Governess  
732 Webster Street N.W.  
Washington, D.C. 2001  
(202) 269-3136

Sister C. McCraig El is the person who presides over all Institution Branch Temples throughout the U.S.A. for the Moorish Science Temple of America, Inc. She instructs and administers the affairs over these Branch Temples. Sister McCraig El has Administrative Assistants that work for her as do representatives who teach in the various institutions. Also, there are Divine Ministers that are Grand Governors or Governors over Branch Temples that work directly with Sister McCraig El.

#### 1. Information for Acting Muftis

In an incarcerated setting (prison) those who protect the property of the Branch Temples of the Moorish Science Temple of America, Inc. are called "Acting Mufti" unless designated otherwise by Brother R. Love El, Grand Sheik of the Moorish Science Temple of America, Inc.

The Acting Grand Sheik is in charge of the Branch Temple, and the Acting Muftis are selected by him. Regardless of rank, all Acting Muftis must operate on a basis of discipline, carrying out the righteous instructions of the Acting Grand Sheik.

Whenever meetings are held, there is to be one Acting Mufti seated on each side of the Chairman. All Acting Muftis inside the meetings are to stand, face the east and recite the Moorish Prayer after the Chairman.

When meetings are held, no door should be locked unless designated by prison policy. The prison staff is allowed entrance for security purposes.

Acting Muftis should have a meeting at least once per month where study is facilitated by an instructor or his assistant. There are to be no radical or criminal issues taught at any meeting.

Neither Muftis, nor any other member, are to hold court to resolve violations or issues. The Acting Grand Sheik's solutions should be the teachings of our Holy Prophet Noble Drew Ali. If no solution can be reached, a written request of intervention for a decision, along with a brief statement of the incident particulars is to be forwarded to 732 Webster Street, NW, Washington, D.C. 20011, c/o Sister C. McCraig El, Grand Governess of Institutional Branch Temples. Copies also should be included

for Brother R. Love El, Grand Sheik of the Moorish Science Temple of America, and Brother T. Foster El, Grand Mufti of the Moorish Science Temple of America.

**RELIGIOUS BELIEFS AND PRACTICES  
MOORISH SCIENCE TEMPLE OF AMERICA (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

The Moorish Science Temple of America was founded by Allah's last Prophet in these days, who is Prophet Noble Drew Ali. The Moorish Science Temple of America was founded in Newark, New Jersey in 1913. The Prophet taught the true and divine creed of Islam to his followers, and all that attended the meetings.

In 1925, the Holy Prophet moved to Chicago, Illinois, and set up the headquarters of the Moorish Science Temple of America at the Supreme Grand Major Temple. He incorporated the Moorish Science Temple of America in the state of Illinois in 1926. The Prophet sent missionaries throughout the United States, where they established Temples in such cities as New York; Philadelphia, PA; Newark, New Jersey; Charleston, WV; Milwaukee, WI; Detroit, MI; Lansing, MI; Baltimore, MD; Flint, MI; and Mt. Clemens, MI. Also, the Holy Prophet established a Temple in Mexico City, Mexico.

Prophet Noble Drew Ali was the founder and the head official of the MST of A from 1913 to 1929. In July of 1929, the Prophet passed away of illness. In the 1929 Annual Convention, Bro. C. Kirkman Bey was duly elected as the head official with the title of Supreme Grand Advisor and Moderator. He held this office from 1929 until 1959, when he passed away. Brother C. Kirkman Bey was a highly educated man who spoke many foreign languages. He was the interpreter for the Holy Prophet Noble Drew Ali when the Prophet attended the Pan-American Conference in Havana, Cuba in 1928. At this conference, the Prophet represented the Moorish-Americans.

Brother C. Kirkman Bey held firmly to the teachings, Divine Principles, and practices of Prophet Noble Drew Ali. Brother Kirkman Bey was educated in Egypt, India, and the United States. After the passing of Brother Kirkman Bey, Brother F. Nelson Bey was elected as the Supreme Grand Advisor and Moderator, and served in that office until 1963. One of the most notable accomplishments of Brother F. Nelson Bey was that in 1941, as Grand Governor of the state of Virginia, he established a Moorish-American Colony in Prince George, Virginia. The Moorish Colony still exists today.

Brother J. Blakely Bey was elected as the next Supreme Grand Advisor and Moderator of the Moorish Science Temple of America, and served from 1963 until 1971. Brother J. Blakely Bey was an excellent teacher, who often taught the oral statements of Prophet Noble Drew Ali. He told of the things that the Prophet prophesied.

In 1971, Brother R. Love El was duly elected as the Supreme Grand Advisor and Moderator of the Moorish Science Temple of America. In 1974, the title of his office was changes to Grand Sheik of the Moorish Science Temple of America, (Moderator). Allah is due the praise that the Moorish Science Temple of America has grown under the leadership of Brother R. Love El to over 260 Temples and Branch Temples around the country.

## **B. THEOLOGY**

1. Allah and Islam: Members of the Moorish Science Temple of America believe in the Old Time Religion and Everlasting Gospel of Islam. They worship Allah the Great God of the Universe. As Moslems, the members of the Moorish Science Temple of America worship Allah only, and are firm in that none is due worship, thanksgiving, adoration, and praise but Allah alone. Moorish-Americans (Moors) honor all true and divine Prophets of Allah: Jesus, Mohammed, Buddha, Confucius, etc. Moors honor and strictly adhere to the true and divine creed of Islam brought by Prophet Noble Drew Ali, who is the last Prophet in these days. The Moorish-Americans believe in reincarnation, thus we honor Prophet Noble Drew Ali, Jesus, Mohammed, Buddha, Confucius, Noah and many of the Prophets of Allah as being the same person reincarnated.

2. Prophet Noble Drew Ali: As Jesus was the pattern for men in his day and Mohammed was the pattern for men in his day, the Moorish-Americans are to pattern their lives after Prophet Noble Drew Ali. They are to live the divine Principles of Love, Truth, Peace, Freedom and Justice. The holy Prophet Noble Drew Ali taught the Moors to learn to love instead of hate. Allah is Love, and men need to love to be in harmony with Allah.

3. Holy Koran: As Moslems, the Moorish-Americans' Holy Day is Friday, which is the Holy Day for Moslems all over the world. The holy book that the Moorish-Americans study from is the **Holy Koran** of the Moorish Science Temple of America, which is united with the **Holy Koran** of Mecca. Member of the Moorish Science Temple of America honor all of the sacred books that Allah sent to man though His Prophets. Moors are taught to honor man, because when they honor man, they honor Allah.

4. Moorish American Prayer: The Moorish American prayer is as follows:



Allah, the Father of the Universe,  
The Father of Love, Truth, Peace, Freedom  
and Justice, Allah is my Protector  
My Guide and my Salvation  
By Night and by Day. Thru  
His Holy Prophet, Drew Ali. Amen.

5. Divine Constitution and By-Laws:

- Act 1. The Grand Sheik and the chairman of the Moorish Science Temple of America is in power to make law and enforce laws with the assistance of the Prophet and the Grand Body of the Moorish Science Temple of America. The assistant Grand Sheik is to assist the Grand Sheik in all affairs if he lives according to Love, Truth, Peace, Freedom and Justice and it is known before the member of the Moorish Science Temple of America.
- Act 2. All meetings are to be opened and closed promptly according to the circle seven and Love, Truth, Peace, Freedom and Justice. Friday is our Holy Day of rest, because on a Friday the first man was formed in flesh and on a Friday the first man departed out of flesh and ascended unto his father God Allah, for that cause Friday is the Holy day of all Moslems all over the world.
- Act 3. Love, Truth, Peace, Freedom and Justice must be proclaimed and practiced by all member of the Moorish Science Temple of America. No member is to put in danger or accuse falsely his brother or sister on any occasion at all that may harm his brother or sister, because Allah is Love.
- Act 4. All members must preserve these Holy and Divine laws, and all members must obey the laws of the government, because by being a Moorish American, you are a part and partial of the government, and must live the life accordingly.
- Act 5. This organization of the Moorish Science Temple of America is not to cause any confusion or to overthrow the laws and constitution of the said government but to obey hereby.
- Act 6. With us all members must proclaim their nationality and we are teaching our people their nationality and their divine creed that they may know that they are a part and a partial of this said government, and know that they are not Negroes, Colored Folks, Black People or Ethiopians, because these names were given to slaves by

slave holders in 1779 and lasted until 1865 during the time of slavery, but this is a new era of time now, and all men now must proclaim their free national name to be recognized by the government in which they live and the nations of the earth, this is the reason why Allah the great God of the universe ordained Noble Drew Ali, the Prophet to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites whom inhabited the North Western and South Western shores of Africa.

Act 7. All members must promptly attend their meetings and become a part and a partial of all uplifting acts of the Moorish Science Temple of America. Members must pay their dues and keep in line with all necessities of the Moorish Science Temple of America, then you are entitled to the name of, "Faithful". Husband, you must support your wife and children; wife you must obey your husband and take care of your children and look after the duties of your household. Sons and daughters must obey fathers and mother and be industrious and become a part of the uplifting of fallen humanity. All Moorish Americans must keep their hearts and minds pure with love, and their bodies clean with water. This Divine Covenant is from your Holy Prophet Noble Drew Ali, thru the guidance of his Father God Allah.

## **10. RESOURCE MATERIALS**

### **A. PERIODICALS**

#### **Moorish-American Voice**

6475 New Hampshire Avenue, Suite 504D  
Hyattsville, MD 20783  
(301) 270-1300

### **B. RESOURCES/SUPPLIES**

Moorish-American Publishing Company and Supply House  
Sister J. Dawson Bey  
6475 New Hampshire Avenue, Suite 504D  
Hyattsville, MD 20783  
(301) 270-1300

Moorish Productions  
1000 North Hoyne Street  
Chicago, IL 60622

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
NATION OF ISLAM (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

For Nation of Islam (NOI) members, personal prayer is required five times a day. The exact prayer times for each locality are available from a variety of sources. The contract Minister or volunteer may have a schedule which states the beginning time of each prayer for that specific institution. Web sites are also available which will print up accurate times to make the required prayers (for example, type Salat or Muslim Prayers in a search engine). Ritual washing is required as well as a clean place where the prayer can be made. The Nation of Islam members face Mecca on a clean surface (e.g. prayer rug, towel, mat, carpet or any other material that is kept clean and used only for this purpose), prostrate themselves before Allah in prayer as prescribed in religious law. These prayers can be made individually. In Bureau institutions, these prayers can be made during breaks at work, or in between classes at school. If an inmate is in the Special Housing Unit and a prayer rug is not permitted, an extra towel will suffice. Once the prayer has started, the inmate should be able to finish without interruption. During certain times of the year, the evening prayer comes in around the institution's 4:00 PM stand-up count. It is suggested that the participants not begin their prayer after the unit count has been cleared, but rather wait until the institution count has been cleared in case of a recount in the unit. Remember, nothing interferes with an institution count.

**Daily Prayers:**

1. Inmates should have opportunity to pray five times daily.
2. Other than Jumah, it is recommended that prayers be made individually throughout the day.
3. Prayers can be made at work detail sites, school or units during break times.
4. If prayer comes in during official count time, inmates should wait until institution count is cleared.
5. A clean area, prayer rug or towel (e.g. as a substitute in SHU) may be used.

**B. REQUIRED WEEKLY OBSERVANCES**

- a. Jumah Prayer;
- b. A time for study (preferably 2 study meetings per week).

**Jumah:**

A reasonable length of time for Jumah is one and a half hours. Jumah includes the mid-day daily Islamic prayer and a message (khutbah) delivered in two parts. In the community Tuesday afternoon is devoted to study. Video viewing is more appropriately reserved for study times rather than Friday afternoon Jumah. It is never appropriate to allow the posting of a sergeant-at-arms outside the meeting room during inmate prayer or study.

**C. REQUIRED OCCASIONAL OBSERVANCES**

Ramadhan: In his letter of December 1, 1998, Louis Farrakhan stated that the Nation of Islam would begin to observe the fast during the month of Ramadhan, a month in the Arabic lunar calendar, and the month in which Muslims throughout the world fast. The fast begins with dawn and ends at sunset. Depending on the sighting of the moon, the fast may be 29 or 30 days long. Eating and drinking stops at dawn. During the day no eating, drinking or sexual activity can take place. At sunset, the fast is broken by eating fruits and drinking water or juice. The evening prayer is made, followed by eating a complete vegetarian meal.

The sacrifices associated with fasting are designed to instill discipline, heighten awareness of religious duty and dependence upon Allah, and be reminded of the hunger associated with being poor. During this month, those who have been materially blessed are able to be generous to those who have little or nothing.

**Ramadhan:**

The Nation of Islam observes Ramadhan with Muslims throughout the world. Inmates who are sincerely religiously motivated to observe the December Fast, however, may do so as a personal or private fast.

**D. RELIGIOUS HOLY DAYS:****1. Savior's Day, February 26**

# The Nation of Islam celebrates the birthday of W. Fard Muhammad who brought salvation, restoration, redemption and reconciliation to them. This is a day free from work for NOI inmates.

**2. Savior's Day, October 7**

# On October 7, the Nation of Islam celebrates the birthday of Elijah Muhammad. This began in 1985 since most of the current members of the Nation of Islam have not met W. Fard Muhammad. Since the majority of the members have had their lives transformed through the work of Elijah Muhammad, this day is also celebrated. This is a day free from work for NOI inmates.

**3. Holy Day of Atonement/Reconciliation, October 16**

# Undergirding the whole concept of atonement is perfect union with Allah. Louis Farrakhan outlined the eight steps involved in the process of atonement and reconciliation in his speech on the Holy Day of Atonement, October 16, 1995, the day of the Million Man March, held in Washington, DC. This is a day free from work for NOI inmates.

- a. Point out the wrong. Often, people need to be told when they are wrong, because they don't always see it themselves.
- b. The next step is to personally admit the wrong.
- c. The third step involves confessing the wrong. The first confession is made to Allah and then to the individual who has been wrong.
- d. The fourth step is repentance. In repentance a feeling of remorse or regret for the deed takes place.
- e. Atonement, the fifth step, involves a willingness to do something, to make amends for the wrong done.
- f. The next step then becomes forgiveness. Through forgiveness one grants pardon for the wrong done, in essence to declare the individual innocent of the wrong done.
- g. The seventh step is reconciliation and restoration. Once one has been declared innocent or has been pardoned, restoration to the original place which was held before in the relationship takes place.
- h. The original place of restoration is perfect union with Allah.

This process of atonement and reconciliation is not done overnight, but takes time.

**Date for Ceremonial Meal:**

It is appropriate for inmates who adhere to the tenets of the Nation of Islam to choose from their holy days (i.e. Savior's Day or Holy Day of Atonement), the day on which they will hold their once-a-year ceremonial meal.

**2. RELIGIOUS ITEMS****A. PERSONAL RELIGIOUS ITEMS**

1. Star/Crescent medallion and chain;
2. Lapel pin;
3. Prayer rug;
4. Pill Box Cap, solid color;  
# to be worn in the Chapel only;
5. Kufi, solid color only  
# decorated kufis are not authorized; and,
6. Holy Qu'ran.

**Lapel pins and Pill Box Caps:**

Lapel pins and pill box caps may be worn during services in the Chapel area only.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Prayer rug;
2. Bow tie;
3. NOI flag; and
4. Holy Qu'ran.

**Bow ties:**

Appropriated funds may be used to purchase bow ties. Because these are not worn against the skin, the bow ties may be regarded as Chapel property purchased and secured in the Chapel. This assures accurate accountability for an item that, in other circumstances, could be used to change an inmate's appearance. Bow ties are to be worn in the Chapel during services only and are to be stored in the Chapel.

**Fruit Of Islam:**

No FOI apparel or accouterments are authorized in BOP facilities. The FOI is not an authorized group in the BOP. Because it is paramilitary in nature and an NOI internal security system, and the discipline requires drills and military gestures, the FOI is never appropriate for inmates. Only the religious dimension of the NOI is approved for meetings and teaching in BOP institutions.

**3. REQUIREMENTS FOR MEMBERSHIP**

**A. REQUIREMENTS** (Include Rites of Conversion): Those who wish to be members of the NOI must declare they accept the teachings of the NOI and submit a basic pledge card to the processing department at the National Center with a copy to the National Prison Reform Ministry Office. New members must ask through the pledge card or a letter, to have their names written in the "Lamb's Book of Life." The NOI processing department will send a letter to each new member stating the entrance of their name into the Lamb's Book of Life.

**NOI membership:**

Inmates seeking membership may request through a letter to have their names written in the "Lamb's Book of Life."  
Inmates may not distribute pledge cards to other inmates.

**B. TOTAL MEMBERSHIP**

No information is available.

**4. MEDICAL PROHIBITIONS**

No information is available.

All inmates will receive TB screening by PPD (mantoux method) unless medically contraindicated. The antigen used in the skin test does not contain pork or pork derivatives. Similarly, the HIV screenings are mandatory. These are Public Health issues in which all inmates must participate without exception.

**TB Screening by PPD:**

TB screening by PPD (mantoux method) is required of all inmates. This is a Public Health issue in which all inmates must participate without exception.

## **5. DIETARY STANDARDS**

On December 1, 1998, Minister Louis Farrakhan, delineated the principle of gradualism and encouraged Nation of Islam members to no longer eat meat or fish. Pork and pork by-products are prohibited in any NOI diet.

The religious diet of NOI members can, ordinarily, best be met through self-selection from the mainline, which includes the no-flesh option.

## **6. BURIAL RITUALS**

No information is available.

## **7. LITERATURE**

### **A. SACRED WRITINGS**

1. **Holy Qu'ran;**
2. **Holy Bible;** and
3. All revealed scriptures.

Preferred translations for the **Holy Qu'ran** are those of Maulana Muhammad Ali and Yusef Muhammad.

## **8. ORGANIZATIONAL STRUCTURE**

### **A. HEADQUARTERS LOCATION (Main Office)**

Headquarters and Mosque Maryam  
Nation of Islam National Center  
7351 South Stony Island Av.  
Chicago, IL 60649  
(773) 324-6000

Only those organizations chartered under the above listed name should be considered NOI affiliated mosques.

The Honorable Minister Louis Farrakhan is the leader of the Nation of Islam.

### **B. CONTACT OFFICE/PERSON**

Nation of Islam Office of National Prison Reform Ministry:

Minister Abdullah Muhammad  
7351 South Stony Island Av.  
Chicago, IL 60649  
(773) 324-6000



Nation of Islam contractors and volunteers will have a letter of authorization to provide volunteer or contract services from the National Office of Prison Reform Ministry.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
NATION OF ISLAM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

The Nation of Islam was founded by Wallace D. Fard or later known as Wallace Fard Muhammad in Detroit, Michigan, in 1930. He went door-to-door to sell his wares and his doctrines. He carried with him a newspaper called "Lost-Found Nation of Islam to the Wilderness of North America" which he used as part of spreading



his message. His message was three-fold: a) Christianity is a tool in the hands of the White slave masters to control the minds of Black people; b) White people are devils, the embodiment of evil; and c) The only hope for Black people in America is total separation and self-reliance. He established the Temple of Islam headquarters in Detroit and declared himself to be the leader of the Nation of Islam. By 1933, he had 8000 followers. He found it necessary to train several ministers to help him,

one of whom was Elijah Poole, an unemployed auto worker--unemployed due to the Great Depression. In 1934, a second temple was founded in Chicago and the following year Fard Muhammad mysteriously disappeared.

Elijah Muhammad, born Elijah Poole on or about October 7, 1897, in Sandersville, Georgia, moved his young family to Detroit, Michigan in 1923. He found work in one of the automobile



factories. When Elijah Poole met W. D. Fard for the first time, he stated of Fard, "He didn't have to tell me that he was Allah. When I first met him, I knew him. I recognized him. And right there I told him that he was the one the world had been looking for." After Fard Muhammad's disappearance, Poole changed his name to Elijah Muhammad and announced that the "Master" had designated him the "Messenger" and the successor and custodian of his revelation.

After the war and having spent time in prison for refusing to be drafted, Elijah Muhammad moved back to Chicago. The Nation of Islam expanded greatly during those years. Among the converts were two persons who later made great contributions to the Nation of Islam--Malcom Little and Louis Walcott. Elijah Muhammad wrote a number of books, started several newspapers and continued the teachings he had learned from W. Fard Muhammad. Elijah Muhammad died in 1975 of congestive heart failure.

Most of the rapid growth the Nation of Islam experienced came about because of the dynamic personality of Malcom Little who became a convert to the Nation of Islam while in prison. Because

of his unyielding devotion to Elijah Muhammad he became the national spokesman for the Nation of Islam. He established many of the temples in North America. He attracted many with his emphasis on cultural concerns, discipline, solidarity of the brotherhood and African identity. He changed his last name to X, because Little was his slave name and he did not know the name of his family of origin.

In the early sixties, Malcom X became somewhat disillusioned with the Nation of Islam and slowly moved towards orthodox Islam. He finally made a break with the Nation of Islam and began his own organization along orthodox Muslim lines in 1964. In 1965, Malcom X was assassinated in New York City.

Wallace D. Muhammad, now known as Warith Deen Muhammad, the son of Elijah Muhammad, became the leader of the Nation of Islam after the death of his father. He had received several suspensions from the Nation of Islam but was fully restored in 1969. Under his leadership, the Nation of Islam moved towards mainstream Islam. The Nation of Islam changed names several times, from Bilillian Community to World Community Al-Islam in the West to American Muslim Mission to becoming part of the Muslim faith community.

In 1977, Louis Farrakhan broke with Warith Deen Muhammad and first used the name Original Nation of Islam which was later changed to Nation of Islam. Louis Farrakhan was born Louis Eugene Walcott in New York City on May 11, 1933. He attended college for two years, but left to become an entertainer. In 1955 while on tour, Walcott attended a Nation of Islam meeting on Chicago's south side. At one point during the meeting, Elijah Muhammad looked at him and said,

"Brother, don't pay attention to how I speak. Pay attention to what I am saying. I didn't get the chance to go to the white man's schools, because when I tried to go, the doors were closed. But if you take what I say and place it into the beautiful way of speaking you know, you can help me save our people."

This meeting changed his life. Louis Farrakhan joined the Nation of Islam, gave up his musical career and worked his way up to become Minister in Boston. He was appointed Minister to the mosque in New York City and in 1965, became the National Representative of the Nation of Islam. Under his leadership, the Nation of Islam has flourished and developed many different programs. In 1988, the Nation of Islam repurchased its Mosque in Chicago and dedicated it as Mosque Maryam, the National Center for Re-training and Re-education of the Black Man and Woman of America and the World. The



Nation of Islam has made several economic investments, has held an International Savior's Day in Ghana, organized the Million Man March on October 16, 1995, and the Million Family March on October 16, 2000, in Washington, D.C.

The Official Name of the Nation of Islam is: The Muhammad Mosque and/or The Lost-Found Members of the Nation of Islam in the West.

## **B. THEOLOGY**

1. The Muslim Program: A summary of the beliefs of the Nation of Islam appears on the back inside page of each issue of **The Final Call** magazine written by Elijah Muhammad. These are responses to frequently asked questions by both blacks and whites.

### What the Muslims Want:

- a. We want freedom. We want a full and complete freedom.
- b. We want justice. Equal justice under the law. We want justice under the law. We want justice applied equally to all, regardless of creed or class or color.
- c. We want equality of opportunity. We want equal membership in society with the best in civilized society.
- d. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own—either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and minerally rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years—until we are able to produce and supply our own needs.

Since we cannot get along with them in peace and equality, after giving them 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have ever experienced, we believe our contributions to this and suffering forced upon us by white American, justifies our demand for complete separation in a state or territory of our own.

- e. We want freedom for all Believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South.

We want every black man and woman to have the freedom to accept or reject being separated from the slave master's children and establish a land of their own.

We know that the above plan for the solution of the black and white conflict is the best and only answer to the problem between two people.

- f. We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States.

We believe that the Federal government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land-or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty.

- g. As long as we are not allowed to establish a state or territory of our own, we demand not only equal justice under the laws of the United States, but equal employment opportunities-**NOW!**

We do not believe that after 400 years of free or nearly free labor, sweat and blood, which has helped America become rich and powerful, so many thousands of black people should have to subsist on relief or charity or live in poor houses.

- h. We want the government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.
- i. We want equal education-but separate schools up to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all black children educated, taught and trained by their own teachers.

Under such schooling system we believe we will make a better nation of people. The United States government should provide, free, all necessary text books and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self respect.

- j. We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression.

These are some of the things that we, the Muslims, want for our people in North America.

What the Muslims Believe:

- a. We believe in the One God Whose proper name is Allah.
- b. We believe in the Holy Qur'an and in the Scriptures of all the Prophets of God.
- c. We believe in the truth of the Bible, but we believe that it has been tampered with and must be reinterpreted so that mankind will not be snared by the falsehoods that have been added to it.
- d. We believe in Allah's Prophets and the Scriptures they brought to the people.
- e. We believe in the resurrection of the dead-not in physical resurrection-but in mental resurrection. We believe that the so-called Negroes are most in need of mental resurrection, therefore they will be resurrected first.

Furthermore, we believe we are the people of God's choice, as it has been written, that God would choose the rejected and the despised. We can find no other persons fitting this description in these last days more than the so-called Negroes in America. We believe in the resurrection of the righteous.

- f. We believe in the judgment; we believe this first judgement will take place as God revealed, in America.
- g. We believe this is the time in history for the separation of the so-called Negroes and the so-called white Americans. We believe the black man should be freed in name as well as in fact. By this we mean that he should be freed from the names imposed upon him by his former slave masters. Names which identified him as being the slave master's slave. We believe that if we are free indeed, we should go in our own people's names-the black people of the Earth.
- h. We believe in justice for all, whether in God or not; we believe as others, that we are due equal justice as human beings. We believe in equality-as a nation-of equals. We do not believe that we are equal with our slave masters in the status of "freed slaves."

We recognize and respect American citizens as independent peoples and we respect their laws which govern this nation.

- i. We believe that the offer of integration is hypocritical and is made by those who are trying to deceive the black peoples into believing that their 400-year-old open enemies of freedom, justice and equality are, all of a sudden, their "friends." Furthermore, we believe that such deception is intended to prevent black people from realizing that the time in history has arrived for the separation from the whites of this nation.

If the white people are truthful about their professed friendship toward the so-called Negro they can prove it by dividing up America with their slaves.

We do not believe that America will ever be able to furnish enough jobs for her own millions of unemployed, in addition to jobs for the 20,000,000 black people as well.

- j. We believe that we who declare ourselves to be righteous Muslims, should not participate in wars which take the lives of humans. We do not believe this nation should force us to take part in such wars, for we have nothing to gain from it unless America agrees to give us the necessary territory wherein we may have something to fight for.
- k. We believe our women should be respected and protected as the women of other nationalities are respected and protected.
- l. We believe that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long-awaited "Messiah" of the Christians and the "Mahdi" of the Muslims.

We believe further and lastly that Allah is God and besides HIM there is no god and He will bring about a universal government of peace wherein we all can live in peace together.

2. Allah is God: In the **Message to the Black Man**, Elijah Muhammad states that "God is a man and we just cannot make Him other than man, lest we make him an inferior one; for man's intelligence has no equal in other than man." (Ch. 3). As soon as he met W. D. Fard and asked him who he was, Fard said,

"I am the one that the world has been expecting for the past two hundred years." I said to him again, "What is your name?" "My name is Mahdi; I am God, I came to guide you into the right path that you may be successful and see the hereafter." He described the destruction of the world with bombs, poison gas, and finally with fire that would consume and destroy everything [in] the present world. (Ch. 8, section 10)

3. Creation: Allah created the world many millions of years ago and the original man in creation was the black man.

4. Yacub: Yacub was the scientist who created the white man. He took a recessive gene from the original man and created the white man. The white man would rule for 6000 years and then the judgement would come. Yacub created a race of devils who kept the black man ignorant, enslaved him, gave him the wrong food to eat and provided him with a false religion, namely Christianity. When the six thousand years of domination are completed, judgment day will come.

5. Resurrection: There is no afterlife, so resurrection takes place when the "mentally dead so-called Negroes" come to their senses, worship the true Allah and his prophets and follow the teachings of Islam. The "Days of Allah" are the battles between right and wrong. It is through these battles that the righteous, the Muslims, will soon rule the earth again as they did before the creation of the white race.

6. Principle of Gradualism: This principle was introduced by Minister Louis Farrakhan on December 1, 1998. The principle states that just as there was a gradual revelation of the Qur'an lasting 23 years, so many of the principles introduced by Elijah Muhammad were but beginnings and are now being developed to their logical conclusion. For example, Elijah Muhammad stated that the ideal diet is a vegetarian diet, although he was fully aware that not all could begin at that point, so he allowed for eating of meat and fish. The Nation of Islam as an organization and its members are now mature enough to follow the ideal diet which is vegetarianism. As Louis Farrakhan writes,

"His (i.e. Elijah Muhammad) first order in the process of changing our diet was to get us away from eating the prohibited swine flesh, the meat of wild animals and the scavengers of the sea. Then, He took us away from the coarse flesh of beef, then, He taught us that no meat or flesh was good for us. Finally, He said to us the best foods for us to eat are fruits and vegetables....This is part of the process of gradually bringing humanity back to the original diet that allowed human beings to live hundreds of years rather than the three score and ten years (seventy years) given in the Bible."

Another example of gradualism was the Ramadan fast during the month of December. In the month of December, the days between sunrise and sunset are short. This has allowed members to experience the positive impact fasting has, both physically and spiritually. In addition, the fast drew attention away from the excesses associated with Christmas and the Christmas holidays.



The time has come for members of the Nation of Islam to fast during the lunar month of Ramadhan and in accordance with the instructions found in the **Qur'an** and Sunnah.

7. How to Eat to Live: In the two-volume set **How To Eat To Live**, the Honorable Elijah Muhammad set forth the dietary principles outlined by W. Fard Muhammad. These were the principles used by Louis Farrakhan to state that the official diet of Nation of Islam members no longer includes flesh of any kind.

- a. Both the Bible and the **Qur'an** forbid eating pork and pork by-products. In addition, wild animals, birds and beasts, such as raccoons, possums, turtles and their eggs, and frog legs are prohibited foods.
- b. The scavengers of the sea, such as oysters, crabs, clams, snails, shrimp, eels and catfish are prohibited foods. Fish that weigh more than fifty pounds should not be consumed.
- c. Peas, lima beans, vegetable kale, sweet potatoes, white potatoes are additional foods which ought not to be eaten. The small navy beans are good to eat.
- d. Finely ground whole wheat bread is good. White bread, corn bread, pastries and starchy foods and sweets are not good to eat.
- e. All food should be cooked thoroughly.
- f. Tobacco and alcohol should not be used.
- g. Although certain meats and fish are permissible, the ideal diet is one of vegetarianism.

In order to prolong life, Elijah Muhammad encouraged his followers to eat one meal a day or, if possible, one meal every other day, preferably at the same time of day. Babies and small children should eat twice a day.

Fasting is critical to remaining healthy. Elijah Muhammad states in Book 1, Chapter 6,

"Fasting is a greater cure of our ills, both mental and physical, than all of the drugs of the earth combined into one bottle or a billion bottles. Allah (God), in the person of Master Fard Muhammad, has taught me that fasting, with the right kind of food is the cure for our ills."

8. The Fruit of Islam (FOI): The Fruit of Islam is responsible for security and safety of the leaders and property of the Nation of Islam. W. Fard Muhammad established the FOI because of fear of trouble with unbelievers and the police. The FOI is a paramilitary organization within the Nation of Islam and provides military training to men and boys of the organization. In part, the FOI instills a sense of discipline in its members, a trait

many of them have never experienced before. Members of the FOI are "trained into the knowledge of what the aims and purposes of Islam are. They are to clean up people who are not clean morally as well as spiritually in America and to make them fit to become good members of society." (This quote was printed in a letter to the NOI inmates at FCI El Reno, Oklahoma).

The Fruit of Islam is not an authorized group in the BOP. Because it is paramilitary in nature and an NOI internal security system, and the discipline requires drills and military gestures, the FOI is never authorized for inmates. The FOI lapel pin is not permitted in BOP facilities. Only the religious dimension of the NOI is approved for meetings and teaching in BOP institutions.

## **11. LITERATURE**

### **A. PERIODICALS**

**The Final Call** Newspaper  
F.C.N. Publishing Co.  
734 W. 79<sup>th</sup> Street  
Chicago, IL 60620  
(773) 602-1230

### **B. RESOURCE MATERIALS**

1. Books from authorized ministers, including The Honorable Minister Louis Farrakhan, The Honorable Elijah Muhammad, Jabriel Muhammad, Sister Lynetta Muhammad, Sister Ava Muhammad.
2. Video and audio tapes are available through the National Center.

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
NATIVE AMERICAN (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

A devout practitioner may desire to pray by holding his personal pipe. Lighting and smoking the pipe are ordinarily not permitted in housing units. These are limited to the Chapel or Outdoor Worship Area. The practice of smudging with smoke, used for ritual cleansing or purification, is also not permitted in the housing units. Smudging is limited to the Chapel or Outdoor Worship area.

**B. REQUIRED WEEKLY OBSERVANCES**

Sweat lodge ceremonies are generally conducted on a weekly basis in a correctional setting. If the Native American population is rather large, two separate sweat lodge ceremonies may be conducted on a weekly basis to accommodate all participants. Further, talking circles, other educational opportunities, or ceremonial song/drum practices are allowed weekly as time and space permit.

While Native Americans of some tribes or bands in the wider community may be nude when they participate in the ceremony, nudity is NEVER authorized in the correctional setting. Inmates and visitors participating in sweat ceremonies are required to wear appropriate outerwear, i.e., sweat pants, or shorts. Local policy (I.S.) should clearly delineate the modesty/security requirement.

When institutional counts are necessary during the sweat, participants should be respectfully notified of the count by the staff member responsible for supervision of the ceremony. The participants may be given a few moments to finish the round and open the door for the count. At that point the participants will exit the lodge for the count. Staff should not cross the area between the fire and the lodge but should walk around the fire or behind the lodge when a ceremony is in progress.

**C. REQUIRED OCCASIONAL OBSERVANCES**

1. Annual Spiritual Gathering (Pow-wow). Depending on the security level of the institution, the Pow-wow may include visitors from the inmates' official visiting lists. If visitors are allowed to participate, the Pow-wow will ordinarily be held in the institution's Visiting Room.

2. Depending on local tribal traditions, seasonal equinoxes and solstices are observed. These observances are usually accommodated at the next scheduled sacred sweat lodge ceremony.

#### **D. RELIGIOUS HOLY DAYS**

American Indian Days, September 24-25.

# These holy days were established by the Federal Government. These days are days free from work. Since there are so many different tribes, and each tribe observes holy days which have religious significance for its members, it is difficult to find common ground in establishing religious holy days.

Some tribes, for example, often ask to memorialize the "trail of tears" in late December or the Battle at Little Big Horn, June 25<sup>th</sup>. To encourage specific needs in the institution, it is recommended that opportunities to sweat in mourning may be appropriately accommodated. These days, however, should not be days of work proscription.

Because of the large variety of tribal beliefs represented in the inmate population, it is very difficult to be more specific than this. As requests are made of the chaplains, the institution chaplains are encouraged to contact the Regional Chaplaincy Administrator for further assistance.

#### **2. RELIGIOUS ITEMS**

##### **A. PERSONAL RELIGIOUS ITEMS**

1. Medicine bag (worn around neck);
2. Spiritual bundle containing:
  - Prayer pipe;
  - Feather;
  - Small amounts of sacred herbs (identified locally);
  - Small stones;
  - Sea shell;
3. Beaded necklace;
4. Religious medallion and chain;
5. Ribbon shirts;
6. Headbands; and,
7. Medicine wheel.

##### **Ribbon Shirt and Beaded necklace:**

Ribbon shirts and beaded necklaces may be worn during Pow Wow's only.

**Medicine bag inspection:**

1. A staff member may direct an inmate to open his/her medicine bag for visual inspection.
2. Ordinarily, the bag or its contents will not be handled by staff.
3. If questions arise, the chaplain should be contacted.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Sweat lodge, fire pit and altar in the Outside Worship Area;
2. Set of antlers;
3. Ceremonial pipe;
4. Ceremonial drum;
5. Water drum;
6. Flute;
7. Eagle bone whistle;
8. Herbs--typically sage, cedar, sweet grass, and corn pollen, or additional local variations;
9. Animal skull, usually buffalo or bear;
10. Tobacco and/or Kinnikinnick; and,
11. Ceremonial staff.

**Tobacco and Kinnikinnick:**

As institutions become smoke-free environments, tobacco used for tobacco ties or pipe ceremonies will need to be closely regulated by the Chaplaincy Services Department to ensure that its use is for religious reasons only.

**C. VISITS BY NATIVE AMERICAN SPIRITUAL LEADERS**

Native American spiritual leaders should receive the same professional courtesy and access to inmates that is afforded to ordained clergy. When Native American spiritual leaders visit the institution, they will generally have a number of sacred religious items with them. These sacred articles, such as a medicine bundle, small drum, antlers, to name a few, should ordinarily not be handled by staff. The sanctity of the religious articles are honored in the same way one honors the sanctity of sacred objects in any house of worship. It is recommended that they be visually inspected. Botanicals may be tested. In order to expedite entrance procedures, chaplains are encouraged to request in writing approval from the captain to allow the chaplain to visually inspect the sacred items. Advance notice of appropriate inspection procedures will be given to the spiritual leader.

**Inspection of sacred bundle of medicine man or elder:**

Chaplains are encouraged to request approval from the captain ahead of time for the chaplain to visually inspect the sacred items carried by an elder in the front lobby of the institution. The security concerns of the institution will dictate, however, whether or not the sacred items need to be x-rayed.

**3. REQUIREMENT FOR MEMBERSHIP****A. REQUIREMENTS**

Requirements for membership vary greatly with each tribe. Local religious authorities or tribal elders should be consulted.

**B. TOTAL MEMBERSHIP**

Unknown.

**4. MEDICAL PROHIBITIONS**

There are no medical prohibitions. Occasionally an inmate may request a visit from a medicine man asking for prayer, healing or receiving counsel in a medical crisis.

**5. DIETARY STANDARDS**

There are no special dietary requirements. Occasionally an individual may desire to fast for a specific purpose. If the spiritual fast continues for an extended period of time, the chaplain should be consulted. Since these are private fasts, no special meal accommodations need to be made.

**6. BURIAL RITUALS**

Local practices vary widely. Local authorities should be consulted.

Mourning the death of a relative or friend is often an issue in the institution. Again, local practices vary, but some common practices are: cutting the hair (sometimes sending it home), fasting, smudging, displaying ashes on the face, and wearing black head wear exclusively. The time of mourning may last up to one full year.

If the hair is cut, the hair should not remain in the inmate's possession in the housing unit. Hair is a serious security concern. The hair may be immediately mailed home or retained in the Chapel until the next Sweat Lodge ceremony where it will be burned.

## **7. SACRED WRITINGS**

Few sacred writings exist. Usually religious traditions are passed on orally through stories, songs and ceremonies.

## **8. ORGANIZATIONAL STRUCTURE**

### **A. LOCATION OF HEADQUARTERS**

Each tribe has its own tribal council. For Federally recognized tribes, the Bureau of Indian Affairs has a complete listing available on its web site.

### **B. RESOURCE PEOPLE**

Terry Anderson  
1964 127<sup>th</sup> St.  
Surrey, British Columbia  
Canada, V4A5W3

Clayton F. Old Elk  
Indian Health Service  
Office of Health Programs  
Parklawn Bldg., Rm 6A-39  
5600 Fishers Lane  
Rockville, MD 20857  
(301) 443-2694  
(301) 443-8174 fax

Ben Bushyhead  
Cherokee Nation Family Services  
777 Arlington Ave.  
Bryson City, NC 28713  
(828) 497-5001

Lenny Foster  
Navajo Project  
P.O. Drawer 709  
Window Rock, AZ 86515  
(520) 871-6234

Dr. George Tinker  
Iliff School of Theology  
2201 South University Blvd.  
Denver, CO 80210  
(303) 765-3182

Sam Windyboy  
P.O. Box 344  
Davidsonville, MD 21035  
(410) 956-4156  
Email: Walkingbear@USA.net

Albert Whitehat  
(605) 856-4463



**RELIGIOUS BELIEFS AND PRACTICES  
NATIVE AMERICAN (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

The generally held belief concerning the origin of the Native American people is that they migrated from northeast Asia to the Americas over a long period of time. The regions in which they settled determined, to a large degree, whether the tribes became primarily hunters or developed horticultural societies. Since almost nothing was written down, much speculation remains concerning the origins of the many Native American tribes. There are 556 different tribes currently recognized by the Federal Government. In addition, there are many others which have not received such official government recognition.

During this period, the religious beliefs of Native Americans were expressed in many different ways. Due to the diversity of the Native American tribes, a concise belief system cannot be developed. Another difficulty in developing this concise system is due to the fact that the religious beliefs are almost exclusively transmitted from elder to elder as an oral tradition rather than transmitted in writing. Some common ideas, however, appear to be present. The religions tend to be closely related to nature and the natural world. The observable, natural world is imbued with supernatural meaning, and natural objects have living spirits. Ceremonial rituals ensure that communal and individual prosperity continues.

When the Europeans settled in America, much of the Native American religious practice was prohibited, and Christianity was offered as an alternative, often forcefully so. Persecution followed and it was not until the American Religious Freedom Joint Resolution, enacted into law on August 11, 1978, that the original Native American beliefs were protected by law.

A blending took place between Christianity and some of the Native belief systems. The Native American Church is an example of this blending which has incorporated elements of both Christian and Native American religious beliefs. The separation of religion and culture was also introduced, a division which is unknown in Native spirituality. Since many of the New Age movements are nature based, Native American beliefs have also been incorporated in those New Age expressions.

**B. THEOLOGY**

1. Introduction: Native American cultures are, by nature, organic and dynamic. Identity and pride are rooted in established spiritual traditions and principles. There is no clear distinction between spiritual life and cultural life. Spirituality is a total way of life practiced 24 hours of every day. Native Americans do not have celebrations, they have ceremonies which are the primary vehicles of religious expression. A ceremonial leader or elder assures the authenticity of the religious observances. Teachings are passed on in an oral tradition by recognized elders who lead the ceremonies according to their personal religious experience. A direct experience of the Creator is sought during individual and group rituals. Native Americans experience spirituality through symbols while most European Americans use symbols to express spirituality. Symbols and sacred objects are fundamental realities for Native Americans.

Dr. George Tinker, faculty member at the Iliff School of Theology in Aurora, Colorado, expresses the following:

"The particular gift of Native American peoples is an immediate awareness and experience of the sacredness and interdependence of all Creation. Native American cultures are rooted in the Earth which has always been the foundation of Indian religious experience. Native Americans still experience the world as sacred and still sense their own interrelatedness with all in the world. This is their Native spirituality. Native People still believe that their spiritual insights may contribute much to the understanding, theologies, health and well-being of others in the world.

Native American peoples already know about God as the Creator and all of Creation as sacred and good, which can generate a genuinely healing and life-giving response. Moreover, from a Native American perspective, the affirmation of God's act of Creation and the sacredness of all that has been created necessarily results in relationships marked first of all by justice and ultimately in relationships of harmony and balance that are a true experience of peace.

The Indian understanding of a universal harmony is well known. Indians understand themselves as part of Nature and neither apart from it nor somehow possessing over it a special privilege to use it. The harmony with Nature is the beginning of all Native American spirituality. Hence, life as a gift is more than just my life or even human life in general, but every rock and every tree and every stream is

part of life and has life itself. And all these things participate, along with human beings, in a spiritual harmony.

Perhaps the most precious gift that Native Americans have to share with other peoples is our perspective on the interrelatedness of all of creation and our deep sense of relationship to the land in particular. We are all relatives: from buffaloes and eagles to trees and rocks, mountains and lakes.

Just as there is no category of the inanimate, there can be no conception of anything in the created world that does not share in the sacredness infused in God's act of creation."

2. Creator: While spiritual reality and power are to be found in all of nature for Native Americans, they nevertheless believe in a Supreme Being, who is often referred to as the Great Spirit, Great Mystery, Creator, etc. This Supreme Being is seen as always caring and willing to listen.

3. Nature: Native Americans possess a deep and abiding respect for all things in nature: animal, plant and mineral life. Hence, it is necessary to conduct spiritual ceremonies out-of-doors or directly in contact with the earth. Since all nature shares the same life, all nature is related.

4. Reverence: The Pipe and Eagle Feather are highly revered by Indians and should ordinarily be handled in the prison setting only by the inmate pipe holder, a Spiritual leader, or a designated prison official. Respect for these items is inherent for an Native American. He/she believes that the sacred must not be mocked or misused because this blasphemes life itself. Therefore, items that Native Americans associate with their spirituality should be approached with sensitivity and respect by prison staff.

5. Spiritual/Cultural: Native American cultural and spiritual beliefs and practices are inseparable. Thus, such practices as the wearing of long hair, headbands, certain items of traditional clothing, and the practice of certain arts (i.e., beadwork and leather craft) are as much statements of religious belief and spirituality as they are expressions of culture. Further, in time of mourning, a Native American may cut his/her hair and request that it be sent home or buried outside the institution. These and other spiritual practices affirm identity with a people, a geography, and the Great Spirit. Ted Means, Director of Heart of the Earth Prison Program, states:

"Our whole lifestyle as a people comes from a spiritual base. All our social gatherings have a spiritual base. We must be able to come together, to have our own space, like

the Sweat Lodge, which we feel is ours even in prison. We also need specific time for a pipe ceremony and other gatherings."

6. Spiritual Leadership: Spiritual leadership in Native American traditions varies from tribe to tribe. Sometimes leadership is elected or inherited, but more often it is the result of a personal calling or vision combined with the exercise of the wisdom and good judgment which produce respect. For the Native American, respect is the true foundation of all genuine leadership, both temporal and spiritual. There is no religious hierarchy whereby one is "ordained" by the group or another individual as a Native American spiritual leader.

Native American religion is very much an individual matter. Each person is directly responsible to the Creator for his/her thoughts. Elders and spiritual leaders guide, teach, counsel, and lead ceremonies, but never dictate belief or doctrine. Spiritual leaders are ordinarily provided for Native American inmates by contracting with the institution or by volunteers.

7. Natural Objects: Natural objects such as stones, shells, feathers, plants, and animal bones, claws, and teeth have major roles in Indian spiritual practice because they are reminders of certain important principles or qualities. These serve as reservoirs of spiritual power. The specific objects chosen by the Native American to express his/her religion will vary according to personal tradition or vision.

Native Americans prohibit women from handling the pipe, or nearing the Sweat Lodge and other sacred object during menstruation, because they believe that her menstruation-related energy overpowers the power of the sacred object. Should these prohibitions be violated, a separate ceremony must be held to restore the power of the objects. Female staff should make every effort to respect this belief, and absent themselves from these areas during these times, unless security of the institution requires otherwise. Security, however, should not be compromised in sacred areas due to absence of male staff.

Traditionally, many Native Americans carry, wear, and maintain the medicine bag. The medicine bag may contain such natural objects as stones, animal parts, herbs, or seeds and kernels of maize, corn or other vegetables. Native Americans believe that each natural object possesses a spirit. As part of one's medicine bag, the spirits of these objects become part of the wearer. The medicine bag becomes the wearer's invocation to the Creator to continually be with and watch over him/her. It represents an extremely personal relationship between the Creator and the wearer, and care should be taken that the Indian's spiritual significance of the medicine bag not be violated.

8. Herbs: The daily burning of sweet grass, sage, cedar, or other indigenous herbs is a widespread practice for those who are deeply involved in Native spirituality. Personal possession of small quantities of certain herbs by Indian inmates is usually permitted. The bitterness of the sage smoke reminds the Native American of the hard, difficult times that Creator has led them through, and the sweet grass smoke evokes the good times that Creator has given. As herbs are burned, the smoke purifies the body so nothing unclean participates in the ceremony. The sacred plants (sweet grass, sage, cedar, tobacco and corn pollen) are used in group ceremonies. Tobacco is used as an offering and in prayer. Sage, sweet grass, and cedar are used in cleansing, blessing, and purification. In smoking the Sacred Pipe, the herb is either tobacco or kinnikinnic (a blend of tobacco, barks, and roots). Native Americans believe tobacco should never be wasted because it was given by the Creator for offering. Ordinarily, ceremonial (congregate) smoking is limited to the Chapel area, Sweat Lodge site in the Outside Worship area or another area designated by the chaplain.

9. Tobacco Ties: Tobacco ties are small colored pieces of cloth containing tobacco and symbolizing prayers. Native Americans often tie them to the lodge pole by the altar in front of the Sweat Lodge or carry them. They are often burned during lodge ceremonies to carry the prayers to the Creator and are similar to devotional items used in other faiths.

As institutions become smoke-free environments, tobacco used for tobacco ties or pipe ceremonies will need to be closely regulated by the Chaplaincy Services Department to ensure that its use is for religious reasons only.

10. The Sacred (Ceremonial) Pipe: The Sacred Pipe is the cornerstone of the spiritual teachings of most Native American tribes. A high degree of reverence is given the Sacred Pipe as central to traditional religious belief and practice. When bowl and stem are joined together, the pipe should be accorded the same respect that one would give the most sacred items and writings of their own faith tradition. The pipe and bowl should never be joined together without the intent to smoke it as part of the offering of prayers. Pipes are used for both private and group prayers.

The Sacred Pipe and bundle include a pipe bowl, a stem of wood, and may include other sacred objects such as feathers, ribbons, bones, teeth, fur, beads, sage, tobacco, sweet grass, kinnikinnic, corn and other items. They are kept in a suitable wrap such as an animal skin or cloth. Proper care of and respect for the pipe is essential. Prison personnel should be made aware of the high spiritual significance of the Sacred Pipe and the reverence with which it is held. It should be visually rather than manually inspected.

The pipe may be secured in the chapel or locked in the Sweat Lodge area. Native American inmates who are pipe carriers may be allowed to have a personal pipe for private prayers in their areas, although smoking the pipe is limited to the chapel or ceremonial site.

If, after visual inspection, it is suspected that the pipe is used to conceal contraband, staff may confiscate the pipe for appropriate action. Due to the sensitivity surrounding the Sacred Pipe, care should be taken to provide justification for any lengthy inspection or confiscation. The chaplain should be involved in all inspection procedures related to the Sacred Pipe.

11. Feathers: Birds and feathers are sacred to Native Americans, but the eagle is regarded in a special way. The eagle represents power, strength, healing, and loyalty for the Indian. Eagle feathers are considered sacred and cannot be purchased by Native Americans for personal possession, but can only be awarded or given by another.

Since eagles are an endangered species, these feathers can be obtained only through forms 50 CFR 13 and 22 issued by the U.S. Department of the Interior, Fish and Wildlife Service. In order to receive eagle feathers, a Bureau of Indian Affairs registration number is required. It is against the law for inmates whose official religious preference is Native American, but who do not have a Bureau of Indian Affairs registration number, to apply for, receive and keep eagle feathers. Feathers are usually kept wrapped in a piece of leather or other suitable material.

#### **Animal Claws and Talons:**

Animal claws and talons hold a sacred significance for many Native Americans. However, the potential for use as weapons makes them generally inappropriate for possession in a correctional setting.

12. Sacred Circles, Sacred Colors and Seven Directions: The symbol of the circle is sacred to all Indians. Prayers are always offered in a circle. Native Americans rarely sit in a room in rows as other Americans do in religious services. Ceremonies are usually conducted in the shape of a circle which represents the limits of the people and of the nation. More than this, the circle represents the sacred hoop of the whole world, demonstrating the unity of all creation and meaning. Entrance into and exit from the Sweat Lodge is done in a clockwise and counterclockwise manner.

Significant decision-making meetings are also conducted in circles called Talking Circles where the participants attempt to reach consensus through discussion and prayer. The sacred pipe is often passed during deliberations of this nature.

The four horizontal directions are significant:

- # East (yellow) is usually the location of the spirit of enlightenment, guidance and direction;
- # South (black) is usually the place of the spirit of growth, particularly after winter;
- # West (red) is usually the doorway one goes through when leaving this world and returning to the spirit world; and,
- # North (white) is usually the location of the spirit of healing and reconciliation. These spirit helpers are always present and within the circle.

The circle and the four directions are often brought together in what is called the medicine wheel.

In addition, three other directions have significance:

- # Up, for Grandfather Sky;
- # Down, for Mother Earth; and,
- # Inward, for the individual's heart.

13. Headband: The headband for the Native American has significance, in varying degrees, in all traditions. The headband completes and symbolizes the circle for the wearer. It is believed to maintain oneness with order, conveying clear and respectful thinking. Significantly, some tribes intentionally do not wear headbands during time of war and battle because these are times of disorder. The headband may be worn everyday or on special occasions such as the Pipe, Blessing, Healing, Sweat Lodge, and other ceremonies to invoke the spirits for a good blessing. It can be blessed by a Medicine Man and/or spiritual advisor with appropriate prayers and songs. Generally, headbands have universal colors, each color symbolizing something specific (i.e. Blue--Sky or Deity; Red--Power or Strength; Green--Mother Earth; White--Purity; Yellow--Corn Pollen Road; Black--Darkness or Infinity). Where issues of security warrant it, the inmate's name and number may be discreetly stenciled on each headband.

14. Drum: The drum is seen as the heartbeat of both the earth and the Native American Nation. It brings the Native peoples together in a Sacred Circle and reunites all in spirit and purpose. The drum is believed to reconnect the Native Americans

with the earth and, through it, the Native American sends forth prayers. There is one drum used for healing sweats, and a larger size drum used in ceremonies.

15. Rattles: In healing ceremonies, rattles are shaken to call the spirit of life which takes care of human beings. They are also used during the Sweat Lodge ceremony when the elder invites the Spirits of the four directions to come in and help the participants who are seeking a spiritual and physical cleansing in order to start a new life.

16. Pow-wow (Spiritual Gathering): The Pow-wow is a day of traditional dancing, speaking, and praying in word, song, and music for all that lives. The gathering of inmates (often with guests from the outside, who may be dressed in ceremonial/liturgical garb) symbolizes a renewal of unity in the Spirit. A feast of traditional, familiar foods (such as fry bread, corn pemmican, and buffalo meat) is seen as central to the gathering. The spiritual advisor(s) establish the order of events for the gathering. All elements in the Pow-wow constitute a whole prayer.

"Give-aways," gifts often made by the inmates for the guests, may be authorized. These gifts should be inspected and approved prior to the beginning of the ceremony. Guests are not authorized to bring "give-aways" to the ceremony for distribution. No "give-aways" may come back into the institution.

17. Fasting: Fasting is a special form of prayer that is guided by an elder who provides the necessary ceremonial setting and conditions. Fasting involves total renunciation of food and water for a period of days determined by the one who is fasting. Health conditions must be evaluated by the proper authorities before commencement of the fast. The chaplain should be consulted and continue as an advisor during any extended spiritual fast by an Native American inmate.

18. Sacred Sweat Lodge Ceremony: Equal to the Sacred Pipe as a cornerstone of Native American traditions is the purification ceremony of the Sweat Lodge. Many lodge rituals are for communal prayer purposes and others are for personal healing. To enter the Sweat Lodge is to return to the womb of Mother Earth for purification, strength, guidance, and for physical, mental, emotional and spiritual healing. Rocks, wood, fire, and water are used in the process. The participants also offer their suffering and prayers for one who is sick, one who needs help, and for all of creation. These prayers are spoken, chanted, and sung for the interrelatedness of all life. There are typically four periods of prayer called "rounds" or "doors." Each period ends with a prayer or shout as the door flap is thrown open and the cool breath of the Creator welcomes all into new life.



The Lodge itself is usually a dome-shaped structure made of willow or other saplings indigenous to the area. The saplings are lashed together with twine or bark. The structure is then covered with a tarpaulin, blankets or canvas to make it light proof. As a receptacle for the rocks, a small pit is dug in the center of the lodge. The doorway may face east or west according to the tribal practices of the participants.

Outside the Lodge, a small earthen mound is built as a sacred altar, using the dirt from the pit inside. Prayer symbols, a lodge pole, and rocks arranged in a medicine wheel are placed on the altar. Beyond the altar is the fire pit for heating the rocks. A rake and scoop are needed to carry the rocks into the Lodge. Rocks are brought in at the beginning of the rounds or doors, often using antlers to move the rocks from the scoop to the pile. Water is sprinkled on the hot rocks, producing steam and heat. Some western tribal rituals call for a dry sweat, where water is not used to create steam.

Everything about the Sweat Lodge is ceremonial and sacred, from the construction of the Lodge, altar and fire pit, to the use of fire and the disposal of the ashes. To preserve the sanctity of the lodge, altar and fire pit, it is appropriate to place a soft barrier around this area. Separate fences should not be constructed to create various "rooms" for other faith groups, because the concepts of space neutrality and shared space are central to the effective management of the Chapel program.

#### **Sacred Space:**

1. Since the sacred path from the fire pit to the lodge door must always be respected as sacred, it would be appropriate to set off this area with low hedges, stone formations, plants or other natural barriers that will prevent inadvertent violation of the sacred area.
2. Separate fences should not be constructed to create various "rooms" for other faith groups, because the concepts of space neutrality and shared space are central to the effective management of the Chapel program.

The Sacred Pipe is often smoked during the second round after the purification of the first round. A "door man" or "fire keeper" brings in the rocks and coordinates the rounds with the sweat leader. At the end of the ceremony, participants are rinsed off with cold water from a shower, hose, or bucket. The duration of the ceremony from the **time of the lighting of the fire to the final rinse should not exceed four hours**. Sweats should ordinarily be scheduled during a period of time which will **accommodate the institution schedule and not necessitate out-counts**.

When institutional counts are necessary during the sweat, participants should be respectfully notified of the count by the staff member responsible for supervision of the ceremony. When appropriate, the participants may be given a few moments to finish the round and open the door for the count. At that point the participants will exit the lodge for count. Staff should not cross the area between the fire and the lodge but should walk around the fire or behind the lodge when a ceremony is in progress.

While Native Americans of some tribes or bands in the wider community may be nude when they participate in the ceremony, nudity is never authorized in the correctional setting. Inmates and visitors participating in sweat ceremonies are required to wear appropriate outerwear, i.e., sweat pants, or shorts. Local policy (Institution Supplement) should clearly delineate the modesty/security requirement.

Since the lodge is in an outdoor area, it is recommended that the area be surrounded by fencing which provides a degree of privacy and respect without jeopardizing security. Wood for the fire will be provided by institutional resources. Participation in the Sweat Lodge is not usually limited to those of Indian ancestry alone. An understanding of Native American traditions, as well as religious preference will be considered in authorizing participation in the Sweat Lodge.

## **10. LITERATURE**

### **A. PERIODICALS**

#### **News From Indian Country**

Route 2, Box 2900-A  
Hayward, WI 54843  
(715) 634-5226

#### **Indian Country Today**

1920 Lombard Drive  
PO Box 2180  
Rapid City, SD 57701  
(605) 341-0011

### **B. BIBLIOGRAPHY**

Beck, Peggy V., Anna Lee Walters and Nia Francisco, **The Sacred: Ways of Knowledge, Sources of Life**, Navajo Community College Press, 1992.

Bierhorst, John, **The Sacred Path: Spells, Prayers and Power Songs of the American Indians**, New York: William Morrow and Company, 1983.

Brown, Joseph Epes, ed., **The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux**, University of Oklahoma Press, 1953.

Bruchac, Joseph, **The Native American Sweat Lodge: History and Legends**, The Crossing Press, 1993.

Deloria, Vine, Jr., **God is Red: A Native View of Religion**, 2<sup>nd</sup> ed., Fulcrum Publishing, 1994.

Erdoes, Richard, and Alfonso Ortiz, eds., **American Indian Myths and Legends**, Pantheon Books, Random House, 1984.

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Neihardt, John G., **Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux**, University of Nebraska Press, 1932 and 1979.

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St. Pierre, Mark, and Tilda Long Soldier, **Walking the Sacred Manner: Healers, Dreamers, and Pipe Carriers-Medicine Women of the Plains Indians**, Touchstone, Simon and Schuster, 1995.

Steltenkamp, Michael F., **Black Elk: Holy Man of the Oglala**, University of Oklahoma Press, 1993.

# Biography based on interviews with Black Elk's daughter Lucy Looks Twice and others who knew him.

Suzuki, David, and Peter Knudson, **Wisdom of the Elders: Honoring Sacred Native Visions of Nature**, Bantam Books, 1992.

Tuchman, Gail, **Through the Eye of the Feather: Native American Visions**, Gibbs Smith Publisher, 1994.

Vecsey, Christopher, ed., **Religion in Native North America**, University of Idaho Press, 1989.

Walker, James R., **Lakota Belief and Ritual**, edited by Raymond J. De Mallie and Elaine A Jahner, University of Nebraska Press, 1991.

Wall, Steve, and Harve Arden, **Wisdom-Keepers: Meetings with Native American Spiritual Leaders**, Beyond Words Publishing, 1990.

### C. RESOURCES/SUPPLIES

Canyon Records  
4143 North 16<sup>th</sup> Street  
Phoenix, AZ 85016  
(602) 266-4823

Crazy Crow  
P.O. Box 847 D-10  
Pottsboro, TX 75076  
(800) 786-6210  
[www.crazycrow.com](http://www.crazycrow.com)

Noc Bay Trading Post  
P.O. Box 295  
Escanaba, MI 49829  
(800) 652-7192  
[www.nocbay.com](http://www.nocbay.com)

North Star Trading Post  
P.O. Box 10089  
Spokane, WA 99209  
(509) 327-1038

Parson's Trading Post  
370 Wisconsin Dells Parkway  
Wisconsin Dells, WI 53065

Shenandoah Film Productions  
5386 G Street  
Arcata, CA 95521  
(707) 822-1030

# Source for Native American videos dealing with a variety of subjects, such as storytelling, recovery and individual Native leaders. The video, The Medicine Wheel, used in Advanced Chaplaincy training is produced by this company.

Sioux Trading Post  
502 West Blvd  
Rapid City, SD 57701  
(605) 348-4822

The following web sites have extensive lists of Native American Trading Posts:

[www.Indiantraders.com](http://www.Indiantraders.com)  
[www.Whisperingwind.com](http://www.Whisperingwind.com)

**D. NATIVE AMERICAN ORGANIZATIONS**

**American Indian Archaeological Institute (AIAI)**

38 Curtis Rd.  
P. O. Box 1260  
Washington Green, CT 06793-0260  
(203) 868-0518  
(203) 868-1649 Fax

- # Provides information on the Northeastern woodlands tribes of the United States including a 2000 volume library and museum center.

**American Indian Culture Research Center (AICRC)**

Box 98  
Blue Cloud Abbey  
Marvin, South Dakota 57251  
(605) 432-5528

- # Aids in educating the non-Indian public about the philosophy of Native American people and assists in rebuilding communities.

**American Indian Health Care Association (AIHCA)**

245 E. 6th St., Ste. 499  
Saint Paul, MN 55101  
(612) 293-0233

- # Assists urban health care centers in management and education.

**American Indian Heritage Foundation (AIHF)**

6051 Arlington Blvd.  
Falls Church, VA 22044  
(202) 463-4267  
[www.Indians.org](http://www.Indians.org)

- # Educates non-Indians on cultural heritage of Native Americans. Maintains a museum and extensive library.

**American Indian Historical Society (AIHS)**

1493 Masonic Avenue  
San Francisco, CA 94117  
(415) 626-5235

- # Offers support for educational and cultural programs.

**American Indian Library Association (AILA)**

c/o American Library Association  
50 E. Huron St.  
Chicago, IL 60611

- # Dedicated to providing assistance to Native Americans in library services.

**Cherokee National Historical Society (CNHS)**

P. O. Box 515  
Tahlequah, OK 74465  
(918) 456-6007

- # Preserves history and tradition of the Cherokee people and assists in educating the general public.

**Council for Native American Indians (CNAIP)**

280 Broadway, Suite. 316  
New York, NY 10007  
(212) 732-0485

- # Organization of individuals interested in philosophy and teachings of the earlier indigenous groups. Conducts research.

**Gathering of Nations**

P. O. Box 75102, Sta. 14  
Albuquerque, NM 87120-1269  
(505) 836-2810

- # Promotes the expression of Native American culture and religion.

**E. U.S. FISH AND WILDLIFE SERVICE**

Application for eagle feathers and parts can be made to the Department of the Interior, US Fish and Wildlife Service, National Eagle Repository. There are seven regions in the country. For more information, the web site is: [www.r6.fws.gov/eagle](http://www.r6.fws.gov/eagle) or type National Eagle Repository in a search engine and you will readily have the information available.

U.S. Fish and Wildlife Service  
National Eagle Repository  
Rocky Mountain Arsenal, Building 619  
Commerce City, CO 80022  
(303) 287-2110

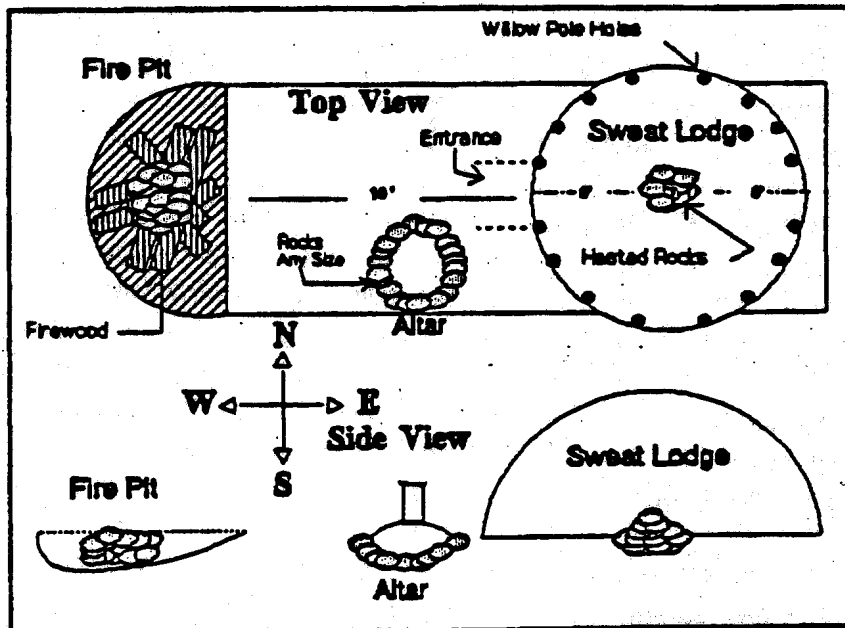
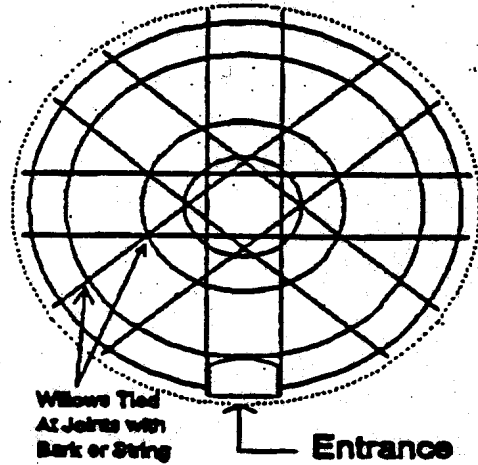
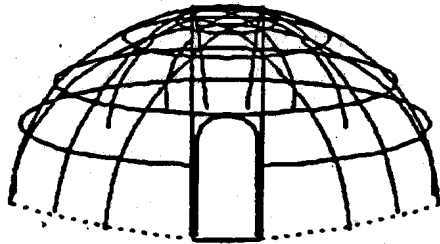
ATTACHMENT 1 - SWEAT LODGE

This schematic provides suggested dimensions for the sweat lodge, altar and fire pit. This is sacred space for the Native American spiritual tradition in the Outside Worship Area.

# Sweat Lodge

# Sweat Lodge Top View

## Front View



Some considerations in constructing a Sweat Lodge are:

**The Area:** Ordinarily, an area approximately 40 feet by 40 feet is sufficient for an Outside Worship Area in which the Sweat Lodge can be built. However, in institutions having a large Indian population, or in institutions where the space is shared with other groups, a larger area may be required. To protect the sacredness of the ceremonies performed there, the outdoor worship area should be situated in an area that affords as much privacy as possible, given the custody and security issues of the institution. Consideration should also be given to ventilation of smoke from the small wood fire and that a drum is used during the ceremony. Additionally, the area needs to be situated near a water supply.

Just as in indoor chapel areas, the fenced space surrounding the lodge should be neutral in its decor and adornment. It may be necessary to use the fenced outdoor space for other religious groups which have legitimate claims to outdoor worship space.

**Sacred Space:**

1. Since the sacred path from the fire pit to the lodge door must always be respected as sacred, it would be appropriate to set off this area with low hedges, stone formations, plants or other natural barriers that will prevent inadvertent violation of the sacred area.
2. Separate fences should not be constructed to create various "rooms" for other faith groups, because the concepts of space neutrality and shared space are central to the effective management of the chapel program.

**Time Requirements:** The time allocated for the Sweat Lodge should be sufficient to allow for the fire to be started, rocks heated, and ceremony to be conducted. This will ordinarily take about 3-4 hours. It is reasonable to require participants to conclude their ceremony within four hours. It may be necessary to place one fire keeper on outcount if there is not a four hour window for scheduling the process from start to finish.

**Frequency:** In Bureau of Prisons institutions the Sweat Lodge is typically used once each week, but may be operated more frequently as the program requirements of the Chaplaincy Department and institution allow. The chaplain may request approval for additional use of the Sweat Lodge in cases where individuals express special needs. Inmates may often request to observe national holidays, deaths, and the seasonal equinox or solstice with a sweat lodge ceremony.



**Dimensions:** The dimensions of the Sweat Lodge will depend on the average number of people expected to use it. An ordinary Sweat Lodge will be approximately 7-12 feet in diameter and 4-5 feet high.

**Rocks:** Lava rocks are preferred. Sandstone is generally not very serviceable as these have a tendency to crack and create hazardous sparks. The number of rocks is determined by their size and density and the size of the lodge being heated, as well as the length of time they are expected to retain heat (i.e., the length of the round or door).

**Wood:** Wood that is clean (nails removed and safe for burning) will be on hand prior to the beginning of each ceremony. Chemically treated wood is hazardous. Adequate amounts of wood will be needed to heat the rocks, but inmates are encouraged to exercise reasonable judgement and respect for the wood, as they determine the time and amount of wood necessary to heat the rocks. Smaller rocks can be heated faster, thus preserving wood.

Approximately 26 to 40 willow branches, twelve to fourteen feet in length, or other saplings are needed to construct the Sweat Lodge.

**Tools & Ceremonial Items:** A shovel, rake, dipper, bucket, water, and canvas will be needed, as well as sage, sweet grass, Sacred Pipe, tobacco, cedar, forked sticks for altar, and such other Indian 'medicine' items as described in other sections of this booklet. These items should be stored in a locked secure area when not in use. Some items may require shadow board accountability, depending on the mission of the institution and the tool classification.

**ATTACHMENT 2**

**AMERICAN INDIAN RELIGIOUS FREEDOM JOINT RESOLUTION**

***American Indian Religious Freedom Joint Resolution***

**Public Law 95-341, dated August 11, 1978**

Whereas the freedom of religion for all people is an inherent right, fundamental to the democratic structure of the United States and is guaranteed by the First Amendment of the United States Constitution:

Whereas the United States has traditionally rejected the concept of a government denying individuals the right to practice their religion and, as a result, has benefitted from a rich variety of religious heritages in this country:

Whereas the religious practices of the American Indian (as well as Native Alaskan and Hawaiian) are an integral part of their culture, tradition and heritage, such practices forming the basis of Indian identity and value systems:

Whereas the traditional American Indian religions, as an integral part of Indian life, are indispensable and irreplaceable:

Whereas the lack of a clear, comprehensive, and consistent Federal policy has often resulted in the abridgment of religious freedom for traditional American Indians:

Whereas such religious infringements result from the lack of knowledge or the insensitive and inflexible enforcement of Federal policies and regulations premised on a variety of laws:

Whereas such laws were designed for such worthwhile purposes as conservation and preservation of natural species and resources but were never intended to relate to Indian religious practices and, therefore, were passed without consideration of their effect on traditional American Indian religions:

Whereas such laws and policies often deny American Indians access to sacred sites required in the religions, including cemeteries:

Whereas such laws at times prohibit the use and possession of sacred objects necessary to the exercise of religious rites and ceremonies:

Whereas traditional American Indian ceremonies have been intruded upon, interfered with, and in a few instances banned: Now, therefore, be it

*Resolved the Senate and House of Representatives of the United States of America in Congress assembled, That henceforth it shall be the policy of the United States to protect and preserve for*

American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonial and traditional rites.

Sec. 2. The President shall direct the various Federal departments, agencies, and other instrumentalities responsible for administering relevant laws to evaluate their policies and procedures in consultation with native traditional religious leaders in order to determine appropriate changes necessary to protect and preserve Native American religious cultural rights and practices. Twelve months after approval of this resolution, the President shall report back to the Congress the results of his evaluation, including any changes which were made in administrative policies and procedures, and any recommendations he may have for legislative action.

**RELIGIOUS BELIEFS AND PRACTICES**  
**ODINISM/ÁSATRÚ (SECTION A)**

**1. RELIGIOUS PRACTICES**

Ásatrú (pronounced "Ah-sah-tru" or "Ow-sah-tru") translated from Old Norse means "Loyalty to the Gods (Æsir)," or "Faith in the Gods."

**A. REQUIRED DAILY OBSERVANCES**

None required. Many Ásatrúar will begin and end the day with prayers honoring the Gods, Goddesses and their ancestors. Many Ásatrúar will also carry their runes with them at all times, and use them regularly.

**B. REQUIRED WEEKLY OBSERVANCES**

None required. Many Ásatrúar will meet weekly to study and perform rituals such as Blots (pronounced "Bloat") or Sumbels.

**C. REQUIRED OCCASIONAL OBSERVANCES**

The two main rituals of Ásatrú are the Blot and the Sumbel. These rituals can take place either indoors or outdoors. Outdoors, however, is the more natural setting for a Blot.

The Blot is a ritual sacrifice made in honor of a God or Goddess. Some groups retain the ancient practice of an animal sacrifice, in which an animal is sacrificed to the Gods and Goddesses and then cooked and eaten at the feast after the Blot. Some Ásatrúar make only a symbolic animal sacrifice, offering an edible image, such as a cookie, in the shape of an animal. This is an appropriate alternative for incarcerated Ásatrúar. Most modern Ásatrúar make their sacrifice symbolically with homemade mead, an alcoholic drink. Wine and beer may also be used. Fruit juice or a non-fermented mixture of water, honey and fruit juice is a suitable alternative in Bureau facilities.

The Sumbel is a ritualized celebration which includes drinking mead and offering toasts, boasts, oaths, stories, songs, or poems. A Sumbel generally consists of three rounds:

- # In the first round, toasts are made in honor of the Gods and Goddesses.
- # In the second round, toasts are made in honor of the participants' ancestors.
- # The third round would be open for participants to share a boast, oath, story, song or poem.

There is much variance in the exact days and names for the dates celebrated by the different kindreds and associations of kindreds (from eight days to almost thirty). The list provided by World Tree Publications is a good guide to follow. Some of the dates will shift a day or two each year, so a current calender should be obtained.

These are the dates observed by the Ásatrú Alliance and the International Ásatrú/Oðinic Alliance. In the community, these celebrations are generally observed on the nearest Saturday to the actual observance. Thus most celebrations can be observed during the regularly scheduled meeting times. However, the High Feast Days of Ostara, Midyear, Winter Finding, and Yule must be observed on the listed dates because of the solar significance of the Solstices and Equinoxes.

### **January - Snowmoon**

- 3<sup>rd</sup> - Charming of the Plow
- 9<sup>th</sup> - Day of Remembrance for Raud the Strong
- 13<sup>th</sup> - Thorra Blot (*Sacred to Thor*)

### **February - Horning**

- 2<sup>nd</sup> - Barri (*A day to plant seeds*)
- 9<sup>th</sup> - Day of Remembrance for Eyvind Kinnrifi
- 14<sup>th</sup> - Feast of Vali (*Sacred to Vali*)

### **March - Lenting**

- 9<sup>th</sup> - Day of Remembrance for Oliver the Martyr
- 20<sup>th</sup> - High Feast of Ostara (*Sacred to Ostara, Freya, and Frigga*)

### **April - Ostara**

- 9<sup>th</sup> - Day of Remembrance for Jarl Hakon
- 14<sup>th</sup> - Sigr Blot (*First Day of Summer in the Old Calendar--Sacred to Oðin*)
- 22<sup>nd</sup> - Yggdrasil Day (*A day to plant trees and shrubs*)
- 30<sup>th</sup> - Walburg (*Sacred to Freya and the glorious dead*)

### **May - Merrymoon**

- 9<sup>th</sup> - Day of Remembrance for Guthroth
- 19<sup>th</sup> - Frigga Blot (*Sacred to Frigga, the AlMother*)

**June - Midyear**

- 8<sup>th</sup> - Lindisfarne Day (*A day of new beginnings*)
- 9<sup>th</sup> - Day of Remembrance for Sigurd the Volsung
- 21<sup>st</sup> - High Feast of Baldor (*Sacred to Baldor*)

**July - Haymoon**

- 4<sup>th</sup> - Founders Day (*Sveinbjorn Beinteinsson, Rud Mills and Thorsteinn Guthjonson are honored as the founders of modern day Asatru*)
- 9<sup>th</sup> - Day of Remembrance for Unn the Deep Minded
- 29<sup>th</sup> - Stikklestad Day (*A day of atonement*)

**August - Harvest**

- 9<sup>th</sup> - Day of Remembrance
- 18<sup>th</sup> - Freyfaxi (*First Harvest Blot--Sacred to Frey*)

**September - Shedding**

- 9<sup>th</sup> - Day of Remembrance for Herman of the Cherusci
- 21<sup>st</sup> - Winter Finding (*High Feast of Oðin, the Harvest Feast*)

**October - Hunting**

- 8<sup>th</sup> - Day of Remembrance for Erik the Red
- 9<sup>th</sup> - Day of Remembrance for Leif Erikson (*Discovery Day*)
- 13<sup>th</sup> - Winter Nights (*First Day Winter in Old Calendar--Sacred to Freya and the ancestors*)

**November - Fogmoon**

- 9<sup>th</sup> - Day of remembrance for Queen Sigrith of Sweden
- 11<sup>th</sup> - Feast of Eiherjar (*The Chosen Battle Slain*)
- 22<sup>nd</sup> - Feast of Ullr (*Post Hunting Feast--Sacred to Ullr*)

**December - Yule**

- 9<sup>th</sup> - Day of Remembrance for Egil Skallagrimsson
- 20<sup>th</sup> - Mother Night (*Beginning of Yuletide*)
- 21<sup>st</sup> - High Feast of Yule (*Beginning of the Runic Year--Sacred to Thor and Frey*)

\*This Runic Era Calendar has been prepared by Valgard Murray, Allsherjargoði of the Ásatrú Alliance.

## D. RELIGIOUS HOLY DAYS

Four dates are sometimes set aside as religious holy days. They are the High Feast Days of Ostara, Midyear, Winter Finding, and Yule. These dates must be observed on the listed dates because of the solar significance of the Solstices and Equinoxes.

1. March 20

# High Feast of Ostara (*Sacred to Ostara, Freya, and Frigga*)

2. June 21

# High Feast of Baldor (*Sacred to Baldor*)

3. September 21

# Winter Finding (*High Feast of Oðin, the Harvest Feast*)

4. December 21

# High Feast of Yule (*Beginning of the Runic Year--Sacred to Thor and Frey*)

NOTE: These four dates are not included in the annually issued Operations Memorandum, "Holy Days Calling for Work Proscription and Public Fast Days for Inmates, Recognition of," because these are not universally recognized days of work proscription by the Ásatrú community. The Warden has the authority to approve requests locally, however.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. Thor's Hammer medallion and chain;
2. Rune cards with instruction book;
3. Hlath. A solid colored headband containing one or more runes. The hlath can be worn during services only;
4. The **Poetic Edda** is a collection of 29 poems, including the Havamal, considered to be the words of Oðin AlFather; and,
5. The **Edda** written by Snorri Sturluson. This is a textbook written to develop the techniques of skaldic poetry, using numerous myths as examples.

**Runes and Personal Mead Horns:**

Rune stones and small personal mead horns are not authorized personal property.

**Hlath:**

1. The hlath may be worn during services in the Chapel area only.
2. The hlath must contain runes to be of religious significance for Ásatrúar. Plain headbands have no religious significance and are not authorized.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Stalli (altar): Usually constructed of wood or stone. A properly adorned table will suffice.
3. Altar Cloth: Used to drape the Stalli, can also be used as a kindred banner.
4. Bowli: Sacrificial bowl used to contain mead for the offering and blessing. It should be made of a natural material such as wood or ceramic.
5. Oath Ring: An oath ring, up to 6 inches in diameter is brought to all kindred functions and placed on the altar. The oath ring is used for those who may wish to make a sacred oath.
6. Rune Cards: Used in identifying powers available for growth, protection and healing, to name a few.
7. Ritual Mead Horn: Used to accept the sacrificial mead by worshipers. The mead may be poured into paper or plastic cups from the ritual horn, if the participants do not wish to drink from the communal horn.
8. Mead: A mixture of water, honey and fruit juice used as a sacrificial offering.
9. Altar Candles: Various colors are used to honor the gods and goddesses, signifying the eternal light of Asgard (realm of the Gods and Goddesses).
10. Gandr: A wooden staff with the runic alphabet written or carved upon it. It represents the spear of Oðin. Since it is a symbolic representation, it does not need to be very large, or shaped like a spear. A stick one half inch thick and two feet long is sufficient.
11. Thor's Hammer: The hammer may be about 12 inches by 10 inches and can be constructed out of wood or strong cardboard.
12. Statues of the Gods and Goddesses: The statues are placed on the altar.
12. Evergreen Twig: A fresh twig will be needed for each blot, to disperse the blessings of the blot on the participants.
13. Sun Wheel: The sun wheel is placed on the altar. This



is the same shape as a Native American Medicine wheel, inscribed with two intersecting lines emphasizing the four compass directions of the circle. A sun wheel inscribed with swastikas (a combination of several runes) is not part of Ásatrú practice.

**Oath Ring:**

An oath ring (#4) is not to be confused with jewelry, such as a personal ring or steel wrist bracelet. It is a congregate religious item, approximately six inches in diameter, which is used only during worship services and religious programs.

**Sax or Sword:**

A Sax (sword) is used for the swearing of holy oaths and used during the Tyr blot in the community. In a correctional setting, however, the use or display of swords is never authorized. The gandr and oath ring may be substituted in its place.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

Membership within the Ásatrú community is a matter of free choice. Ásatrúar do not condone coercion, intimidation or use of force in the recruitment of new members. Likewise, an individual is free to leave the Ásatrú community if it does not satisfy his or her personal spiritual needs.

Because of the ideals of freedom and individuality, there is no one definitive way in which a person becomes an Ásatrúar. Many Ásatrúar believe that you must be descended from the ancient Ásatrúar to be an adherent of the faith (these are the "Folkish" Ásatrúar). Others believe that anyone who honors the Gods and Goddesses and receives blessings from them, is an Ásatrúar (these are the "Universalist" Ásatrúar). Some kindreds have formalized rituals for a person to join the religion, which would include a renunciation of any vows to other deities, and a vow of loyalty to the Gods and Goddesses of Ásatrú. In order to join a local kindred, that person's membership would be voted on by the current members of that kindred. Any group of family members and friends who are Ásatrúar can declare themselves as a kindred. There are various associations of kindreds that require certain criteria be met in order for a kindred to be voted into membership. Most kindreds do align themselves with one or more associations of kindreds.

**B. TOTAL MEMBERSHIP**

Total membership is unknown. There are over 100 local kindreds in the United States and many more throughout the world. Kindreds may range in membership size from 2 to 100.

#### 4. MEDICAL PROHIBITIONS

There are no medical prohibitions.

#### 5. DIETARY STANDARDS

No special dietary standards exist. Pork, however, is considered sacred to the God Frey, and is generally eaten at the Yule Feast. Ásatrú inmates should be able to self-select from mainline foods.

#### 6. BURIAL RITUALS

There is not one correct way for burials to take place in Ásatrú, although several practices appear to be commonplace. The first obligation is a ritual display of respect for the dead. Grave goods are important as they provide for the needs of the dead during the long journey to the other world. Both interment and cremation are acceptable. There are no prohibitions concerning autopsies in Ásatrú.

Many readings in the **Poetic Edda** are appropriate for a memorial service. The words said at the grave site are specific to the individual's God or Goddess worshiped. This could be Oðin, Frey, Freya, Thor, Balder, Frigga, Tyr, etc.

#### 7. SACRED WRITINGS

Ásatrúar differ in their perspective on the sacredness of any particular writings. Whether they are considered sacred or not, all Ásatrúar consider the **Poetic Edda** (Elder Edda), the **Prose Edda** (Younger Edda), myths and sagas to be inspired and inspirational literature. At the very least, a copy of the **Poetic Edda** should be available, since it contains the Havamal, which are considered to be the words of the God Oðin, the Alfather.

#### 8. ORGANIZATIONAL STRUCTURE

##### A. HEADQUARTERS LOCATION

Ásatrú is a non-centralized religion. Each kindred is an independent organization. Most kindreds do affiliate themselves with one or more kindred associations. Listed below are a few of the major kindred associations.

Irminsul Ættir  
PO Box 423  
Renton, WA 98057  
[info@irminsul.or](mailto:info@irminsul.or)

Ásatrú Alliance  
PO Box 961  
Payson, AZ 85547  
[wtree@goodnet.com](mailto:wtree@goodnet.com)

Ásatrú Folk Assembly  
PO Box 445  
Nevada City, CA 95959  
[asatru@oro.net](mailto:asatru@oro.net)  
[www.runestone.org](http://www.runestone.org)

Frigga's Web Association  
P.O. Box 79592  
Oklahoma City, OK 73147  
[fweb@ccp.com](mailto:fweb@ccp.com)

Ring of Troth  
6830 NE Bothell Way  
Box C-424  
Bothell, WA 98011  
[troth@pobox.com](mailto:troth@pobox.com)

Raven Kindred Association  
PO Box 41015  
Bethesda, MD 20824  
[wulf@asatru.org](mailto:wulf@asatru.org)

#### **B. CONTACT OFFICE/PERSON**

Since Ásatrú is a non-authoritarian and decentralized religion, there is no Minister of Record. Valgard Murray, who is the Allsherjargoði and President of the Arizona Kindred of Ásatrú Inc., Secretary of the Ásatrú Alliance of Independent Kindreds, Editor of **Vor Trú** magazine and Director of World Tree Publications, has agreed to be a reference person for information about the religion. Stephen McNally founder of the Ásatrú Folk Assembly can also be contacted with questions.

Valgard Murray  
Ásatrú Alliance  
P.O. Box 961  
Payson, AZ 85547  
(520) 474-1010  
[wtree@goodnet.com](mailto:wtree@goodnet.com)

Stephen A. McNallen  
Ásatrú Folk Assembly  
P.O. Box 445  
Nevada City, CA 95959  
(530) 272-8140  
[Info@runestone.org](mailto:Info@runestone.org)

**RELIGIOUS BELIEFS AND PRACTICES**  
**ODINISM/ÁSATRÚ (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

Ásatrú, or "those who are loyal to the Gods," is the Old Norse term used for the indigenous pagan religion of the people of pre-Christian Northern Europe. The precise time and place of its origin is not conclusively known, but it is commonly accepted to be thousands of years old. Today, many people use the name Ásatrú and Oðinism interchangeably, yet most adherents of Ásatrú would say that the term Oðinism places undue emphasis on only one of the Gods, and is therefore too narrow a characterization of the religion.

After the Christianization of Northern Europe, Ásatrú was thought to have died out as an actively practiced religion. Sweden was ruled by a pagan king until 1085 CE and Iceland formally converted in 1000 CE to avoid economic sanctions from its trading partners. Some modern Ásatrúar assert that the beliefs and practices never totally disappeared, but were practiced in secret, or were incorporated into the Christian culture. Other modern Ásatrúar assert that there is no direct continuity with the old faith, and therefore, modern Ásatrú is a reconstructed faith. The modern revival of Ásatrú began in the early 1970's.

In 1972, Ásatrú was recognized by the Icelandic Government as a legitimate state religion, due to the efforts of the poet and Goði (pronounced "go-thi" the Old Norse term for a male Ásatrú religious leader) Sveinbjorn Beinteinsson.

In North America, Ásatrú was organized in 1973, with the formation of the Ásatrú Free Assembly. A split developed in 1987 which led to the dissolution of the Ásatrú Free Alliance, and the formation of the Ring of Troth and the Ásatrú Alliance. The Ring of Troth maintains that participation in the religion is open to all "Trú folk" regardless of background, race, gender or sexual orientation. The Ásatrú Alliance, on the other hand, accepts that some of its member kindreds would not wish to worship with those who are different from themselves--usually described in terms of race and sexual orientation. They are often called "folkish" Ásatrú. Many of the inmate groups have formed along the lines of the Ásatrú Alliance, the "folkish" Ásatrú.

With the increased growth of the internet, information about Ásatrú has grown exponentially. Steve McNallen, original founder of the Ásatrú Free Assembly, has created a new organization called the Ásatrú Folk Assembly. This organization has forged close ties with international Ásatrú organizations.

There currently are kindreds all over the world with over 100 kindreds in the United States. Some U. S. kindreds have incorporated as churches in their states. There is even a Boy Scout troop in Utah officially sponsored by an Ásatrú kindred.

One of the greatest challenges facing Ásatrú in the 21<sup>st</sup> Century is to dispel the notion that to be an Ásatrúar one must of necessity also be a racist or supremacist. The responses range from the Ring of Troth's statement that race is not a factor in determining its membership to an admission that those attracted to Ásatrú are able to trace their origins back to peoples of Northern Europe. Almost all of them, however, state rather clearly that concepts of superiority and racial supremacy are not part of Ásatrú belief or practice.

## **B. THEOLOGY**

1. Introduction: Two factors in the modern revival of Ásatrú make it difficult to conclusively determine what is and is not a basic tenet of the faith. The first factor is that the modern form of Ásatrú is actively being reconstructed as Ásatrúar uncover more clues about the ancient ways and mold them to fit today's realities. The second factor is that the religion itself honors and encourages freedom and individuality. Following are some basics upon which most Ásatrúar would agree.

2. Ancient Nordic Mythology: In order to understand the context of Nordic spirituality, one needs to draw upon Nordic mythology. According to Nordic mythology, the universe is organized into nine worlds interconnected by an immense ash tree, called Yggdrasil (the World Tree). The universe is composed of three levels: the upper level where the Gods, the Æsir and Vanir dwell. The humans inhabit one of the planets in the middle level as do the frost, hill and fire giants. On the lower level the worlds are inhabited by the dwarves, the dark elves and the dead.

Two of the worlds, Muspellheim (the land of fire) and Niflheim (the land of ice) apparently have always existed. The ice of Niflheim came into contact with sparks and embers hurled into space by the volcanoes of Muspellheim. The first giant, Ymir, was formed from the melting of the ice. Out of him, the gods were born. Ymir, in turn, was killed by the Æsir--Oðin and his brothers. From his remains the other worlds were created with the magnificent realm of the Asgard created last. The bridge between the middle level worlds and the Asgard, called Bifrost or the Rainbow Bridge, is guarded by the God Heimdall against the frost, hill and fire giants.

The World Tree which holds together the nine worlds is itself under constant attack. The ravaging and decay of the tree as it touches the nine worlds are counterbalanced by healing water from the Urd's well in Asgard, thus maintaining the eternal balance

between growth and decay. Closely associated with the Well and the Tree is the Dragon, Thor's greatest enemy, who circles the world and grasps his tail in his mouth. The symbolic pairing in Norse mythology of the Dragon (darkness, death, chaos) with the Tree (light, life, order) was an acceptance of the eternal balance of opposites.

3. Gods and Goddesses: Ásatrú is a polytheistic pagan religion. Ásatrúar believe in and honor many Gods and Goddesses, as well as other "beings" (various spirits, elves, trolls, giants, little "people" and other creatures). Traditionally, they have believed in three races of Gods: the Æsir, the Vanir, and the Jotnar. The Æsir are the Gods of society, of all the social interactions and offices which take place in human society. The Vanir are more closely tied to the earth and bless the fruits, crops and the harvesting of the land and represent the natural forces which help humanity.

After a war between the Æsir and the Vanir was settled, the Vanir sent several of their deities to live with the Æsir to ensure that peace remains between them. The Jotnar are a third race of Gods and are at constant war with the Æsir and Vanir.

- # Oðin Father of the Gods, associated with wisdom, poetry, and victory.
- # Thor God of strength and might.
- # Frigga Mother of the Gods, wise, involved with family and children.
- # Tyr One-handed God renowned for sacrifice, valor, and war process.
- # Balder Most beautiful of the Gods, soft spoken, bold and good, the son of Oðin and Frigga.
- # Skadi Mountain dwelling Goddess who hunts on skis.
- # Heimdal Watchman guarding the Rainbow Bridge to the realm of the Gods.
- # Idun Goddess who keeps the magic apples that renew the Gods' youth.
- # Freya Goddess of love, fertility and procreation, but with a warrior aspect.
- # Frey Virile fertility God whose domain includes love, joy, prosperity.
- # Njord God connected with the sea as a source of food and prosperity through trade.

4. The Jotnar: The Jotnar, the third race of Gods, are never called Gods but are referred to as giants. They represent the natural forces of chaos, disorder and destruction. They are in opposition to the Æsir and Vanir. The Jotnar are the frost, fire and hill Giants. The sons of the God Loki, the wolf and the serpent, are also in opposition to the Æsir. This creative interaction of chaos (the Giants) and order (the Æsir) maintains the balance of the world. At the conclusion of history as it is

now known, the two sides will meet in the great battle of Ragnarok and the world will be destroyed. A new world will come out of the destruction of the old.

5. Noble Virtues: Ásatrúar are expected to live according to the "Nine Noble Virtues." They are:

- # Courage: By facing life's struggles with courage, people constantly extend their capabilities. Without courage nothing else can be done.
- # Truth: Blind faith has no place in Ásatrú. People must act in this world as they see it and are expected to respond to it with honesty towards others and themselves.
- # Honor: Be true to what people are and insist on acting with nobility as well as upon one's convictions.
- # Fidelity: Remain true to one's faith and values. Loyalty is the basis for all enduring human activity and it must be a critical component of behavior.
- # Hospitality: Isolation and loneliness of modern life is not necessary. People are encouraged to share what they have with others, especially with the travelers in their midst.
- # Discipline: It takes discipline to fulfill one's purpose in life. It is necessary to exercise self-control and steadfastness during these difficult times.
- # Industriousness: To work wholeheartedly, hard and intelligently. This allows a person to keep thinking and growing.
- # Self-reliance: Rely on oneself as much as possible and rely on others as infrequently as possible. Ask only for the freedom necessary to realize life's goals and dreams.
- # Perseverance: Hold on to one's goals until completion and don't be ashamed for being strong.

Cattle die, kinsmen die,  
one day you yourself must die.  
I know one thing that never dies;  
the dead man's reputation.

**Havamal** - *Sayings of the High One*



6. Rede of Honor: The Rede of Honor serves as a guideline for daily living. Ásatrúar preach and practice courage, honor, the importance of the family and ancestral bonds, strength, freedom, the preservation of kindred, and joyful, vigorous life.

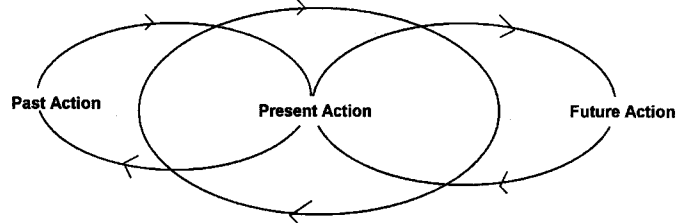
1. In all that you do, consider its benefit or harm upon yourself, your children and your people.
2. All that you do will return to you, sooner or later, for good or ill. Thus strive always to do good to others, or at least always to be just.
3. Be honest with yourself and others. This above all: to thine own self be true.
4. Humankind, especially your own family and folk, has the spark of divinity within it. Protect and nurture that spark.
5. Give your word sparingly and adhere to it like iron.
6. In the world, your first trust and responsibility should be to your own people. Yet, be kind and proper to others whenever possible.
7. What you have--HOLD!
8. Pass on to others only those words which you have personally verified.
9. Be honest with others and let them know that you expect honesty in return.
10. The fury of the moment plays folly with the truth; to keep one's head is a virtue.
11. Know which battles should be fought and which battles should be avoided. Also, know when to break off conflict. There are times when the minions of chaos are simply too strong or when fate is absolutely unavoidable.
12. When you gain power, use it carefully and use it well.
13. Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.
14. Pledge your friendship and your services to those who are worthy. Strengthen others of your people, and they will strengthen you.

15. Love and care for your family always and have the fierceness of the wolf in their protection.
16. Honor yourself, have pride in yourself, do your best and forgive yourself when you must.
17. Try to be above reproach in the eyes of the world.
18. Those of our people should always endeavor to settle any differences among themselves quietly and peacefully.
19. If the laws of the land are beneficial to folk and family they should be obeyed.
20. Have pride in yourself, your family and your folk. They are your promise for the future.
21. Do not neglect your mate and children.
22. Everyone of our people should work according to the best s/he can no matter how small or how great. We are all in this world together, thus we must always help each other along.
23. One advances individually and collectively only by living in harmony with the natural order of the world.
24. The seeking of wisdom is a high virtue. Love of truth, honor, courage and loyalty are the hallmarks of the noble soul.
25. Be prepared for whatever the future brings.
26. Life with all its joys, struggles and ambiguities is to be embraced and lived to the fullest.

7. Runes: In order to understand the meaning and use of the Runes, two concepts need to be understood. The first concept is the Northern European law of cause and effect, called *Orlog*. These are the essential and unchanging laws of the universe which both drive and limit the events taking place in the world today. A person is born with a clean slate and what the individual does in life determines the outcome. One's past actions do influence present and future actions. Those actions do not determine, however, present and future actions. To do good means good fortune and a good death. To do evil means one pays the price in this life and the after life.

Basic to Norse cosmology is the concept of *wyrd*. *Wyrd* is what has become, what affects the present and what is to come. The laws of *wyrd* supersede the will of all, the Gods, and all other

inhabitants of the Nine Worlds. Yggdrasil, the world tree, holds



the nine worlds within its branches and represents the present, the dew that forms on the tree represents deeds being done in the present.

The water in the well represents the results of deeds from the past. These results are brought to the

present to shape the results of the deeds in the present.

The *Wyrð* can be likened to a giant spider web which spreads its strands through the framework of Yggdrasil. Each strand is made up of different manifestations of energy with its culmination being the very fabric of the universe. Since human beings are part of the universe, they are also part of this very fabric of energy. This energy is often referred to as the active power of the past on the present. Growth and maturity takes place when one learns the significance of *Orlog* and the *Wyrð* and be aligned with it.

Each strand of energy has been given a symbol—a rune. In divination, then, the runic energy is seen as having manifested itself around human beings and can be interpreted. Either three or thirteen runes are randomly taken and interpreted. Healing can also take place using the runes. An invocation is made to the gods to channel divine energy into the runes, placed around a sick person, to displace the negative energy with healing energy.

The **Poetic Edda** describes how Oðin hung on the World Tree for nine days, discovered the runes and infused them with his power. The **Poetic Edda** states,

I know that I hung on Yggdrasil  
For nine nights long  
Wounded by spear  
Consecrated to Oðin  
Myself a sacrifice to myself  
Upon that tree  
The wisest know not the roots  
of ancient times whence it sprang.

None brought me bread  
None gave me mead  
Down to the depths I searched  
I took up the Runes  
Raised them with song  
And from that tree I fell.

Runes you shall know, and readable staves,  
Very powerful staves, Very great staves  
Graven by the mighty one who speaks  
Carved by the highest hosts.

8. Thor's Hammer (*Mjolnir*): The hammer is the tool with which Thor fights the Jotuns, the giants who represent chaos, disorder and destruction. The hammer is also the means of bringing the goats who pull his chariot back to life. The hammer is used to bless a bride at her wedding. The hammer is, therefore, an object of protection, and also brings fertility and new life.

The sign of the hammer is made by tracing an upside-down T shape in the air and stating something appropriate as "Hammer of Thor, Hallow and hold this Thy Holy Stead."

9. Family and Kin are pillars of Ásatrú. It is believed that Ásatrúar are bonded to their ancestors and descendants by spiritual traits that are passed on. There is also belief by some that the spirit of ancestors can be reincarnated in their own descendants. This is why, for example, the Folkish Ásatrúar believe in the essential Nordic character of Ásatrú and its descendants. Ancestors are revered and held in high esteem.

10. Equinoxes and Solstices:

# Equinoxes occur at the time when the sun crosses the equator and day and night are of nearly equal length at all latitudes. The vernal equinox occurs in May as the sun is moving northward. In September, as the sun is moving southwards it is referred to as the autumnal equinox.

# Solstices occur at the times when the sun is at its furthest from the equator and are called the summer and winter solstices. The winter solstice is the time when the sun reaches its southmost distance from the equator which makes for the shortest day of the year. The summer solstice occurs when the sun is closest to the equator which makes for the longest day of the year. This happens in the northern hemisphere. In the southern hemisphere, the opposite is true.

Since the earth circles the sun once every 365 1/4 days, the solstices and equinoxes do not occur at the same dates or times each year.

11. Afterlife: Ásatrúar believe in an afterlife and the individual's place in it will be affected by his or her conduct in this life. There are three main aspects to the afterlife: the heroic good will be taken to realm of the Gods; ordinary folk will be reborn into the family line; and evildoers, oath breakers

etc. will be sent to a place of gloom, cold and fog. Oðin was able to bring the dead back to life and brought the warriors to the great hall of Valhalla, with its 540 doors and roof of burnished shields where they were welcomed by the Gods.

12. Goði and Gyðia: The terms (pronounced "go-thi" and "gi-thia," the Old Norse terms for male and female Ásatrú religious leaders) mean "those who speak the godly tongue." Today, Goði and Gyðia lead the blots and sunbels and other sacred rituals. No formal training requirements exist, except that the Goði and Gyðia are expected to demonstrate leadership abilities, and be well grounded in the beliefs, mythology and sagas of Ásatrú. A course is available through the Ásatrú Folk Assembly which aspiring Goði and Gyðia are encouraged to take.

13. Outdoor Worship: Tacitus, the Roman historian, wrote in **The Germania** that the Teutons worshiped their Gods and Goddess in holy groves and by sacred rivers and springs. Blots and other sacred rituals are generally performed outdoors today. A low, long building was frequently erected on the site called a "Hof" or "Vé" where sacred rituals took place. Institutions are expected to provide a neutral outdoor area suitable for worship use by the nature-based religions approved to practice in the Bureau.

## 10. RESOURCE MATERIALS

### A. BIBLIOGRAPHY

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Davidson, H.R. Ellis, **Gods and Myths of Northern Europe**, Penguin Books, 1990.

Flowers, Stephen J. ed., **The Secret of the Runes**, Inner Traditions International, Ltd., 1988.

Grimm, Jacob, **Teutonic Mythology**, Four Volumes, Rutledge, 2000.

# This four-volume set is good, but very expensive.

Guerber, Helene A., **Myths of the Norsemen: From the Eddas and Sagas**, Dover Publications, 1992.

Hollander, Lee, and Sturluson, Snorri, ed., **The Poetic Edda**, University of Texas Press, 1994.

Jones, Gwyn, **A History of the Vikings**, Oxford University Press, 1968.

Magnusson, Magnus and Palsson, Hermann, tr., **the Vinland Sagas: The Norse Discovery of America**, Viking Penguin, 1972.

McNallen, Steven A., **The Rituals of Ásatrú**, Vol. I-III, World Tree Publications, 1991.

# These are spiral-bound notebooks produced by the Ásatrú Alliance.

Palsson, Hermann, and Edwards, Paul, **Egil's Saga**, Viking Penguin, 1977.

Roesdahl, Else, Margeson, Susan M., and Williams, Kirsens tr., **The Vikings: Second Edition**, Penguin Books, 1998.

Sturluson, Snorri, and Faulkes, Anthony tr., **Edda**, Everyman Press, 1987.

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# A collection of histories including accounts of oath takings.

Thorsson, Edred, **A Book of Troth**, Llewellyn Publications, 1992.

Thorsson, Edred, **Futhark: A Handbook of Rune Magic**, Samuel Weiser Press, 1983.

Thorsson, Edred, **Runelore: A Handbook of Esoteric Runology**, Samuel Wieser, Inc., 1987.

Von List, Guido and Flowers, Stephen E., tr. **The Secret of the Runes**, Inner Tradition International, Ltd, 1988.

Wright, David, **Beowulf**, New York, Penguin Books, 1957.

## B. PERIODICALS

### **Vor Trú**

World Tree Publications  
PO Box 961  
Payson AZ 85547

### **The Runestone**

Ásatrú Folk Assembly  
PO Box 445  
Nevada City, CA 95959

**Ásatrú Today**

Raven Kindred Association  
PO Box 41015  
Bethesda, MD 20824

**Idunna**

Ring of Troth  
6830 NE Bothell Way  
PO Box C-424  
Bothell, WA 98011

**C. RESOURCES/SUPPLIES**

World Tree Publications  
PO Box 961  
Payson, AZ 85547

**D. ONLINE BOOKS ON THE GODS AND PRACTICES**

The Internet is a valuable source of information about Ásatrú. While the modern Ásatrúar seek to revive an ancient religion, they are very enthusiastic about embracing the most modern means of communicating what they are about. Instead of listing all of Internet sites, a search on the word "Ásatrú" will provide a wealth of information. Listed below are a few helpful resources currently available.

Gundarsson, Kveldulfr, **Our Troth.**

The Web site of The Ring of Troth; type "Ring of Troth" in any search engine.

- # 700 page volume published by the Ring of Troth to assist in providing trained "clergy" to the Ásatrú community.

Stead, Lewis, and the Raven Kindred, **Ravenbok.**

On the Ravenbok web site; type "Ravenbok" in any search engine.

- # The Raven Kindred book of rituals.

**ATTACHMENT 1: RUNES**

The runes consist of 24 characters composed of straight lines that break and cross without any curves. According to tradition, Oðin discovered the runes and infused them with his power when he hung on Yggdrasil, the world tree, for nine days. In addition, the concepts of *Orlog*, the law of cause and effect, which drive and limit events in the world, and *Wyrd*, strands of energy which are part of the universe, are important concepts. Each locus of energy has as its symbol a rune. The power of the rune can be read and interpreted.

The 24 runes are divided into three groups of eight, called *aet*. The alphabet is named after the first six letters, Futhark.

**FEHU**

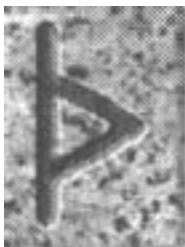
**Meaning: big horned cattle, head of such cattle**

This rune is concerned with worldly wealth and possession. Success may be achieved in the face of opposition if a cautious approach is assumed and one works hard and diligently.

**URUZ**

**Meaning: aurox, wild bison**

The aurox was a wild bison that roamed the countryside of ancient Europe and is now extinct. This rune represents change, something that requires shouldering new responsibilities, as the saying "Taking the bull by the horn" implies.

**THURISAZ**

**Meaning: thorn, giant, bitter frost, thorn**

At first glance, thurisaz appears to denote sharpness and pain. It can equally be regarded as a protective shield or warning. The essence of learning is suffering, a lesson which can lead to growth and maturity.



**ANSUZ**

**Meaning: Oðin, God, In broader sense - father**

The essence of this rune is advice and deliberation. This is a balanced rune. The best course of action is to take the advice of elders or to spend time deliberating before taking action.

**RAIDO**

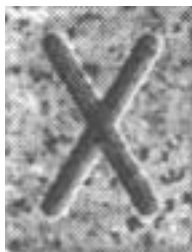
**Meaning: wheel, travel**

This rune signifies a need to move right away and a choice must be made. It can be both traveling on a journey as well as an inner travel and spiritual journey that will prove to be enlightening and uplifting.

**KENAZ**

**Meaning: torch, in a broader sense, fire**

This is a masculine rune and relates to making business offers or receiving them. It also can mean inner quest, denoting spiritual enlightenment, such as the torch that lights the way. It is associated with the spring equinox, which can symbolize new life and fertility.

**GEBO**

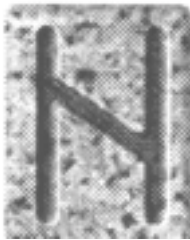
**Meaning: present, gift**

The symbol of a cross symbolizes closeness and union. A gift is often a symbol of a covenant where one party receives and then, in turn, is obligated in some way to the giver. Nothing in life is free.

**WUNJO**

**Meaning: glory, victory**

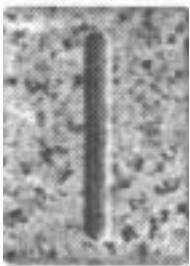
The principle behind the rune is of happiness derived from bending with the wind, implying that inner understanding and fluidity is important. On a more materialistic level, it means that the individual will be successful in the endeavor.

**HAGALAZ****Meaning: hail**

This rune always denotes limitation, that there is something or someone in the way of achieving the desired end. In ancient times, the weather dominated—either the crops flourished with the correct amount of sunshine and rain, or the crops were destroyed by too little sun or rain, or hail.

**NAUTHIZ****Meaning: need, necessity**

On a material level, this rune denotes restriction. The individual is confronted by a situation that the individual will not be able to change by drastic or headstrong action. On an inner level, this rune represents spiritual growth through hardship.

**ISA****Meaning: ice**

Ice may both be very cold and very protective at the same time. This rune counsels caution. The best course of action is to take no action, to wait until the situation changes. Eventually, there will be a thaw and everything can turn back to normal.

**JERA****Meaning: year, harvest**

This is a neutral rune; it represents a wheel and no matter which way it falls, it is the same. This rune implies a time of reckoning, when things have gone full cycle and must now be reviewed. It can also mean inner turmoil, of two opposing forces within an individual, but being interlocked, they are contained.

**EIHWAZ**

**Meaning: yew**

Yew was probably the most important wood for the ancient northern people. The long bow was made from it which provided both food and protection. It also held mystical significance as a symbol of death and resurrection. This marks the middle of the alphabet.

**PERTH**

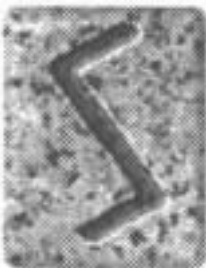
**Meaning: vulva, secret**

This rune remains a mystery. It may mean something which has been hidden away is about to surface. In ancient Germanic, no equivalent sound existed. This rune is closely connected with the idea of destiny determining one's life path at the very moment of being born.

**ALGIZ**

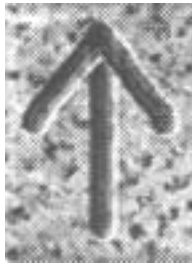
**Meaning: protection**

This rune can be a protective charm and when located the message is optimistic. This rune signifies that the individual is shielded from danger or difficulty during the time span to which the question applies. It is a rune of friendship and protection but is manifested through one's inner self. Thus the person deserves what is received.

**SOWULO**

**Meaning: sun**

This rune stands for movement and energy. It lightens adjoining runes and adds power to them. This rune also means to take proper care of oneself, to take the needed rest in order to be able to continue on.

**TEIWAZ**

**Meaning: Tyr, in modern times, passion.**

The God Tyr is the original creator, later replaced by Oðin. The appearance of this rune points to battle, competition and vigorous energy. The individual is about to embark on an enterprise which requires much energy—whether moral, physical or both.

**BERKANA**

**Meaning: birch**

This rune is a fertility symbol. Since it represents the mother, it also represents the child. Success will not come of its own accord: effort and attention will be required. This may explain the traditional duality of the birch, the "fruitless tree," that all is not as it seems and much work is needed for

success.

**EHWAZ**

**Meaning: horse**

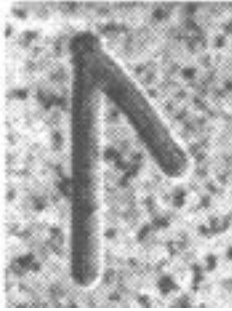
This rune is largely neutral implying travel and possible change. On a more mystical level, the rune signifies a need to establish strong connection between oneself and his/her emotions. The horse is a traditional symbol of power that can lead to liberation if understood and handled correctly.

**MANNAZ**

**Meaning: man, mankind**

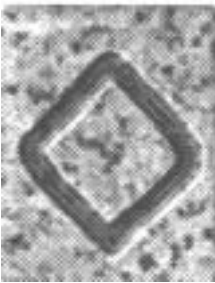
This rune symbolizes that people are alone, yet not alone. Individuals are a separate entity, yet part of the human race and the universe. This rune may point to civic and social duty. On a spiritual level, it can also mean that others must be put behind in order to tread a new and lonelier path which leads to

progress.

**LAGUZ**

**Meaning: water, lake**

This rune represents the hidden side of an individual's nature. Water has been regarded as one of the four elemental forces, along with fire, earth and air. It is associated with the moon. It is a counter to the logical side and is more intuitive. It is also associated with the feminine, passive and receptive principle.

**INGUZ**

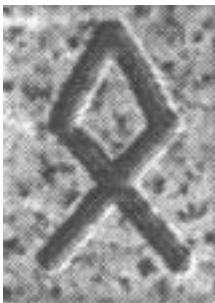
**Meaning: Ing**

This is the Danish/Anglo-Saxon name of Frey, the God of agriculture and fertility. It is viewed almost always as a good omen. On a more spiritual level, the individual is soon to achieve a state of inner peace and balance.

**DAGAZ**

**Meaning: day**

This is a rune of new beginnings, the dawn of new ideas. It is a very optimistic rune and shows that good times are on the way. It is often more about a state of mind than material matters. This process of inner acceptance often has a positive outward result.

**OTHILA**

**Meaning: property, possession**

This rune represents possessions, land, building, often represented by the home. The rune implies some sort of restriction or limitation, hence the land, which carries with it duties and obligations. It makes people look where they come from, where they are and where they are going.

**WYRD**

**Meaning: fate**

Some add a 25<sup>th</sup> rune which has no markings at all. This rune can only impact the surrounding runes. The essential message is one of immutable fate. Whatever will happen is going to happen. This does not mean that it will be unpleasant. It may be quite the opposite.

Others, however, do not have a 25<sup>th</sup> rune as part of the Elder Futhark.

**OUTLINE OF RELIGIOUS FAITH GROUPS  
PROTESTANT CHRISTIANITY (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

While there are no scripturally mandated daily observances, many Protestants follow the examples of Jesus as found in the gospels. These practices might include daily personal consecration, prayer, scripture reading, and meditation. Inmates can observe a daily, individual prayer time which would not normally require any special allotted Chapel time. However, on days of prayer/spiritual emphasis, community prayer time may be beneficial to the faith community.

**B. REQUIRED WEEKLY OBSERVANCES**

It is expected that Protestants would have the opportunity to attend weekly congregational worship in order to receive God's grace through such various means as the proclamation of the Word, opportunity for individual reconciliation/forgiveness, and observance of the ordinances. Due to the wide variety of worship expressions among the inmate population, the chaplain must be sensitive to the diversity and incorporate a variety of worship styles in the Protestant worship service.

In addition, it might be beneficial to utilize outside volunteer groups representing different faith traditions in order to provide a variety of service styles and formats. These services, however, should not replace the Protestant, or general Christian, worship service led by the chaplain.

Worship services following the specific liturgy and faith of the chaplain will ordinarily be conducted on days other than Sunday in order to preserve the practice of providing the General Christian service on Sundays.

Chaplains are expected to provide communion under the supervision and in accordance with their respective traditions. At the same time, chaplains will need to be sensitive to and inclusive of the variety of traditions within the general Christian tradition. Communion will be provided once a month at a minimum.

**C. REQUIRED OCCASIONAL OBSERVANCES**

Protestantism differs sometimes significantly from denomination to denomination, culture to culture, and yet holds in common the basic tenets of the Cross and the Resurrection of Christ. While not mandated as days of religious observance, the liturgical calendar (the lectionary) highlights several seasons that are

significant in the life of the church and are worthy of consideration for special services, remembrances, etc. These seasons would include:

1. Season of Advent:
  - Christmas Day;
2. Epiphany;
3. Ash Wednesday (Lent);
4. Holy Week:
  - Palm Sunday,
  - Maundy Thursday,
  - Good Friday, and
  - Easter;
5. Pentecost;
6. Ascension Day; and,
7. All Saints' Day, November 1.

Because Protestantism believes that God has had an active role in human life and in human history, there are many days of observance which, because of their very incipience, suggest that they be commemorated in a celebratory response to God's intervention and interaction. Other days of occasional observance traditionally fall on Sundays during the calendar year and, therefore, normally are observed or recognized within a denomination's calendar year or lectionary. These days include (although not exclusively):

1. Thanksgiving;
2. Fourth of July;
3. Mother's Day;
4. Father's Day;
5. Martin Luther King Jr. Day;
6. National Day of Prayer;
7. Earth Day;
8. Reconciliation Day;
9. Veteran's Day;
10. Aids Awareness Day;
11. World Wide Communion Sunday;
12. Bible Sunday;
13. Race Relations Sunday;
14. Missions Sunday;
15. Anointing Service;
16. Labor Day; and,
17. Week of Prayer for Christian Unity.

#### **D. REQUIRED HOLY DAYS**

Protestantism, in general, embraces the concept in Psalm 118:24 in which every day is considered a unique gift from God and that none more so than others impart special merit in regards to their



observance. However, there are several days of religious significance important to the Protestant believer. These dates are recognized as days of work proscriptioin.

# **Christmas:** the celebration of Christ's birth. This day always falls on December 25.

# **Good Friday:** the celebration of Christ's death and burial. The date changes since the date follows and lunar/solar cycle.

# **Easter:** the celebration of Christ's resurrection from the dead. Often sunrise services are held at the institutions. The date changes since the date follows and lunar/solar cycle.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. Religious medallion and chain (usually a cross);
2. **Bible;** and,
3. Religious headwear may be considered essential for female members of such denominations as Quakers, Mennonites, and the Amish.

### B. CONGREGATE RELIGIOUS ITEMS

1. Bibles/prayer books;
2. Hymnal/song books;
3. Candles;
4. Communion/altar table;
5. Communion ware;
6. Font/baptistry;
7. Musical instruments for accompaniment;
8. Vestments;
9. Liturgical banners;
10. Prayer/anointing oil;
11. Wine and/or grape juice;
12. Altar bread; and,
13. Altar cross.

#### **Zimmer Amendment:**

The Zimmer Amendment, passed annually by Congress, may impact the purchase and use of electronic musical equipment. Please consult the Regional Chaplaincy Administrator for an up-to-date interpretation of the amendment.

### **3. REQUIREMENTS FOR MEMBERSHIP**

#### **A. REQUIREMENTS**

1. Instruction: Most, if not all, Protestant churches require potential members to attend classes on religious instruction before becoming a member. This instruction usually includes Bible study, doctrinal study and a short history of the church and its denomination.

2. Baptism: Baptism differs sometimes significantly from denomination to denomination. This sacrament is depicted according to the denomination's tradition and can vary from "sprinkling" water onto the individual from a baptismal font, to pouring water on the individual's head, to full bodily immersion of the individual inside a baptistry or baptismal pool. While baptism is encouraged in Protestantism as an outward act of obedience and a willingness to demonstrate spiritual re-creation of the soul, it is not viewed as essential for salvation by most Protestant churches. Baptism requires a personal confession that Jesus Christ is viewed as personal Lord and Savior and that the participant agrees to the teachings of the church of which he or she is joining. The communal dimension of baptism suggests that chaplains involve local church representatives in the sacrament.

Chaplains receive many requests from inmates to be baptized. Wherever possible, chaplains are encouraged to make the sacrament of baptism available for inmates. If chaplains feel uncomfortable baptizing inmates themselves, volunteer clergy or persons designated by the particular religious tradition of the inmates as being able to offer the sacrament of baptism are available. Inmates, whether they hold ecclesiastical office or not, may not perform baptisms.

3. Confirmation/Public Profession of Faith: Some Christian traditions hold to the practice of infant baptism. When a person comes of age and makes a personal confession, the individual is not baptized again, but instead is confirmed or makes a public profession of his or her faith before the congregation.

#### **B. TOTAL MEMBERSHIP**

There are approximately 1 billion adherents worldwide.

### **4. MEDICAL PROHIBITIONS**

Most Protestant denominations adhere to the belief that God can and often does choose to bring about physical and emotional healing to individuals based on their faith or on the faith of

others through prayer and spiritual intervention. Protestants generally accept the validity of God's healing hand at work through gifts and skills which have been imparted to those within the medical professions.

## **5. DIETARY STANDARDS**

While individuals may choose to exercise self-control in the area of personal food consumption, religious-oriented dietary mandates are not a part of the teachings of Protestantism. Self-selection from the main line, including the no-flesh option, generally meets the dietary requirements of Protestant Christian inmates.

## **6. BURIAL RITUALS**

Traditional funeral services are held when an individual dies. These might include a preaching and grave side or internment (for cremation) service. Memorial services are another appropriate way to provide grief ministry to family and friends unable to attend the formal services. Services may differ based on denominational, ethnic and cultural customs associated with the deceased's faith background.

## **7. SACRED WRITINGS**

The **Holy Bible** in many different translations or versions, is the only book which is considered truly sacred in Protestantism.

## **8. ORGANIZATIONAL STRUCTURE**

Historically, the spirit of Protestantism has embraced a congregational organizational structure, which also incorporates governmental bodies of various design, using either an episcopal, synodical, or presbyterian format. Protestant churches are primarily non-creedal but many have church covenants which seek to establish unity of belief and practice on the part of the individual and the congregation as a whole. The practice of taking Communion or the Lord's Supper are viewed in various ways including commemorative, consubstantiation, or eucharistic, and normally open to all believers regardless of preferred denomination. Protestant churches are confessional and non-confessional in nature, depending upon their denominational history and traditions.

**OUTLINE OF RELIGIOUS FAITH GROUPS  
PROTESTANT CHRISTIANITY (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

Christianity is the name of the religion made up of the followers of Jesus of Nazareth, who believe him to be the Christ, or Messiah, sent from God for the salvation of his people.

Springing from Judaism, Christianity follows the teachings and example of Jesus and views him as the fulfillment not only of the promise of God's deliverer, but also as the establishment of a new covenant between God and those who would seek after him.

Jesus did not refute the teachings of Jewish scripture but sought to bring into a sharper focus those tenets set forth in the covenant between God and the Jews. Jesus brought the concept that God's people were not only those of the Jewish race but included all those--regardless of social or economic standing--who sought reconciliation and fellowship with God as well as all those who would respond to his seeking after them.

Christianity, although differing in many aspects of theology and doctrine, holds to the belief that Jesus' death on the cross, his resurrection from the dead, and his giving of the Holy Spirit are foundational to the faith.

The earliest followers of Jesus were initially part of Judaism but separated around 70 A.D. By that time, non-Jews, or Gentiles, had also been included among the numbers of followers of "the Way" and in Antioch by the end of the first century were referred to as "Christians."

The early centuries of Christianity witnessed diverse interpretations of beliefs which resulted in the formation of different groups within the faith. The Catholic church quickly emerged as the dominant institution; however, other groups following the "tradition of descent" or the "evangelical alternative" continued to spread the teachings of Jesus. In 1054 the Great Schism (or Eastern Schism) divided the Roman Catholic church of the West from the Orthodox Church of the East. A partial reconciliation resulted in the establishment of the Eastern Rite Catholic Church. Another separation occurred with the Protestant Reformation in 1529, when objections were raised regarding the teachings of the medieval Catholic church.

Those who embraced the separation were referred to as "Protestants." This name is actually a derivative of the verb "protestari" which means not simply "to protest" in the sense of "to raise an objection," but denotes a broader connotation

meaning "to avow or witness or confess." Protestants believed they were professing the pure teachings of the early church which had been viewed as obscured through medieval Catholicism. Protestantism has been referred to as the recovery of New Testament Pauline theology and, regardless of various denominational interpretations, established its doctrinal foundation on several basic tenets.

Arising from the Reformation were several liturgical and non-liturgical groups including the Lutherans, Calvinists, and Anglicans (Church of England--later known as the Protestant Episcopal Church in America). The Anglican Church separated from the Roman Catholic Church upon the insistence of England's King Henry VIII. As the message of the Reformation movement spread further westward through Europe, more divergent groups emerged including the Mennonites, Hutterites, and Swiss Brethren, which later evolved into the Baptist, Quaker and Presbyterian denominations.

In America, during the 17<sup>th</sup> and 18<sup>th</sup> centuries, these churches further divided along theological lines and produced denominations including Baptists, Methodists, Episcopalians, Disciples of Christ, Congregationalists, and Church of the Brethren among others. Many of these denominations saw impressive growth in America during the First and Second Great Awakening movements.

Another phenomenon which occurred during the late nineteenth and early twentieth century America was the emergence of new religious groups. Centering mainly on individualistic scriptural interpretation and joining in the societal "millennial fever" experienced at the turn of the century, these groups developed theologies and doctrines which differed sometimes greatly from generally accepted Christian doctrine.

One of the most significant changes in the last quarter century is the deep polarization that has occurred within Christianity. On the one side are those who are characterized as liberal, progressive or mainline and on the other side are those who are called conservative, traditionalist, evangelical or fundamentalist. These divisions have at times become more significant than divisions caused along denominational lines.

A parallel shift in emphasis is seen in a moving away from the denominational level to the congregational level. The identification of churches with their denominations is minimized; what becomes important is the local congregation in a specific community. In addition, congregations are assuming functions which used to belong to centralized denominational offices. These shifts are also reflected in the theological beliefs and experiences. Individual belief systems have become more determinative than denominational expressions of faith. This has

resulted in a decline in membership of many "mainline" denominations and a rapid increase in growth of membership of loosely structured denominations and non-denominational, independent churches.

This shift is very evident in the inmate population of the Bureau of Prisons. Many more inmates claim to be non-denominational, fundamentalistic or charismatic than those who identify themselves with a specific denomination or religious organization.

## **B. BASIC THEOLOGY**

NOTE: Due to the large variety of Christian churches which have been identified under the general rubric of Protestant Christianity, or general Christian, it is extremely difficult to come up with a set of theological statements with which all "Protestants" would agree. Even the following statements will vary in interpretation among the different Protestant faith groups.

1. The Trinity: The basic underlying belief of Christianity is the belief in the Trinity, that there is one God who subsists in three persons: God the Father, God the Son, and God the Holy Spirit. Since each person of the Trinity has the same essence, God is described as one. Christians believe that the concept of the Trinity is implicit in the Old Testament and becomes more explicit in the New Testament of the Bible. The classic definition of the Trinity is that God is one in essence and three in person.

Many different explanations have been given to describe this seeming paradox. For example, water has three physical characteristics, solid, liquid and gas, but has only one chemical formula. Ice, water and steam all share the same ingredients but have three different functions. In the same manner is this true of the Trinity, the explanation goes, that God the Father, God the Son and God the Holy Spirit all have the same essence but function in distinct roles. Ultimately, however, the belief in the Triune God, the three-in-one, is a confession, a statement of faith, not provable fact. God is Creator (Father), Redeemer (Son), and Sustainer (Holy Spirit).

2. The Supremacy of Jesus Christ as Lord and Savior: Jesus is the central focus as redeemer and savior. Protestants stand on the scriptural teaching that an individual's belief in Christ's sacrificial atoning death and his physical resurrection from the dead are essential for salvation (Romans 10:9-10). The Old Testament points forward to the coming of Jesus Christ and the New Testament is a fulfillment of his coming and how this has worked out in the early New Testament church.

3. The Scriptures: Protestants rely on the **Holy Bible** as the source for all teachings and doctrines practiced in the church (2 Timothy 3:16-17). The Old Testament consists of 39 books and the New Testament has 27 books. Many translations of the Bible are in existence today. For centuries, the most widely accepted translation was the King James Version, a translation authorized by the English monarch James and was first published in 1611. A number of churches believe that the King James Version is still the only acceptable Bible. The best selling translation today is the New International Version, first published in 1978.

Scriptural interpretation varies greatly among Protestants. The evangelical or fundamentalistic churches believe in a literal interpretation of Scripture, while the progressive, liberal churches believe that Scripture is historically influenced which requires an understanding to see what biblical truth is portrayed in a particular passage of Scripture.

4. Justification by faith: Protestants believe that an individual receives forgiveness from sins and experiences a "newness" of life from God through acceptance by faith and not merited by works or personal achievement (Ephesians 2:8-9).

5. Salvation and eternal reward: Protestants believe that God seeks individuals for fellowship. However, human beings through sin, have alienated themselves from their Creator. Those who accept God's grace receive salvation, or deliverance, from eternal damnation, the penalty of rejecting God ultimately resulting in spiritual death. God's reward to the repentant faithful is his abiding presence with us and the promise of eternal life (Romans 6:23; John 3:16).

6. Sacraments/Ordinances: Protestants acknowledge one source of God's grace, that being the Word, which may be manifested in such ways as preaching/proclamation, active ministry, and the sacraments. Sacraments or ordinances are best described as the Word of God made visible. Protestants generally believe in two ordinances for which there is scriptural evidence of them being established and practiced by Jesus himself, namely Baptism (Matthew 28:18-20) and the Lord's Supper (Matthew 26:26-29).

# Baptism: Baptism is a rite of purification by water, a ceremony invoking the grace of God to regenerate the person, free him or her from sin, and make that person a part of the church. Formal baptism is performed by immersion, pouring or sprinkling, depending on the tradition. Baptism can be performed on babies or can be postponed until the person is relatively mature and can make a formal confession that Jesus Christ is Lord and Savior of his or her life.

# The Lord's Supper: Partaking of the elements, the bread and the wine, or grape juice in some traditions, the believer is united in some form with Christ and with other members. Much difference of opinion exists with the celebration of the Lord's Supper. Some believe that a change occurs by which the body and blood of Christ join with the bread and wine; others believe that no such change takes place, but that there is a union with Christ and each other; still others believe it is an occasion to remember the death and resurrection of Jesus Christ. Some Protestants use unleavened bread, others use raised bread. In addition, some Protestants use wine while others use unfermented grape juice. All Protestants receive both elements. The frequency of celebrating the Lord's Supper among Protestants ranges from weekly to once a year. At Bureau facilities, communion should be provided once a month at a minimum.

6. The Church: Protestants believe that God indwells believers through the Holy Spirit. Where God's people gather together for worship or service, there is fellowship with God and with each other. The church, like a body, functions with the cooperation of its combined members. Protestants likewise believe that God has empowered the church with gifts that when performed properly edify and equip the church for ministry (Matthew 16:18; Ephesians 2:19-22).

7. Priesthood of all believers: Protestants hold fast to the scriptural teachings found in 1 Peter 2:9. Each individual has access to God the Father through Jesus the Son in the power of the Holy Spirit. Forgiveness, reconciliation, salvation, revelation of and understanding God's divine will, etc., are sought and attained on a personal level.

8. Eschatology or Doctrine of the Last Things: Probably nowhere is the Protestant branch of Christianity more divided than on this subject of eschatology. The last book of the Bible, the book of Revelation, is key to understanding the different viewpoints. Much emphasis is made on the interpretation of the thousand year reign of Christ (Revelation 20), the events surrounding that reign and the interpretation of Biblical prophecy. There are basically three major views on the thousand year reign of Christ, called the Millennium.

One view is that certain prophesied events need to happen before a literal thousand year reign of Christ (premillennialism) is ushered into history. Upon completion of the thousand year reign, judgment will come. Many different interpretations of this view exist among the more fundamentalistic and evangelical churches. Another view is that the thousand year reign of Christ is symbolic (amillennialism) of the period of time between



Christ's first and second coming. A third view is that the church is victorious in the world today and that the church will usher in a golden age on earth before the Day of Judgment (postmillennialism).

The whole subject of the end times is very popular today among Protestant Christians. Many books of theology are written on the subject and currently a whole series of novels are written around the theme and the various aspects of the literal thousand year reign of Christ.

## **10. RESOURCES**

### **A. PERIODICALS/MONTHLY DEVOTIONALS**

Many Protestant denominations produce periodicals and monthly devotionals. A few of them are listed below.

#### **Alliance Life**

P.O. Box 35000  
Colorado Springs, CO 80935-3500  
(719) 599-5999

#### **Christian Century**

P.O. Box 378  
Mt. Morris, IL 61054  
(800) 208-4097

#### **Christianity Today**

465 Gunderson Drive  
Carol Stream, IL 60188  
(630) 260-6200

#### **Episcopal Life**

P.O. Box 928  
Vineland, NJ 08362-0928  
(800) 334-7626

#### **Evangel Magazine**

Church of God Publishing  
1080 Montgomery Ave.  
Cleveland, TN 37320-2250

#### **Focus on the Family**

P.O. Box 35500  
Colorado Springs, CO 80935

- # Focus on the Family has a variety of magazines available, including several geared to children. This magazine can be a great communication tool for inmates and their children.

**Guideposts**

16 E. 34<sup>th</sup> Street  
New York, NY 10016

**Higherway**

Apostolic Faith Church  
6615 E. 52<sup>nd</sup> Ave.  
Portland, OR 97206

**Inside Journal**

Prison Fellowship  
P.O. Box 17429  
Washington, DC 20041-0429

**Life in the Son**

Grace Fellowship International  
P.O. Box 17037  
Dallas, TX 75217-0307

**Pentecostal Evangel**

Gospel Publishing House  
1445 Boonville Ave.  
Springfield, MO  
(800) 641-4310

# A Christian Pentecostal magazine with a collection of essays and interviews published weekly by the Assemblies of God.

**Rock of Ages Prison Ministry**

Rock of Ages Prison Ministry, Inc.  
P.O. Box 2308  
Cleveland, TN 37320-2308

**S.B.C. Life**

Southern Baptist Convention  
127 9<sup>th</sup> Ave. North  
Nashville, TN 37234-0113

# Various types of additional Christian literature are available, including devotionals and prayer booklets.

**Victory**

Kenneth Copeland Ministries  
Fort Worth, TX 76192-0001

# Kenneth Copeland Ministries also has small devotionals available.

**Word of Faith**

Kenneth Hagin Ministries  
P.O. Box 50126  
Tulsa, OK 74150-0126

Monthly Devotional Booklets

**Daily Word and La Palabra Diaria**

1901 NW Blue Parkway  
Unity Village, MO 64065-0001

**El Aposento Alto**

Departamento de Subscriptiones  
P.O. Box 37144  
Boone, IA 50037-0144  
(800) 964-3730

**Forward Day by Day**

412 Sycamore Street  
Cincinnati, OH 45202-4195

**In Touch**

P.O. Box 7900  
Atlanta, GA 30357

**La Palabra Entre Nosotros**

P.O. Box 98264  
Washington, DC 20078-7798

**Our Daily Bread**

Radio Bible Ministries  
P.O. Box 270  
Grand Rapids, MI 49501-0270

**Portals of Prayer**

Concordia Publishing House  
3558 S. Jefferson Ave.  
St. Louis, MO 63118-3968

**The Light of Hope**

Faith Apostolic Church  
6615 E. 52<sup>nd</sup> Ave.  
Portland, OR 97206

**The Upper Room**

P.O. Box 189  
Nashville, TN 37202-0189  
(800) 925-6847

# Also available in large print and other languages.

**Today**

The Family Altar  
6555 West College Drive  
Palos Heights, IL 60463

**B. BIBLIOGRAPHY**

Protestant denominations have established a plethora of publishing houses which continue to produce volumes of religious resource materials. The following works are suggested as good resources to have in the Chapel Library:

**Concordances**

Goodrick, Edward W., and Kohlenberg III, John R. **The NIV Exhaustive Concordance**, Zondervan, 1990.

Hartdegen, Stephen J. ed., **Nelson's Complete Concordance of the New American Bible**, Nashville, Thomas Nelson Publishers, 1977.

Strong, James, **The New Strong's Exhaustive Concordance of the Bible**, Nashville, Thomas Nelson Publishers, 1984.

**Commentaries**

Allen, Clifton J., **Broadman Bible Commentary**, Broadman & Hollman Publishers.

Barclay, James, **Daily Study Bible Series**, Old and New Testament. Commentary, Westminster Press, 1975.

Buttrick, George A., ed. **Interpreter's Bible**, Abingdon Press, 1994.

Excell, Joseph S., ed., **Pulpit Commentary**, Hendrickson Publishers, Inc., 1986.

Freedman, David Noel and Albright, William Foxwell, eds., **Anchor Bible Commentary**, Doubleday and Company, Inc.

Laymon, Charles M., ed., **The Interpreter's One Volume Commentary on the Bible**, Abingdon Press, 1971.

Mays, James, ed., **Harper's Bible Commentary**, Harper & Row, 1988.

Metzger, Bruce M. ed., **Word Biblical Commentary**, Word Publishing Company.

# This commentary set is also available on CD-ROM.

\_\_\_\_, **Preachers Homiletic Commentary**, Baker Book House, 1986.

### Bible Dictionaries

Achteneier, Paul J. ed., **Harper's Bible Dictionary**, San Francisco, Harper and Row Pub., 1985.

Bromily, Geoffrey W. and Harrison, Everett F., eds. **International Standard Bible Encyclopedia**, William B. Eerdmans Publishing Co., 1994.

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Tenney, Merrill C. and Douglas, J.D., eds., **The New International Dictionary of the Bible, Pictorial Edition**, Zondervan Publishing House, 1987.

Vine, William E., **Vine's Concise Dictionary of the Bible**, Thomas Nelson Publishers, 1999.

### Bible Atlases

Brisco, Thomas V., **Hollman Bible Atlas**, Broadman & Hollman Publishers, 1999.

### Church History

Livingstone, E. A., ed., **The Oxford Dictionary of the Christian Church**, Oxford University Press, Inc., 1997.

An excellent source, often with discounted prices, for many works of theology is:

Christian Books Distributors

P.O. Box 7000

Peabody MA 01961-7000

(978) 977-5010

[www.Christianbooks.com](http://www.Christianbooks.com)

## **APPENDIX 1: THE CHURCH YEAR**

The liturgical calendar is followed in some form by many of the Protestant churches which have a liturgical background, such as the Lutheran Churches, Episcopalian Churches, Presbyterian Churches, Orthodox Churches, Methodist Churches and others.

The Church Year consists of two nearly equal halves: Festival Time, from Advent through Pentecost, and Non-festival Time, the post-Pentecost season. The festival time of the year is itself divided into two cycles: the Christmas cycle (Advent, Christmas, and Epiphany seasons) and the Easter cycle (Lent and Easter seasons). Easter, which can fall anytime between March 22 and April 25 (the first Sunday after the full moon that falls on or after the vernal equinox—the only remnant of the Jewish lunar calendar), is the central festival of the Christian year. The lectionary covers a period of three years, reflecting the readings from the three synoptic gospels—one each year.

### **1. Festival Time: Christmas and Easter cycles**

The Church Year begins with the season of Advent, a word from Latin meaning "coming." Advent is observed on the four Sundays before Christmas. It is a time of expectation, hope, and preparation for the coming of Christ, not just at Christmas, but, especially for the first three weeks of Advent, at the end of time. The first Sunday links with the final Sundays of the previous church year in giving a glimpse, indeed a warning, of the end of the world. The second and third Sundays focus on the ministry of John the Baptist, the one who prepared the way for Jesus. The fourth Sunday brings the believers to the brink of Christmas as we learn about Mary and Joseph and Jesus' divine heritage.

Traditionally there are three liturgies of Christmas: Christmas Midnight, Christmas Dawn, and Christmas Day. The midnight and dawn services focus on the story in Luke's gospel, so beloved by Christians, of the simple birth in a barn of the Savior, the annunciation of the angels to the shepherds and the shepherds' adoration of the Christ child. The Christmas Day Eucharist explores the mystery of the Word made flesh, Jesus, as expounded upon by the evangelist in the so-called Prologue of John. John states that this Word was present, not just at his incarnation, but in the beginning, as the means whereby God created the universe. Then, because of sin, God sent the Son, the Word, into history as Savior, to win God's children and the world back from eternal death. The Christmas season extends into one or two more Sundays, the first focusing on the Holy Family, the second revisiting the Prologue of John from Christmas Day.

The season of Epiphany follows. Because of the movable date of Easter, the number of Sundays in this season varies from between four and nine. Epiphany is rich: it was originally a unitive festival combining the celebration of Jesus' birth, the visit of the Magi from the East, Jesus' baptism, and his first miracle of changing water into wine at the wedding at Cana, signaling the beginning of his earthly ministry. Today the Epiphany festival (January 6) deals just with the visit of the Magi. The following Sunday tells of Jesus' baptism, and only in one of the three years of the three-year lectionary (Year C) is the story of Jesus' first miracle read. The Epiphany season then tells stories of the beginning of Jesus' ministry, including the calling of the first disciples. The season concludes with the festival of the Transfiguration, the disciples' mountain-top vision of Jesus with Moses and Elijah.

Next, the season of Lent is observed, a word whose original meaning was "spring." In the same way that the earth is renewed in spring, Christians are to focus on rebirth and renewal during forty days. These forty days do not include the six Sundays, which are still observed as weekly celebrations of Jesus' resurrection. The traditional discipline of Lent includes prayer, fasting, and almsgiving. Lent points not so much to Good Friday, but more precisely to the baptismal waters of Easter Vigil. Lent was originally a time of preparation for converts ("catechumens") who were to pass through death into life with Christ through baptism. Thus the liturgy of these Sundays focuses less on the Passion (there is Holy Week for that) than on the spiritual journey in the context of God's redemptive act in Jesus. Lent begins with the most penitential day of the year, Ash Wednesday, when ashes are smudged on the participants' foreheads with the words, "Remember that you are dust, and to dust you shall return." Another formula may also be used, "Repent from your sins and believe in the Gospel."

The final week of Lent is called Holy Week, or as St. Augustine called it, the Great Week. It begins with The Sunday of the Passion/Palm Sunday. As its double name indicates, the focus is on Jesus' triumphal entry into Jerusalem on Palm Sunday and his passion and death. Church members gather, as did Jesus' disciples, outside the walls of "Jerusalem" for the beginning of the liturgy, then move into the church singing Hosannas to the King. Yet, just as happened 2,000 years ago when nearly everyone deserted Jesus on Maundy Thursday, the liturgy abruptly shifts to the complete recitation of one of the synoptic Passions, according to Matthew, Mark, or Luke.

At the end of Holy Week comes the Triduum ("three days"), the celebration of Jesus' death and resurrection from Thursday evening until Easter Sunday evening. This is the heart of the Church Year. As with the Epiphany festival, Christians

originally celebrated this event as a unitive festival, only later separating the events into individual liturgies.

The triduum begins with Maundy Thursday. Maundy is the English form of the Latin *mandatum*, or commandment. Jesus commands his followers this night to "love one another as I have loved you." In the evening's liturgy, three special signs of God's love and grace are given: personal assurance of forgiveness, mirroring the imposition of ashes on Ash Wednesday and concluding the Lenten period of repentance; the washing of the feet, reenacting what Jesus did for his disciples that night; and the bread and wine of the Holy Eucharist, since it was on that night that Jesus changed a simple meal into an eternal banquet, a foretaste of the never-ending feast to come.

The Good Friday liturgy has three main elements: first and foremost, the entire Passion story from St. John's Gospel is read, as has been done since earliest times. St. John's Passion emphasizes the glory of the crucified Jesus, triumphant even in death. Second, the Church offers "solemn" (meaning elaborate, formalized) prayers to God: prayers for the Church and its leaders, for the people of God, for those separated from the faith, and for the world. The prayers are summed up by the archetypal prayer, the "Our Father." Finally, the cross is brought to the altar in procession, and Christians meditate on the inestimable love of God and the sacrifice of Jesus.

The Great Vigil of Easter on Holy Saturday is the climax of not only the Triduum but of the entire Church Year. It is the oldest, richest, and most elaborate of liturgies. In it the church experiences with Christ the passage from death to life. The Vigil is made up of four parts. In the first, the Service of Light, the new fire is blessed from which the new Paschal Candle is lighted. The people are led into the darkened church by the "pillar of fire" just as the children of Israel were led through the desert after their escape from Egypt. Then, in the magnificent Easter Proclamation, the Church praises God for the light of Christ.

The second part of the Vigil consists of up to twelve readings from the Old Testament, emphasizing God's saving mercy to the Israelites. These readings sum up the Church's understanding of God's redemptive power for the people of the Covenant, and in the stories' rich imagery the prefiguring of Jesus' death and resurrection is also seen. One of the stories is the Exodus from Egypt and how God threw the Egyptians into confusion in the Red Sea while safely leading the children of Israel through unharmed. The symbolism of water and drowning to sin are at the root of the Christian theology of Baptism.



The third part of the Vigil picks up on the theme of water in the Sacrament of Holy Baptism. The Easter Vigil was the original time for new Christians to be baptized in the early Church. In Baptism, the believers die with Christ to be raised with him to eternal life. At this point in the liturgy, all baptized Christians are called upon to renew their own baptismal vows.

Finally, the first Eucharist of Easter is celebrated (traditionally some time after midnight of Easter Day). Believers rejoice with the Church Eternal that the Risen Christ gives himself to them in the sharing of his body and blood. Easter Day continues the celebration and begins a season of 50 days: a week of weeks culminating in Pentecost and the gift of the Holy Spirit. Easter is the reason Christians began to worship on Sunday, or the Lord's Day, as the perpetual weekly celebration of Jesus' resurrection. "Alleluia," not heard since before Ash Wednesday, returns as a persistent refrain today and throughout the season. The 40th day of Easter is Ascension Day, when Jesus disappeared from earthly sight so that he could send the Comforter, the Holy Spirit, on Pentecost to inspire and guide the Church.

## **2. Non-Festival Time: the time between Pentecost and Advent**

Pentecost both concludes the 50 days of Easter and also names the entire second half of the Church Year. Once again, due to the movable date of Easter, the post-Pentecost season, like the Epiphany season, varies in length, from between 23 and 28 Sundays. The first Sunday after Pentecost always celebrates the Holy Trinity and the last Sunday of the post-Pentecost season (and of the entire Church Year) is the feast of Christ the King. In this longest season of the year, rather than focusing on specific events in the life of Christ, the Church follows the most ancient practice of semi-continuous reading from one Gospel writer. The Old Testament reading is chosen to reflect the Gospel, while the Second Readings are semi-continuous writings from the Epistles. Each year, one of the three synoptic gospels is followed: Matthew in Year A, Mark in Year B, and Luke in Year C. The Gospel of John is read from time to time in all three years, especially during Lent and Easter, and five passages from John 6, the "Bread of Life" chapter, are read during the Mark year to supplement that shortest Gospel.

In addition to the Sunday and festival calendar, also called the temporal cycle, the church observes numerous Lesser Festivals and commemorations, known as the sanctoral cycle. There are Lesser Festivals devoted to certain events in Jesus' life and to the apostles and earliest martyrs, which have been observed since earliest times. For example, in the churches which trace their roots back to the Protestant Reformation, such as Lutheran, Reformed and Presbyterian churches, Reformation and All Saints

(at the end of October and the beginning of November) often displace one or two normal Sundays. Other "heroes" of the faith down through the ages have been added to church year calendars as commemorations from time to time, allowing the church to give thanks for these witnesses of the faith as Christians seek to emulate their trust in God. It is traditional to commemorate such believers on the day of their death, their "heavenly birthday."

In observing the Church Year, Christians affirm that the eternal God is with them also in time, hallowing their daily lives. God broke into time and history in Jesus, the Son of God. The Sundays and seasons are marked with confidence that Christ will be with his followers "until the end of the age."

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
RASTAFARI (SECTION A)**

**1. RELIGIOUS PRACTICES**

There are no set, required personal or group practices for Rastafarians. How one chooses to pray, or worship is strictly between the individual Rasta and Jah.

**A. REQUIRED DAILY OBSERVANCES**

There are no required daily religious observances for Rastafarians. Each person is encouraged to create and follow his/her own personal, spiritual walk.

**B. REQUIRED WEEKLY OBSERVANCE**

1. There may or may not be a set time to conduct worship. Some consider Saturday a holy day to be used for celebration. Drums are used in ceremonies. The Association of Rastafarian Theologians states that "we do utilize incense and oils in our ceremonies." What remains unclear is the type of oil used, its frequency, amount and purpose.

2. Meetings are opened and closed with the prayer which has been associated with the movement for many years. The prayer is as follows (**The Rastafarians**, p. 125):

"Princes shall come out of Egypt, Ethiopia shall stretch forth her hand unto God. Oh thou God of Ethiopia, thou God of divine majesty, thy spirit come within our hearts to dwell in the parts of righteousness. That the hungry be fed, the sick nourished, the aged protected, and the infant cared for. Teach us to love and loyalty as it is in Zion.

Deliver us from the hands of our enemy that we may prove faithful to the last day, when our enemy has passed, and decayed in the depth of the sea or in the belly of a beast. O give us a place in thy kingdom forever and ever. So we hail our God Selassie I, Jehovah God, Ras Tafari, Almighty God, Ras Tafari, Great and terrible God, Ras Tafari. Who sitteth in Zion and reigneth in the hearts of men, and women, hear and bless us and sanctify us, and cause thy loving face to shine upon us thy children that we may be saved. Selah."

**C. REQUIRED OCCASIONAL SERVICES**

The most important meeting for Rastafarians is the "Nyabinghi" which involves members from many areas. This meeting is comparable to a convention, general conference or synod. The meeting may last up to a week.

**D. HOLIDAYS**

These three holy days are days of work proscription.

1. July 23:

# This date celebrates the birthday of Haile Selassie.

2. September 11:

# The Rastafarian New Year is celebrated on this date.

c. November 2:

# The Coronation of H.I.M. Haile Selassie on November 2, 1930, is celebrated.

# In 1982, the 52<sup>nd</sup> anniversary of the coronation, a nine day celebration was established, using different colored candles, the recitation of different Psalms and the eating of certain natural foods.

**2. RELIGIOUS ITEMS**

**A. PERSONAL RELIGIOUS ITEMS**

1. Crowns; and,
2. Religious medallion, usually an ankh (an Egyptian symbol meaning life), and chain.



**Crowns:**

1. A crown may contain some or all of the following colors: red, yellow, green, or black.
2. A Crown may not have a bill or peak and must be free of symbols.

**Medallion with Outline of Africa:**

A medallion containing an outline of the continent of Africa is not an appropriate religious medallion.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Flag of Ethiopia;
2. Incense;
3. Picture of H.I.M. Haile Selassie; and,
4. Larger Ankh.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

Membership occurs through a spiritual birth, through self-awareness, not by adoption but by right as a believer. Members are thus able to claim divinity through their relationship with Haile Selassie. They believe there are no untrue Rastas. Either one fulfills his or her vows or one does not. No specific public rituals exist for membership.

**B. TOTAL MEMBERSHIP**

There are approximately 700,000 adherents worldwide.

**4. MEDICAL PROHIBITIONS**

There are no restrictions on medical treatment. Cosmetic surgery is forbidden (cf. the first of the statements of the moral code above). Blood transfusions, even the use of birth control, is not permitted by some Rastafarians, as those practices are against nature and the natural (I-tal) way of life.

Some Rastafarians may object to the TB screening by PPD (mantoux method) and request an X-ray instead. The first point of the Moral Code states, "We strongly object to sharp implements used in the desecration of the figure of Man, e.g., trimming and shaving, tattooing of the skin, and cutting of the flesh." All inmates, however, will receive TB screening by PPD (mantoux method) unless medically contraindicated. The antigen used in the skin test does not contain pork or pork derivatives. Similarly, the HIV screenings are mandatory. These are Public Health issues in which all inmates must participate without exception.

**TB Screening by PPD:**

TB screening by PPD (mantoux method) is required of all inmates. This is a Public Health issue in which all inmates must participate without exception.

## **5. DIETARY STANDARDS**

Some Rastas eat I-tal foods. Ordinarily, the dietary needs for Rastafarians can best be met by self-selection from the main line which includes the no-flesh option.

Meat may or may not be a part of the individual's diet. Fish, however, is a staple of I-tal foods as long as the fish is small, not more than 12 inches long. Scavengers of the earth or of the sea, such as pigs, crabs and lobsters respectively, are forbidden to be eaten. As a result, many Rastafarians are vegetarians.

## **6. BURIAL RITUALS**

There are no specific burial rituals to be followed.

## **7. SACRED WRITINGS**

**Holy Bible**, King James Version.

**Holy Bible**, Jerusalem Bible.

# The importance of the Jerusalem Bible is due to the fact that God's name is spelled Jahweh, the closest approximation to JAH.

## **8. ORGANIZATIONAL STRUCTURE**

No formal organizational structure exists for Rastafarianism. Nor is there a single spokesperson for the faith group. The religion is highly individualistic in nature, since worship is primarily focused on the relationship between the individual Rasta and Jah, in the manifestation of His Imperial Majesty (H.I.M.) Haile Selassie. Having stated this, some community resources are available for consultation and visits to our institutions.

### **A. HEADQUARTERS LOCATION**

One of the churches is:  
The Church of JAH RASTAFARI  
P.O. Box 63948  
Washington, D.C. 20029  
Email: JAHWORD@AOL.COM

### **B. CONTACT OFFICE/PERSON**

There is no one single individual who speaks for the whole Rastafarian tradition.

A Contact Person is:

Ras Abraham Peddie  
(352) 687-03665

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
RASTAFARI (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

In the early 1920's, Marcus Garvey, the founder of the "Back-to-Africa" movement and the Universal Negro Improvement Association (UNIA), stated that people should "look to Africa for the



crowning of a black King, he shall be the Redeemer." On November 2, 1930, the coronation of Emperor Haile Selassie, which means Power of the Holy Trinity, king of Ethiopia took place. In addition, Haile Selassie claimed for himself the following titles, "Conquering Lion of the Tribe of Judah," "Elect of God" and "King of Kings" of Ethiopia. After the coronation and the apparent fulfillment of Marcus Garvey's prophecy, the Rastafarian movement officially began in 1930. Haile Selassie was born Tafari Makonnen on July 23, 1892. He married the daughter of

Emperor Menelik II and became Ras (prince) Tafari, the name taken by his followers in Jamaica.

One of the early leaders was Leonard Howell whose teachings helped develop the theology of the movement and whose arrest in 1933 by the Jamaican government helped develop the organizational structure as well. As a result of his arrest, no strong, central leadership was encouraged, nor developed. After his release from prison he founded the Pinnacle Commune in the hills above Kingston, where it is believed that the use of ganja was adopted as a religious ritual.

Bob Marley who popularized Reggae, a mixture of soul music and Calipso, used his music as a means to spread the teachings of Rastafarianism. Bob Marley used Reggae music as a medium to speak out against oppression, exploitation and racism. After his conversion to Rastafarianism, Bob Marley was considered to be one of its great prophets.


The largest growth of the movement has taken place since 1975, largely attributed to Bob Marley and his world-wide acceptance of Reggae as an avenue of Rastafarian self-expression, which continues today, long after his death. Bob Marley died of cancer on May 11, 1981.

H.I.M. Haile Selassie was assassinated in a communist coup on August 28, 1975. Many Rastafarians believed that the story of his death was a fabrication by white society. Since H.I.M. is Jah, he could not have died.



## B. THEOLOGY

No comprehensive set of doctrines is available in Rasta theology. What has become acceptable is largely a matter of individual understanding and interpretation. This is, in part, due to the lack of a single authoritative voice among the Rastafarians.

1. H.I.M. Haile Selassie: Emperor Haile Selassie is divine and traces his lineage directly back to Menelik I, son of the Queen of Sheba (Ethiopia) and King Solomon of Jerusalem. This makes him a direct descendant of the root of David--the same one that produced Jesus Christ who was one and the same with Selassie, but of an "earlier dispensation." Several passages from Scripture pointed forward to his coming, such as, Psalm 87:3-4, Revelation 5:2-5 and Revelation 19:16.  Upon his death in 1975, the divine continues to live within each member. Life for the Rastafarian is not limited to the flesh. The name of God is Jah, an abbreviated form of Jehovah (Psalm 68:4).

2. "I and I" or "InI": "I and I" is an expression to emphasize the concept of oneness. No person is more privileged in life than another; all are considered equal. A further meaning is that God is in all human beings; it stresses the collective unity and experience of all individuals. That is why Rastas will use "I and I" instead of we or you and I.

3. The Bible: The Rastafarians accept the Bible, but with conditions. They prefer passages which are in harmony with their specific doctrines and believe that much of the Bible has been distorted in its translation. The Bible is further interpreted in an Afrocentric manner, a divinely inspired perspective given to them by the creative powers of His Imperial Majesty. Rastas believe that numerous Biblical texts support their teaching that God is black (Jeremiah 8:21), for to them blackness is synonymous with holiness. Thus Haile Selassie meets the requirement of the movement that he is both divine and black. Furthermore, according to Psalm 87: 3 and 4, clear reference is made that God would be born in Ethiopia. An allegorical interpretation of biblical passages is preferred. A key to understanding the Scriptures is to look for hidden meaning and directives in Biblical passages.

4. The Devil: The God of the white person is a different God from that of the Rastafarians. In reality, the God of the white race is the devil, because only the devil is the source of "all evils that have come upon the world, the god of hate, blood, oppression and war." (Barrett, **The Rastafarians**, p. 108)

5. Repatriation: Jamaica is hell, Ethiopia is heaven. Repatriation to Ethiopia specifically, and Africa in general, is considered to be Rastafarians' heaven on earth. Many Rastas today would say that this repatriation is not a literal journey anymore but is descriptive of life's spiritual journey.

6. Role of Women: Rastafarian women are usually segregated from the men. Their role in Rasta belief is clearly limited and subservient to men. Deuteronomy 22:5 dictates modest dress while I Corinthians 11: 5 and 6 calls for the covering of women's heads while in public. They do not wear makeup or fragrances. Nor are they permitted to draw from the chillum, the chalice used with ganja on the journeys.

7. Dreadlocks: The wearing of hair in dreadlocks is one of the distinctive physical characteristics of the Rastafarians. The Biblical injunction against the cutting of hair, especially for those who dedicate their lives to Jah as Nazarites, became the basis for letting their hair grow. In addition, the dreads represent the strength and biblical symbolism of the Lion of Judah, since dreads give off the appearance of a lion's mane.

Rastafarians view their dreadlocks as their outward commitment to Jah and are able to receive inspiration from Jah through their natural "receptors," the dreads. Dreadlocks are expressive of the Rastafarian's commitment to live righteously and naturally.

8. Crowns: Tams or crown may be worn to cover or contain the dreadlocks. In the community crowns may contain peaks or bills symbolizing the forward progression of the Rastafarian individual, but in Bureau facilities peaks or bills are not authorized. Generally, crowns contain some or all of the following colors: red, yellow, green, taken from the Garvey movement, and also the colors of the Ethiopian flag. Some may contain the color black as well.

# Red symbolizes the church triumphant which is the church of the Rastas. It can also symbolize the blood that martyrs have shed in the history of the Rastafarian movement.

# Yellow represents the wealth of the homeland which is Ethiopia.

# Green represents the beauty and vegetation of Ethiopia, the promised land.

# Black is sometimes used to represent the African continent.

9. Ganja: The use of ganja by Rastafarians is one of the ways the members are able to develop insights into their beliefs which are not available by any other means. Ganja is the name given to a specifically cultivated type of Indian hemp derived from female

plants, called *Cannabis sativa*. As Barrett noted, "its use produces psycho-spiritual effects and has socio-religious functions, especially for people under stress." (**The Rastafarians**, p. 129) The use of ganja in their rituals is Biblically based, the Rastafarians believe. Passages which have reference to descriptions of the "herb," such as Genesis 1:12, Proverbs 15:17, and Psalm 104:14, are used to justify its use. Primarily ganja, or the "holy herb," provides a new understanding of self, the universe and God. In worship, the prayer recited is:

Glory be to the Father and to the Master of Creation  
As it was in the beginning is now and ever shall be  
World without end: Jah Rastafari: Eternal God Selassie I.

10. The Lost Tribes of Israel: To the Rastafarian, Israel and Ethiopia are the same, the names simply refer to a holy people. The Rastafarians, the true Israelites, have been punished by Jah for their sins through slavery under whites and, when freed from slavery, remained under the white government structure of oppression. Hence they were exiled to Jamaica and other Caribbean islands. Although Rastas already should have returned, they were prevented by trickery of the government. One day all will return to Ethiopia.

11. Avatar: The Rastafarian belief in reincarnation is similar to that found in Hinduism. God has revealed himself in various forms in history. Moses was the first *Avatar* or savior, since he was actually God revealed in the form of man. Elijah was the second *Avatar* and Jesus Christ was the third. Haile Selassie is the climax of God's creation and the final *Avatar*. No other self-revelation of God will appear.

12. Major Groups within Rastafarianism: There are a number of branches within Rastafarianism, among them the Orthodox or Nyabinghi, the 12 Tribes of Israel and the Bobo Shante.

a. Orthodox or Nyabinghi. This group tries to bridge Rastafarianism and Ethiopian Orthodoxy. Their theology is a mix of Christianity and Rastafarian beliefs. The members consider themselves to be Nazirites and wear dreadlocks. Their tams almost always include the color black.

b. Twelve Tribes of Israel. The 12 Tribes of Israel believe that His Imperial Majesty is the Christ revealed. The members regard the wearing of locks as an option which may or may not be utilized by the members who do not consider themselves to be Nazirites. Their tams include equal bands of red, green and gold. Bob Marley belonged to the 12 Tribes of Israel until shortly before his death when he became an Orthodox Rastafarian.

c. Bobo Shante. The Bobo Shante Rastafarians view their leader, Prince Emanuel I, as the Christ who is now revealed in this time. To them, His Imperial Majesty would be the Father and Prince Emanuel the Son, using Trinitarian terminology. Bobo Shante Rastas consider themselves to be Nazirites and wear the dreadlocks. They generally do not wear colors on their headdress, which looks like a stylized turban.

13. Moral Code: Sam Brown, one of the early Rastafarian leaders, wrote this ten point moral code which reads as follows (**The Rastafarians**, p. 126):

1. We strongly object to sharp implements used in the desecration of the figure of Man, e.g., trimming and shaving, tattooing of the skin, and cutting of the flesh.
2. We are basically vegetarians, making scant use of certain animal flesh, outlawing the use of swine's flesh in any form, shell fish, scaleless fishes, snails, etc.
3. We worship and observe no other God but Rastafari, outlawing all other forms of Pagan worship yet respecting all believers.
4. We love and respect the brotherhood of mankind, yet our first love is to the sons of Ham.
5. We disapprove and utterly abhor hate, jealousy, envy, deceit, guile, treachery, etc.
6. We are avowed to create a world of one brotherhood.
7. We do not agree to the pleasures of present day society and its modern evils.
8. Our duty is to extend the hand of charity to any brother in distress, firstly, for ones of the Rastafari order--secondly, to any human, animal, plant, etc.
9. We do adhere to the ancient laws of Ethiopia.
10. Thou shall give no thought to the aid, titles, and possessions that the enemy in his fear may seek to bestow on you; resolution to your purpose is the love of Rastafari.

## 10. RESOURCE MATERIAL

### A. BIBLIOGRAPHY

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Chevannes, Barry, ed., **Rastafari and Other African-Caribbean Worldviews**, Basingstoke, Hamps., England: Macmillan; and, The Hague: Institute of Social Studies, 1995.

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Mulvaney, Rebecca M., **Rastafari and Reggae - A Dictionary and Sourcebook**, Westport, CT: Greenwood Press, 1990.

Payne, W.J. ed., **Directory of African-American Religious Bodies**, Washington: Howard University Press, 1991.

Potash, Chris, **Reggae: Rasta Revolution**, Macmillan Library Reference, 1997.

## **B. RESOURCES/SUPPLIES**

African American Images  
1909 West 95<sup>th</sup> Street, Dept. S/F  
Chicago, IL 60643  
(773) 445-0322

Ernie B's Reggae  
P.O. Box 5019  
El Dorado Hills, CA 95762  
(916) 939-0691

Ethiopian Taste  
(718) 774-0804

Frontline Publication  
(773) 651-9888

Harambee Kulcha Shop  
139 Alello Drive  
Baton Rouge, LA 70806  
(504) 216-0041

One Drop Books  
[www.onedropbooks.com](http://www.onedropbooks.com)

**OUTLINE FOR RELIGIOUS FAITH GROUPS  
ROMAN CATHOLICISM (SECTION A)**

**1. RELIGIOUS PRACTICE**

**A. REQUIRED DAILY OBSERVANCES**

Generally, there are no specific requirements for daily religious practices. There is a general expectation of daily personal prayer and devotions, including morning and night prayer and grace before and after meals.

**Praying the Divine Office:**

Priests, deacons or members of religious communities of brothers and sisters may have the daily obligation to pray the Divine Office (Liturgy of the Hours) every day. Inmates who have this obligation should be assisted in acquiring an office book or breviary.

**B. REQUIRED WEEKLY OBSERVANCES**

Catholics are obligated to participate in the Eucharist (Mass) each Sunday (See canon 897).

Ordinarily, the Sunday Mass is offered after 4:00 P.M. on Saturday or anytime Sunday. Because of the scarcity of priests, it is sometimes necessary to offer the weekly Mass at another time during the week. The appropriate time for Mass, though, is during the hours cited above. Mass should only be offered at another time if there is no priest available during the hours prescribed by the Church. In BOP institutions where there is a priest chaplain, Mass should be offered during the prescribed hours on all Sundays and Holy days. If there is a satellite camp and/or jail unit Mass should be offered there as well.

While it is preferable to provide the Mass in both Spanish and English, and certainly is easier for most inmates to pray and worship in their native language, the Mass need only be offered in one language or bi-lingually.

Some have indicated a shortage of contract money as a reason for not accommodating weekly Mass. Where this may be the case, a bi-lingual mass, or masses, available to all inmates in the institution each week, is better than rotating mass every other week between the camp and the main institution. In complexes where one priest has responsibility for celebrating Mass in several settings it may be necessary to celebrate some Masses outside the normal hours for the Sunday observance, **but Mass must be available to Catholics inmates on a weekly basis.**

Communion services offered by a deacon or commissioned extraordinary minister of Communion do not substitute for the weekly Mass obligation unless the prison is located in an area where no priests are available at any time during the week. If chaplains are having difficulty identifying priests for non-personal service contracts, please let the Regional Chaplaincy Administrator know, and the administrator will try to assist the institution in identifying Catholic clergy in the area.

Media Mass is never an acceptable substitute for participation in the Mass. It may serve as a devotional experience for some, but it does not fulfill one's obligation to participate in the Mass. As the number of Catholic chaplains decreases, it seems necessary to provide this clarification of the laws governing members of the Catholic Church.

**Sunday Mass:**

1. All Catholics are obligated to participate in Mass on all Sundays and Holy Days of obligation.
2. Ordinarily Mass is offered after 4 PM on Saturdays or anytime on Sunday. Due to the scarcity of priests, it may be necessary to offer Mass during the week.
3. The Mass need only be offered in one language or may be offered bi-lingually.
4. Communion services are not substitutes for the Mass obligation.
5. Media Mass is not a substitute for participation in the Mass.
6. A small amount of wine must be used in the Mass. Grape juice (mustom) may only be used with permission of the Ordinary of the Diocese.

Valid performance of the Eucharistic ritual requires the use of a small amount of wine. It need only be consumed by the priest, and, hence, only a small amount is used. Although the practice of receiving communion under both species is common in the community, Catholic church law does not require those receiving communion to receive the consecrated wine. It is sufficient to receive the communion host, for Christ is believed to be totally present in the consecrated host. The consecrated wine should be consumed by the priest at Mass. Consecrated wine is never reserved in the tabernacle.

Wine is to be stored behind two locked doors (e.g., in a locked safe/filing cabinet/refrigerator within a locked office). An accurate record of the use of wine must be maintained on **bin cards**. If a chaplain is not on duty and/or present during



liturgies celebrated by a contractor or guest priest, a staff member should be informed in advance of the need for wine and have access to the necessary keys to get to the wine supply.

Wine may be purchased on a government credit card.

Contract Catholic priests may not bring wine into the institution. The chaplain needs to make arrangements to provide the priest with wine purchased by the institution.

The sacred vessels used to celebrate Catholic mass should not be used for other purposes or by other religious groups.

Once the communion hosts are consecrated at the Catholic mass, Catholics believe that Christ is truly present in those hosts. Hence they must be treated reverently and either completely consumed at the Mass or kept in a tabernacle with a vigil light burning nearby to recall the sacred presence. Under no circumstance should those consecrated hosts be mixed back with other communion hosts that have not been used.

### **C. REQUIRED OCCASIONAL OBSERVANCES**

Baptism: The normal minister for the sacrament of baptism is the priest or deacon. Water needs to be poured over the head of the one being baptized while the priest or deacon says, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Those being baptized Catholic do not need to be immersed in water. The normal time for baptism is at the Easter Vigil Service on Holy Saturday night. A person should normally have completed his or her preparation through the Rite of Christian Initiation of Adults. One who has been previously baptized in another Christian denomination does not need to be baptized again, but would normally make a profession of faith at the Easter Vigil Service. There is no rebaptism in the Catholic Church; those who are separated by sin or lapse or reunited with the faithful through the sacrament of Reconciliation.

Confirmation: One who is being baptized at the Easter Vigil Service on Holy Saturday may also be confirmed by the priest who baptized him or her. Otherwise, the bishop is the normal minister of confirmation. The chaplain may request the bishop to come to the institution for the Sacrament of Confirmation after inmates have been suitably prepared.

Reconciliation (Confession): The Sacrament of Reconciliation may be celebrated communally in a penance service. Penance services should be scheduled at least seasonally. Normally, individual absolution is given to penitents, even in the context of a communal celebration of reconciliation. However, the local bishop may give permission for general absolution for those attending.

The sacrament of reconciliation celebrates and affirms God's forgiveness of the penitent. The sacrament, then, celebrates that reconciliation between God, the penitent and the community which has already occurred. Participation in the sacrament, and the act of absolution by the priest is an outward sign of the graces of repentance and forgiveness that God gives to those who repent.

Anointing of the Sick: See section on "Burial Rites."

#### **D. RELIGIOUS HOLY DAYS OF OBLIGATION**

- |                          |  |
|--------------------------|--|
| 1. Christmas             | - December 25 <sup>th</sup> ;                        |
| 2. Solemnity of Mary     | - January 1 <sup>st</sup> ;                          |
| 3. Ascension Thursday    | - Thursday of the 6 <sup>th</sup> week of<br>Easter; |
| 4. Assumption of Mary    | - August 15 <sup>th</sup> ;                          |
| 5. All Saints            | - November 1 <sup>st</sup> ;                         |
| 6. Immaculate Conception | - December 8 <sup>th</sup> .                         |

# In Puerto Rico only, the feast of Epiphany is also observed as a holy day of obligation.

Participation in the Eucharist is required on all holy days of obligation, and work is prohibited.

#### **E. PRAYING THE ROSARY**

The praying of the rosary is a very popular daily devotion in honor of Mary, the Mother of Jesus. Many Christians who are not Catholic, and even some Catholics, believe that those who pray the rosary are praying to *Mary*. The prayers are prayers offered to God alone, through the intercession of Mary, His mother.

In fact, the rosary is a biblical meditation on the joyful, sorrowful and glorious mysteries in the life of the Holy Family. It is true that the praying of the rosary includes the repetition of Hail Marys, Our Fathers and Glory Be to the Father.... However, the essence of the prayer is not in the repetition of memorized prayers, but in biblical reflection on the events of Jesus' life, which occurs during the recitation of the memorized prayers.

#### **F. Stations of the Cross**

Praying the Stations of the Cross is a private or public biblical devotion focusing on the suffering and death of Jesus. When praying the stations, those participating in the prayer view 14 crosses, each serving as a reminder of an event in Jesus' suffering and ultimate death. Using the scriptures, a written text and their own imagination, those praying the stations

remember the suffering and death of Jesus and pray prayers of forgiveness and thanksgiving to God for the gift of Jesus' death and the Resurrection.

## 2. RELIGIOUS ITEMS

### A. PERSONAL RELIGIOUS ITEMS

1. Bible;
2. Prayer books;
3. Rosary, plastic;
4. Crucifix;
5. Religious medallion and chain;
6. Holy cards and icons;
7. Scapular (brown and green);
8. Blessed palms; and,
9. Small container of holy water.

#### Rosaries:

Only plastic rosaries are permitted in the institutions.

#### The Scapular:

The brown scapular, worn against the skin, is a symbolic undergarment worn over both shoulders and covering both the chest and the back. It should not be confused with a medallion. Upon request, inmates may be permitted to wear the scapular. The scapular has little or no monetary value.

### B. CONGREGATE RELIGIOUS ITEMS

1. Three main pieces of furniture must be provided for Mass and other Catholic rituals.
  - # **Altar** represents Christ and his sacrificial meal. It often contains a sacred altar stone reserving its use for rituals.
  - # **Pulpit** represent God's word proclaimed to the people.
  - # **Chair** represents the authority of the presider who gathers the people together in unity of worship.
2. Common Catholic Religious Items:
  - a. Communion hosts or bread;
  - b. Wine;
  - c. Chalice;
  - d. Ciborium;

- e. Roman Missal (Sacramentary);
  - f. Lectionary;
  - g. Candles;
  - h. Cruets;
  - i. Altar linens;
  - j. Corporal;
  - k. Processional crucifix;
  - l. Ashes and palms for seasonal observances;
  - m. Tabernacle;
  - n. Liturgical vestments (including albs, chasubles, stoles, and dalmatics);
  - o. Musical instruments for accompaniment; and,
  - p. Missalettes and hymnals.
3. Other common Catholic religious items, which should be available in all BOP Chapels, are:
- a. holy water font;
  - b. bells;
  - c. religious paintings and/or statues;
  - d. banners;
  - e. stations of the cross;
  - f. monstrance;
  - g. pix;
  - h. aspergillus;
  - i. thurible and incense;
  - j. Easter candle and stand;
  - k. holy water bottle; and,
  - l. holy oil stock.

Ritual books should be provided for the Catholic minister--for baptisms, communion services, marriages, anointing of the sick, and funerals.

**Zimmer Amendment:**

The Zimmer Amendment, passed annually by Congress, may impact the purchase and use of electronic musical equipment. Please consult the Regional Chaplaincy Administrator for an up-to-date interpretation of the amendment.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

A person becomes a member of the Catholic Church, is united to Christ, and shares in the life of God as Trinity, through Baptism, Confirmation and Eucharist. Full membership in the Church includes participation in the sacraments of Baptism, Confirmation and Eucharist.

The preparation for entering the Catholic Church may be lengthy, often lasting nine months to two years. A person usually prepares to enter the Catholic Church through the Rite of Christian Initiation of Adults (RCIA). For one to be baptized, confirmed and to receive Eucharist, that person must understand and believe the basics of being a follower of Christ in the Catholic Church. This is normally determined by interview with a priest or deacon, Catholic chaplain or other designated representative of the community, after completing the preparation process.

Persons who have been baptized into another Christian church are often received into the Catholic church by a profession of faith, since their baptism into Christianity has already occurred.

The normal time for entering the Catholic Church is at the Easter Vigil liturgy on Holy Saturday evening, the night before Easter Sunday. A priest or deacon is the normal minister of the sacraments of baptism.

The Catholic Church does not require immersion for baptism, but only the pouring of water over the head of the person. The essential words for baptism are "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

While Baptism into the Catholic community is allowed in prisons, chaplains and catechists should always enter into RCIA with the assurance that the individual being prepared for Baptism has the support of a local parish community at the release destination or within the prison community of faith. Detailed rules and regulations about entering the Catholic Church may be found in the **Code of Canon Law** and in **The Rite of Christian Initiation of Adults**.

## **B. TOTAL MEMBERSHIP**

In 1990 there were nearly a billion Roman Catholics worldwide, and about 64 million Catholics in the United States.

## **4. MEDICAL PROHIBITIONS**

Because Catholics believe that all people are created in the image of God and are temples or dwelling places of God's Holy Spirit, their life is deemed sacred. Catholics are forbidden from participating in or facilitating abortions or the unjust taking of human life. Otherwise, there are no medical prohibitions.

## **5. DIETARY STANDARDS**

Lent: During Fridays of Lent Catholics are expected to abstain from meat. On Ash Wednesday and Good Friday, Catholics are asked to abstain from meat and also fast. Minimum fasting is to eat no more than one full meal on a fast day. Two smaller meatless meals, amounting to less than a full meal, are permitted to sustain physical strength. These norms apply to persons over fourteen years of age and apply only until age sixty. With the availability of the no-flesh option on mainline in every institution, Catholic inmates are able to meet the dietary needs through self-selection. No other arrangements need to be made.

Religious diets and Catholic inmates: Catholic inmates ordinarily do not need to be on the certified food religious diet. There is no requirement in the Catholic religion for a special religious diet. They may participate in the self-serve religious diet for personal religious reasons if they so desire. Catholic inmates should be counseled on the importance of self-discipline in their diet and the importance of freely choosing to eat in a healthy manner which is pleasing to God. People honor and glorify God and purify their bodies by the discipline of choosing to eat correctly. When an inmate requests to be placed on a religious diet, the chaplain may use that time to help guide the inmate about what constitutes a healthy diet.

## **6. BURIAL RITUALS**

When an inmate is dying, the Catholic priest should be called for the Anointing of the Sick, if this sacrament has not already been given. The dying person, if able, should also receive Viaticum (Holy Communion). Only the Catholic priest may administer the sacrament of Anointing of the Sick. The Catholic priest is also the normal minister of Viaticum. If the Catholic priest is not available, then a deacon, Catholic chaplain or other designated extraordinary minister of Holy Communion may give Viaticum to the dying inmate.

When a Catholic person has died, the Catholic chaplain/contractor should be called to pray for the dead person. One who is already dead should not be given Anointing of the Sick. In the absence of a priest after the death, any Christian, preferably a Catholic, may pray at the bedside and perform a sacred ritual returning the baptized to God, from whence he or she came.

The chaplain, following the death of a person, should be available to help in whatever way possible. This may involve ministering to staff or inmates. It may involve trying to contact the immediate family. The chaplain should work closely with the executive staff in the notification process.

Celebrating a memorial mass or other memorial service for the deceased inmate is important, for this helps others to better process the death of the person. The memorial service should be done as early as the next day.

Wherever possible, a Catholic inmate should be buried in a Catholic cemetery. If this is not possible, the individual grave should be blessed.

Cremation is permissible as long as it is not used as a symbol denying the resurrection of the body.

## **7. SACRED WRITINGS**

The Bible is the fundamental sacred text for Catholic Christians. The **New American Bible** is generally considered the standard Bible in English. The **New Jerusalem Bible** is also excellent with its abundant cross references. **La Biblia Latinoamericano** is an excellent Spanish language Bible. Other reliable translations of the Bible (RSV, etc...) are acceptable for Catholic use as well, but the reliability may have to be taught to some Catholics who have been taught otherwise.

## **8. ORGANIZATIONAL STRUCTURE**

The basic unit of the Catholic Church is the diocese. More important dioceses are called archdioceses. Each diocese is headed by a bishop or an archbishop. Assisting the bishop are other clerics called priests and deacons who are directly responsible to the bishop. A priest may be appointed pastor of a parish within the diocese.

Bishops of a large geographical region form episcopal conferences. Issues affecting the Church in that geographical region are studied and addressed by bishops of that region. In the United States, bishops have formed themselves into the National Conference of Catholic Bishops (NCCB).

The pope is elected for life by the College of Cardinals. Cardinals are still bishops. The pope is assisted in governing the Church by consulting with the bishops of the world, usually in meetings called synods. The routine governing of the Church occurs in Vatican City, the papal city-state within Rome, by the Roman Curia. The Vatican is represented in many countries by a papal nuncio or apostolic delegate.

Some Catholics live in community or belong to Religious Orders such as the Franciscans, Jesuits, Carmelites, and Dominicans. They take vows of poverty, chastity and obedience. Members of Religious Orders include sisters (nuns), brothers, and priests.

Most priests, however, are ordained for ministry in a diocese under a bishop. They are called diocesan or secular priests.

#### **A. HEADQUARTERS LOCATION**

The world headquarters is in the Vatican City, Rome, Italy, and the U.S. headquarters is in Washington D.C. at the National Conference of Catholic Bishops. Each diocese has its own headquarters.

#### **B. CONTACT OFFICE/PERSON**

Each BOP institution is located within the boundaries of a Catholic parish. The parish is located within a diocese. It may be helpful to contact the pastor of the local Catholic parish or the local Catholic diocesan offices. Sacraments of Initiation and Marriage should be recorded in the Catholic parish.

**The Official Catholic Directory** is published each year by J.P. Kennedy and Sons. The directory contains detailed addresses and phone numbers of Catholic dioceses and institutions and priests.

Addresses and phone numbers may also be found on the Internet.



**OUTLINE FOR RELIGIOUS FAITH GROUPS  
ROMAN CATHOLICISM (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

Roman Catholicism is a living Christian tradition, community, and way of life based on the example and teachings of Jesus of Nazareth, and the belief and experience of Jesus' death on a cross and his resurrection.

Roman Catholicism is the Western Rite of Catholicism, as distinct from Eastern Rite Catholicism. It is also called the Roman Rite or the Latin Rite. It is the largest ritual church of the Catholic churches, Eastern or Western.

The word Christian means "Christ like" or one who follows Christ, that is, Jesus of Nazareth, who is believed by Christians to be the Christ or Messiah. Early Christians were Jewish people. They accepted Jesus as that long awaited Messiah and followed his teaching.

Jesus was born Jewish in 4 BCE in Judea. He started preaching about the Kingdom of God when he was thirty. He was executed on a cross under the orders of Pontius Pilate, the Roman governor of Judea around the year 30 CE. After his death, followers believed they experienced him alive in a new and wonderful way. Christians refer to this as the Resurrection of Christ. Motivated by this awareness, his disciples took to heart his message and went about preaching the Kingdom of God.

Approximately forty years after his death, these followers of Jesus were expelled from the Jewish community as an heretical sect. This event also happened around the time of the Roman destruction of the Temple in Jerusalem.

The early Christians experienced much persecution from the Roman Empire until Emperor Constantine was converted to Christianity. From the early fourth century, Christians were no longer subject to Roman persecution. Christianity actually became the state religion of the Roman Empire under Emperor Theodisius I.

The teachings and recollections of the life of Jesus were eventually written down. By the end of the fourth century twenty-seven books of the New Testament were recognized by Church councils. Combined with the Jewish scriptures (Torah or Law, Prophets and Writing) these books became what today is commonly called the Bible. The Council of Trent (1545-63) officially recognized the books of the Bible used by the Catholic Church.

Catholics believe that Jesus commissioned Peter to be first among the apostles, chief shepherd, and foundation rock upon which Christ would build his people. Peter, they believe, was the first bishop of Rome. He died in Rome around the year 64 CE under the persecutions by Emperor Nero and is believed to be buried in a crypt below the altar of St. Peter's Basilica in Rome. Catholics believe that the authority given to Peter by Jesus was handed on to Peter's successors--the bishops of Rome or the popes. The successors of the apostles (the bishops and the pope) authentically interpret and apply the teachings of Jesus in every age and culture under the guidance of his Holy Spirit. Catholics recognize the bishop of Rome, the pope, as the "perpetual and visible source and foundation of the unity of the bishops and of the multitude of the faithful." (Vatican II document, *Lumen Gentium*, 23)

The term *catholic* describing the early Christian Church was first used by Ignatius of Antioch in an epistle to the Smyrneans around the year 107 CE.

The early Christian communities were first centered in the major cities of Jerusalem, Antioch, Alexandria, Constantinople and Rome. The Church which expanded from Rome became known as the Western or Latin Rite Church; the others became known as Eastern Rite Churches.

By the 11<sup>th</sup> Century, the Church of the West and the Church of the East had gradually grown apart, differing in matters of theology, religion and authority. In the 16<sup>th</sup> century another split within the Western (Roman, Latin) Rite Church occurred called the Reformation. A movement protesting abuses in the Catholic Church resulted in separation from the Church of people who came to be known as the Protestants. The Council of Trent brought reform to the Catholic Church in the 16<sup>th</sup> century. But the separation of Protestant churches and Catholics still exists today.

Under the Spaniards and Portuguese conquistadores of the 16<sup>th</sup> and 17<sup>th</sup> centuries, the Catholic Church came to Mexico and South America. In the midst of conquest and disease brought from the Continent by the invaders, the Church set about trying to convert native peoples to Catholicism. Some noble efforts were made to bring the Catholic faith to the natives, such as the Jesuit reductions (communities) in Northern Argentina. But with the changing political situations, these movements failed. In Mexico in the early 16<sup>th</sup> century, the Blessed Mother appeared to a poor young man, Juan Diego, to bring hope to suffering and poor people. Our Lady of Guadalupe, dearly loved by the Mexican people, has been a powerful source of bringing the Mexican people to faith in Christ.

In modern times, Pope John XXIII called for a renewal of the Church to respond to the needs of the modern world. The Second Vatican Council (1962-1965) has brought a dramatic rethinking of the theology and role of the Church in the world. The directions carved out by Vatican II are still being realized in the life of the Church today. Pope Paul VI and Pope John Paul II after him have committed themselves to furthering the renewal begun by Vatican II. Catholics need to be aware and informed about the importance of this event in the Catholic Church. Some consider this council will rank with the councils of Nicaea (325), Chalcedon (451) and Trent (1545-63).

## **B. THEOLOGY**

1. Catholic: *Catholic* means *universal*. Catholicism is characterized by an openness to all truth and every good value. It is open to all human, religious, and Christian experience. It is not limited by any one culture, national or ethnic group, school of theology or spirituality.

Catholic is a way of being Christian that is characterized by a both/and rather than an either/or approach; nature and grace, faith and reason, scripture and tradition, faith and works, authority and freedom, unity and diversity, laws and dispensation, rules and exceptions, respect for authority and respect for freedom of conscience, high ideals but minimum requirements, censures--excommunications but also absolution and forgiveness. Jesus is human and divine. God is Trinity, both three and one.

2. Revelation: In the contemporary world, people tend to think that only science and reason can bring true knowledge. If something cannot be proved scientifically or by reason it isn't true. Catholics, however, believe that there is another vital source of knowledge and wisdom--God's own revelation to humanity. Catholics believe that God has revealed himself to humanity, has instructed humanity how to live in relationship with one another, and has revealed humanity's final destiny. For Catholics, human knowledge must be guided by God's revelation. Truth is one. Science, reason, and revelation should each contribute to the one truth.

Throughout history God has gradually revealed himself and the purpose of human existence. Peoples throughout history have known something about God. But especially through the people of Israel, the Jewish people, from the time of Abraham until the death and resurrection of Jesus, God has most perfectly revealed himself.

Catholics believe that God's revelation is now complete. Jesus is the final and perfect revelation of God in human form. To know Jesus is to know God and God's will for humanity. God has completely revealed himself and all that needs to be revealed. After Jesus, there is no new revelation. But God continues to reveal what has already been revealed and leads the Church into a deeper understanding of what was revealed. Catholics believe that God's completed revelation still needs to be more profoundly understood and applied in every age and culture.

For Catholics, God's complete revelation expressed in the personal life and teaching of Jesus was entrusted to the apostles to be preserved and shared. This responsibility was then passed by the apostles to their successors, the bishops and pope of the Church. The responsibility of preserving and authentically interpreting, under the guidance of the Holy Spirit, the revelation God has given in Christ now belongs to the pope and bishops. Bishops when teaching in union with each other and the pope are seen as authentically interpreting the revelation given to the Church by Christ.

Even though the pope and bishops have the responsibility of authentically interpreting the revelation of God, Catholics believe that God is also personally present to every person, revealing to them tender love and mercy, and guiding them with the Holy Spirit. Catholic spirituality involves awareness and response to God's personal revealing presence in the lives of individuals and communities.

3. The Trinity: The central revelation of God, Catholics believe, is God's revelation as Trinity. This revelation was affirmed by the Council of Nicea in 325. Catholics believe that God has revealed himself as Father, Son, and Holy Spirit--three distinct persons but only one substance, only one God. God is Father who creates and gives life, who protects and sustains life by his unbounded love. God is Father of unlimited creativity who creates the cosmos down to the tiniest particle of an atom, who allows human beings to use their freedom in such a way as to participate in God's creation. God is Father who is just but merciful. God is Father of Jesus Christ. Jesus, Catholics believe, is the image or perfect revelation of God in human form. He is the human expression or Word of God made flesh. God's perfect love for humanity is shown in Jesus dying on the cross, revealing that God's love is so great that God is even willing to die for the world. God's utter faithfulness to humanity is revealed in Jesus being resurrected from death. The Holy Spirit is both the Spirit of the Father and the Son. The Holy Spirit teaches, guides, unites, and brings love, peace and harmony. The Holy Spirit reminds people of all God has revealed.

4. The command to love: Catholics believe that God has revealed to humanity how to live in relationship with one another. They are to love one another as God loves them. They are to love their neighbor as they love themselves. They are to pour out their energies and abilities in advancing the good of others, even in sacrificial love. This involves tremendous respect for the dignity of every human life, from the unborn to the elderly. It involves opposition to everything which diminishes or destroys human life and even the natural environment. Catholics believe that God can be experienced in the rejected, the imprisoned, the poor, the sick, and the weak of society. To care for these people is also to show love for God.

5. Gratitude and thanksgiving: Catholics believe they can become aware of and enjoy life's many blessings given by God each and every day, even in the midst of difficulty and suffering. They are encouraged to develop a habit of gratitude, thanksgiving and praise for all that life brings them. They are encouraged to trust that God's love for them never dies, and that God will always be faithful to them.

6. Awareness of sin: Catholics know that they often fail to measure up to the vision God has for them. They know they can be sinful, abusive or even violent, selfish, lazy, resentful, addicted. They are aware they need to be committed to growth and reform. They know they are constantly in need of strength, mercy, conversion, repentance, forgiveness, and reconciliation. Knowing that difficulties can strengthen them, they realize virtue rests somewhere between their own striving toward holiness and God's faithful and merciful love for them.

7. Salvation: For Catholics, their purpose in life is not to earn salvation, but to live as people who know they are saved. Catholics do not believe that their works win them salvation. Instead, Catholics trust and have faith they have already been and are being saved by God in community (through baptism, confirmation, and Eucharist) for the blessedness of eternal life. Catholics believe salvation is a free gift of God which cannot be earned, but can be refused. Because they are grateful for being saved for eternal life, they see themselves called to live with great generosity, love, and trust in God. They try to show their faith by their generous works.

8. Community: Catholics believe God's ongoing revelation and saving love for them can best be experienced in community, especially within the community of the Church. For this reason, Catholics come to Church services such as the Mass, and work together on community projects such as the education of the young and old. Not to participate in the community of the Church and

in its sacred functions or sacraments is to cut themselves off in some way from the experience of God's saving love.

9. The world: For Catholics, the world is good and beautiful. All that God has created is good. Life in this world is a gift that should be enjoyed fully, but not at the expense of causing harm to others. The world should be protected and preserved. The dignity of people is to be respected. People are not to be used as objects by others for personal gain.

10. Life after Death: Catholics believe that there is life after death. They know this cannot be proven or denied by science and reason. But they believe God has revealed this to them as true. Catholics believe that the resurrection of Jesus is God's confirmation that there is life beyond the grave. Catholics believe that they experience the love, assistance and strength of those who have died and live in that new creation which is called heaven. They believe they experience the love of the saints, of Mary the mother of Jesus, and of the angels. Encouraged by God's promise of eternal life, Catholics are motivated by gratitude to generously give themselves for the good of humanity in this world. They believe that after death in heaven they will continue experience love and be able to show love toward humanity.

12. Prayer: The prayer of the Mass is seen as the action of Christ himself in which Christ offers himself to the Father and gives himself as spiritual food to the faithful united with him in his offering. The "Our Father" ("Lord's Prayer") is the basic prayer taught by Jesus. These prayers have profound meaning and should be the frequent focus of reflection. In the Church there is a very wide tradition of forms of prayer--from recited, repeated and sung prayer, to liturgical prayer, dance and contemplation. Through prayer one is strengthened in his or her life's journey.

13. The Scriptures: Catholics believe the books of the Bible contain the written formulation of God's revelation, inspired by the Holy Spirit. God's ongoing self-revelation, while not limited to written words, is accurately, but not literally, conveyed in the words of the Bible. Catholics are encouraged to read and meditate on the sacred scriptures so they will be better able to understand God's revelation and be better able to recognize God's revelation in the world. To understand just what the scripture author intended to reveal about God, Catholics are encouraged to study why and how the various books of the Bible were written.

Over the years and centuries, individual Christians and the entire Church has prayed and meditated on the written word of God

to understand God's revelation and to apply it to their individual lives and current period of history. Bishops, popes, scholars, peasants, and saints have pondered the message of Jesus to understand it more deeply. Under the guidance of the Holy Spirit, a deeper and more complete understanding of God's revelation has developed. This has become part of the guiding Tradition of the Church.

14. Sacramental Theology: A major characteristic of Catholicism is sacramentality. In the Catholic vision, God can be recognized in all reality: persons, communities, movements, events, places, objects, the world at large, the whole cosmos. It is in and through the material realities (but not only there) that one encounters the invisible and spiritual God. Catholics believe that God works through material realities to bring salvation. They believe that people are temples of the Holy Spirit. They believe that the world is essentially good, even though fallen.

Catholics believe that the Church participates in the work of Christ through sacraments (especially the Eucharist), the service ministry of all Christians, intercession of saints, and through the use of sacred objects and rituals.

Sacraments are seen as sacred realities, moments, and vocations in life which make present God's saving love. The sacraments of the Church, Catholics believe, are determined by Christ.

There are seven official Sacraments in the Church:

**a. Sacraments of Initiation (3)**

Baptism, Confirmation, and Eucharist are the three sacraments initiating one into the Church.

- (1). Baptism: Through baptism one "dies" to the old life of sin and selfishness and "rises" as a "new person in Christ." Through Christ (seen as one with the Church) the baptized enters into the life of God as Trinity--Father, Son, and Holy Spirit. The person becomes a member of the Church, and commits himself or herself to following Christ.
- (2). Confirmation is the sealing and strengthening of the individual by the Holy Spirit to carry out the mission of Jesus in the world.
- (3). Eucharist is the central and most important sacrament for Catholics. It is the ritual meal in which Catholics gather with each other in Christ's presence, before God the Father, in thankful communion with Christ and one another, to hear God's word, and to recommit themselves in sacrificial love

to extending Christ and the Reign of God into the world. It commemorates Christ's own final Passover supper before he offered himself to God for the salvation of the world.

**b. Sacraments of Healing (2)**

Reconciliation and Anointing of the Sick renew the individual and the community.

- (4). Reconciliation is the sacrament of experiencing God's forgiveness in Christ, and committing oneself to reconciliation with God, others and oneself. The Sacrament of Reconciliation, an opportunity for forgiveness of sin, is among the most sacred rites and rights of Catholics. Inmates make a request for sacramental confession should be accommodated as soon as possible, even if a contractor or volunteer has to be called into the institution. Inmates may be asked if they are able to wait for a regularly scheduled priest to assist them, but they should not be forced to wait an extended period of time. Only a Catholic priest with faculties from the bishop of the diocese may administer the Sacrament of Reconciliation. The rite of reconciliation is especially significant at the time of illness or impending death. The seal of confession demands absolute confidentiality, prohibiting the confessor from disclosing any information regarding the confession. Under no circumstances may institution security interfere with the seal of Sacramental Confession, i.e., audio or video taping, requiring the use of a telephone for confession, conducting an investigation or requiring the presence of a third party during a sacramental confession.

**Sacrament of Reconciliation:**

- a. Accommodation for sacramental confession for a requesting inmate should be made as quickly as possible.
- b. Only a Catholic priest with faculties may administer the Sacrament of Reconciliation.
- c. Institution Security staff may not interfere with the seal of Sacramental Confession--it demands absolute confidentiality.

- (5). Anointing of the Sick is the sacrament of receiving Christ's healing love and strength when one is seriously ill or in danger of death. (See section on "Burial Rites")



**c. Sacraments of Commitment (2)**

Marriage and Holy Orders are seen as two vocations of life which manifest Christ to the Church. There are other Christian vocations which manifest Christ but which are not official sacraments in the Church--for example, religious (vowed) life.

- (6). Marriage is the sacramental way of life or vocation in which a couple participates in God's creative and faithful love for each other and their children. Canon law of the Catholic Church (canon 1055.1) defines marriage: "The matrimonial covenant, by which a man and a woman establish between themselves a consortium of the whole of life, is by its nature ordered to the good of the spouses and to the procreation and education of offspring: this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."

Marriage is a powerful and beautiful way to experience both God's tender and faithful love for each partner and to experience sacrificial life giving love. In marriage the couple extends Christ's love to each other and to their children. The purpose of marriage is provide mutual love and strength for the husband and wife, and to create and raise families as small communities formed in God's love. Hence, Catholics believe God's plan is for marriages to be a permanent, life-time commitment, "until death do us part."

For a Catholic to enter into a marriage that is recognized as a true (sacramental) marriage by the Catholic Church, that marriage must 1) involve a couple that is mature, free and capable of entering marriage, and 2) be celebrated in the presence of a recognized Church official--a bishop, priest or deacon. Of course, people who are not Catholic and not marrying a Catholic are not bound by the laws of the Catholic Church. Before a Catholic couple can marry in the presence of a recognized Catholic official, they must be free to marry (i.e. are mature, have not been married before, or if they have been, then they prove they have received an marriage annulment). The couple typically attends some marriage preparation classes, and if all works out, then the actual marriage is scheduled and celebrated.

Since an inmate is not able to fulfill the requirements of marriage as understood in the Catholic Church, no requirement exists to assist the inmate in celebrating a Catholic wedding recognized by the Church. The inmate still has the right to celebrate a civil marriage recognized by the state, in accord with Bureau policy.

However, the Church recognizes that not every couple who celebrates a wedding ceremony may have the maturity and ability to enter into a sacramental, life-time marriage. When they marry, they may hope and desire that their relationship will last a life time. But one or both spouses may simply not have the necessary qualities and maturity to enter into permanent marriage as God intended. And such marriages often fail. Sometimes marriages fail for other reasons, too. A couple may grow selfish and forget that they are committed to the true good of their spouse and children.

Marriage annulment: When a marriage involving a Catholic fails, but before the Catholic is permitted to celebrate his or her marriage again in the Church, the Church will attempt to review what went wrong in that marriage. This review is called an annulment process. The Church will conduct a special investigation and look into the failed marriage relationship in an attempt to determine why it failed. The couple will be interviewed, if possible. Other family and friends may be interviewed. From the investigation, the Church will make a ruling whether or not the couple at the time of their marriage ceremony had sufficient qualities and maturity to enter into a life-time marriage commitment. If the Church decides that one or both people in the marriage lacked these qualities, the Church will declare that marriage to be "null" or void. The Church is basically saying that since there was not sufficient maturity on the part of the couple to enter a life-long marriage, then there never truly was a marriage as the Church understands marriage--a sacramental marriage. Hence, that failed relationship is simply that, a failed relationship, not a marriage, even if children were born from that union. If the Church determines that there was no true marriage from the start, then those people are free at some point to marry someone else, even with the Church's blessing.

The annulment process can be initiated by either party in the failed marriage. They need to simply contact a the Catholic Church diocesan offices in that area. They will then be guided through the process which can often take up to a year.

- (7). Holy Orders or Priesthood is the sacrament of making Christ present to the community especially through preaching the Gospel, celebrating the Eucharist, helping people grow in holiness, and providing ordering or governing in the Church community.

9. Catholic Devotions:

a. **Devotions to Jesus Christ:** Devotion to the Blessed Sacrament is a venerable and traditional form of prayer for Catholics. Catholics believe that Jesus Christ is fully present in the consecrated bread and wine of the Eucharist (Mass). Often this consecrated bread (hosts) is reserved in a tabernacle located where Catholics may quietly pray. A candle or electric vigil light is always lighted near the tabernacle to indicate the presence of Christ in the communion reserved in the tabernacle. In some places, for more solemn prayer before the Blessed Sacrament, the communion bread may be placed in a monstrance and displayed in the presence of the people praying. Scheduling "holy hours" for prayer before the Blessed Sacrament may be helpful for inmates. If a priest is not available to handle the Blessed Sacrament, this may be done by a deacon, vowed religious, or other commissioned minister of Holy Communion. The reserved communion in the tabernacle may be used for communion services and for bringing holy communion to sick inmates.

Catholics have other devotions to Christ. Devotions to the Sacred Heart and to Christ dying on the cross are ways for Catholics to meditate on Christ's self-emptying love for them individually, and for all people, and to help them realize they are to give themselves generously in love and concern for others.

b. **Veneration of the saints:** According to the Council of Nicea in 787, the Christian respect for images is not contrary to the first commandment which prohibits praying to idols. The veneration is not directed to the image but to the person represented therein. The honor paid to sacred images is a respectful veneration, not the adoration due to God alone. *The Catholic teaching is not that one prays to Mary and the saints, but rather that one prays to God through them, just as a child seeking a gift from her mother, may seek that gift through the intercession of her father or a sibling--one who has a close and deep relationship with the giver.* Veneration, defined as reverential respect, must never be confused with adoration, which is defined as worship and honor as to a deity or to the divine (God alone). This concept is often misunderstood by some Protestants, and even some Catholics.

From the most ancient times, Mary, the Mother of Jesus, has been venerated and revered by Catholics as the "God-bearer." This is the foundation of the special devotion directed toward her. *Catholics do not worship Mary but recognize her*

as a human being who has been glorified by God because of her special role in the life of Jesus. It is important to understand that *Catholics do not pray to statues or paintings of Mary or other saints*. Their prayer is directed to God through the saints, who are already recognized for their closeness to God.

In light of these principles, it is important to remember the following:

- 1) Veneration of Mary and all of the saints is ultimately devotion to Christ whose grace has triumphed in them;
- 2) Jesus Christ in his humanity and divinity alike is the One Mediator between God and humankind; and,
- 3) God's grace is mediated through visible, bodily realities, including those fellow creatures who have shown themselves striking examples of the transforming power of this grace.

c. **Devotions to Mary:** There are many devotions to the Blessed Virgin Mary. Catholics honor Mary, as they pray to God through her and other saints and family and friends who have died. But Mary holds a special place in Catholic spirituality since she is the human mother of Jesus, and is the "God bearer."

The Rosary is perhaps the most common devotional prayer for Catholics. The practice of praying the rosary traces its origin to a time when monks prayed the psalms in community, but the ordinary people did not have a practical way of praying. Strings of beads were created to count *Our Fathers* and *Hail Marys* which substituted for the psalms. These beads eventually became rosaries. It is common for many Catholics to pray the rosary daily. A scheduled time for praying the rosary may be helpful for inmates.

## 10. RESOURCES

### A. OFFICIAL AND AUTHORITATIVE REFERENCE WORKS

Austin P. Flannery, ed., **Documents of Vatican II**, Costello Publishing, 1996.

\_\_\_\_\_, **Roman Missal** (newly revised edition will be published in the Latin language in 2000, and in English after that time).

\_\_\_\_, **Lectioary for Mass**, Liturgical Press, 2000.

\_\_\_\_, **Code of Canon Law**, Canon Law Society of America, 1999.

\_\_\_\_, **Code of Canons of the Eastern Churches**, Canon Law Society of America, 1992.

\_\_\_\_, **Catechism of the Catholic Church**, Our Sunday Visitor, 2000.

Catholic religious items may be obtained at Catholic religious supply stores, such as Autom in Phoenix, Arizona, C.M. Almy and Son in Greenwich, Connecticut, or I. Donnelly Company in Kansas City, Missouri. Other Catholic religious supply stores may be available in major metropolitan areas.

## **B. PERIODICALS**

### **Magazines**

The following are recommended Catholic magazines for inmates:

**Liguorian, Maryknoll, Divine Word Messenger, Extension Magazine, Catholic Digest, America, Bible Today, Commonweal, Envoy, St. Anthony Messenger, New Covenant,** and **The Word Among Us.** Small booklets by Mark Link, **Mission 2000** and **Vision 2000** are available in English and Spanish. **La Palabra Entre Nosotros**, in Spanish, is available from Paulist Press.

### **Newspapers**

#### **National Catholic Reporter**

115 East Armour Boulevard  
Kansas City, MO 64111  
(816) 531-0538.

#### **La Voz Catolica**

9401 Biscayne Boulevard  
Miami, FL 33138  
[www.vozcatolica.org](http://www.vozcatolica.org)

Local Catholic dioceses often publish their own Catholic newspapers which may be available for inmates.

## **C. BIBLIOGRAPHY**

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\_\_\_, **Celebrant's Ritual--Baptism**, Liturgical Press.

\_\_\_, **Celebrant's Ritual--Marriage**, Liturgical Press.

\_\_\_, **Pastoral Care of the Sick**, Liturgical Press.

\_\_\_, **Order of Christian Funerals**, Minister's Edition, Liturgical Press.

\_\_\_, **Rite of Christian Initiation of Adults**, Ritual Edition, Liturgical Press.

\_\_\_, **Sunday Celebrations in the Absence of a Priest**, Liturgical Press, 1988.

\_\_\_, **A Ritual for Laypersons**, Liturgical Press.

\_\_\_, **Order for the Solemn Exposition of the Holy Eucharist**, Liturgical Press.

Perales, Joyce, **Oracional Bilingue: A Prayer book for Spanish English Communities**, Liturgical Press.

#### Catholic Resource Books

Butler, Alban, **Lives of Saints**, Tan edition, 1995.

Cunningham, Lawrence, **The Catholic Faith: An Introduction**, Paulist Press, 1987.

de Lubac, Henri, **Catholicism: A Study of the Corporate Destiny of Mankind**, Sheed and Ward, 1958.

Glazier and Shelly, eds., **Encyclopedia of American Catholic History**, Liturgical Press, 1997.

Happel, Stevens, and David Tracy, **A Catholic Vision**, Fortress Press, 1984.

Kennedy, P.J., **Official Catholic Directory**, revised each year.

# This is a good resource for names and addresses for Catholic Churches and priests in the United States.

McBrien, Richard, **Catholicism** (New Edition), Harper, 1994.

McBrien, General Editor, **The Harper Collins Encyclopedia of Catholicism**, 1995.

Wilhelm, Anthony, **Christ Among Us**, Harper, 1996.

\_\_\_\_\_, **The Companion to the Catechism of the Catholic Church**, Ignatius Press, 1995.

\_\_\_\_\_, **Psalms for Morning and Evening Prayer**, Liturgy Training Publications, Chicago, 1995.

### Other Recommended Resources

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Bowker, John, **Oxford Dictionary of World Religions**, Oxford University Press, 1997.

Cross, F.L., Livingston, **Oxford Dictionary of the Christian Church**, revised, Oxford University Press, 1997.

Dowley, Tim, ed., **Introduction to the History of Christianity**, Fortress Press, 1995.

Green, McKnight, Marshall, ed., **Dictionary of Jesus and the Gospels**, InterVarsity Press, 1992.

Schaff, Phillip, ed., **Early Church Fathers**, 38 volumes, Hendrickson.

Smith, Jonathan, ed., **Oxford Dictionary of Religion**, Oxford University Press, 1995.

Yohanan, Aharoni, ed., **The Macmillan Bible Atlas**, revised 3<sup>rd</sup> edition, Hungry Minds, Inc., 1993.

\_\_\_, **Classics of Western Spirituality**, multi-volume, Paulist Press.



**Catholic Hymnals**

**Canticos**, Segunda Edicion, Oregon Catholic Press.

**Flor y Canto**, Spanish hymnal from Oregon Catholic Press.

**Glory and Praise**, Comprehensive edition, Oregon Catholic Press.

**Spirit and Song**, Oregon Catholic Press.

**Journeysong**, Oregon Catholic Press.

**Gathering Comprehensive**, GIA.

**C. PROGRAM RESOURCES**

Kairos is an ecumenical prison ministry program conducted by Catholic lay people. They are located at 140 North Orlando Avenue, Suite 180, Winter Park, Florida, 32789-3680. Their telephone number is (407) 629-4948. See Kairos Prison Ministry on the Internet at [www.kairosprisonministry.org](http://www.kairosprisonministry.org).

The National Marriage Encounter is a program for married couples, both inside and outside prison. Their address is P.O. Box 5383, Cincinnati, Ohio, 45253. Their telephone is (800) 828-3351. See Internet site at <http://marriage-encounter.org>.

The Catholic Home Study Service of the Knights of Columbus is located at P.O. Box 363, Perryville, Missouri, 63777-0363. Their telephone is (314) 547-4084 and (573) 547-4084.

The Cursillo Movement. Contact the National Cursillo Center, P.O. Box 210226, Dallas, TX 75211. See on the Internet National Cursillo Center at <http://natl-cursillo.org>.

**D. OTHER HELPFUL SOURCES**

Other helpful resources for Catholics are Catholic encyclopedias and rosary guides in English and Spanish.

The Chapel library should include many Catholic books in the Spanish language for Spanish speaking inmates. The Mexican American Cultural Center (MACC) Bookstore in San Antonio, Texas, is a good resource for Spanish Catholic books.

**Videos:**

Catholic video tapes in English and Spanish should be made available for inmates with limited reading skills.

Many good reference works, bible translations and dictionaries are now found on CD ROM disks (cf. Paulist Press and Logos Press).

**E. INTERNET WEB SITES**

The Liguori Online, [www.liquori.org](http://www.liquori.org)

- # The Liguori Online is an outstanding web site. It is filled with educational material, liturgical helps, church calendars, faith formation material, spiritual life information, Catholic practices, Spanish resources and clip art.
  
- # For a small annual subscription fee this information on this web site can be used as resource material for institutional chaplains. This web site is highly recommended to the chaplains.

## **APPENDIX 1: CATHOLIC LITURGICAL YEAR**

### **1. Introduction**

The Catholic Church celebrates the life, death, and resurrection of the Lord Jesus and its beliefs and traditions within the context of a Church Year, also known as the Liturgical Cycle. During the cycle, members of the Church relive the great events of salvation history.

This Liturgical Church Year, also called the Church's Year of Grace, begins with Advent, which usually starts in early December and continues through the evening prior to the next First Sunday of Advent. The last Sunday of the Church Year is the Feast of Christ the King, which occurs in late November.

Within the Cycle are designated Seasons, periods of celebration and commemoration. These include significant events in the lives of the Lord Jesus and Mary, His Mother, and specified feast days which mark remembrances of saints.

### **2. The Advent Season**

An essential element of Christian spirituality is watchfulness and waiting. Advent commemorates a waiting for Christ in a threefold way: First, his coming in time, for which the people waited over 4,000 years; secondly, his coming into the lives of each one daily; and, thirdly, his coming again in glory at a definite end time.

Advent has a character of joyful expectation, as a season to prepare for Christmas, when Christ first came among us. The Advent wreath, a popular symbol consisting of four candles set in a circle of greens, is recommended for use during Mass and communion services. A reconciliation service with individual confessions is generally held during Advent as a spiritual preparation for the Solemnity of the Nativity--the Christmas feast.

### **3. The Christmas Season**

The Catholic Church holds sacred the event of the Christ's birth and the early events of his life. The Church celebrates the incarnation of God into humanity. The Christmas Season extends from Christmas Eve through the Feast of the Baptism of the Lord, observed in January.

A "midnight" Mass on Christmas Eve is traditionally scheduled between 8:00 pm and midnight, preceded by a period of singing

carols. A Mass on Christmas morning may also be celebrated in addition to, or in place of, the "midnight" Mass.

Generally, the Catholic Community waits until Christmas Eve to decorate the chapel or church. However, it is appropriate to arrange the creche/manger during Advent and to keep the Infant Jesus figurine in reserve until the Christmas "midnight" Mass.

The Feast of Mary, Mother of God, a holy day of obligation, is observed on January 1st. Renewing spiritual resolutions and promises, as well as prayer for the perseverance in keeping these promises is recommended.

The Sunday of the Epiphany of the Lord, celebrated on or near January 6<sup>th</sup>, is also known as "Little Christmas." This day commemorates the Kings'/Magi's visit to Jesus. It is a time to recognize the gift of the Good News of the Lord Jesus as Savior available to all people of the world.

The Christmas Season ends with the Feast of the Baptism of the Lord.

#### **4. Ordinary Time**

Ordinary Time marks the period from the Sunday after the Lord's Baptism until the Sunday before Ash Wednesday. Then, it resumes the Monday following Pentecost and continues through the evening prior to the First Sunday of Advent.

#### **5. Lent**

The forty-day season of Lent, beginning with Ash Wednesday and ending on Holy Saturday (Sundays are not included), is a sacred time of prayer, personal renewal and penance. Catholics are expected to renew themselves during Lent by personal prayer, almsgiving and fasting.

On Ash Wednesday Catholics are signed with a cross of ashes on their forehead to remind them of their mortality and their need for conversion and growth.

Catholics are required to fast on Ash Wednesday and Good Friday. Minimum fasting in the Catholic Church is understood as eating no more than one full meal each day. Catholics are required to abstain from meat on Fridays of Lent (this includes chicken and turkey, but not fish). They are also encouraged to discipline themselves through other forms of prayer, penance and fasting. With the no-flesh option available on main line in every institution, inmates are able to eat the required meatless meals on Fridays during Lent by self selection from the main line.

Holy Week is a sacred time for Catholics to recall Christ's passion, death, and resurrection. Holy Week begins with Passion Sunday (Palm Sunday). This day recalls the triumphal entrance of Jesus into Jerusalem before his death. Palm branches should be ordered ahead of time for distribution at this celebration. The palms are kept throughout the year by Catholics as a reminder of the triumphal entry of Jesus into Jerusalem.

Holy Thursday, Good Friday, and Holy Saturday are known as the Triduum. Because of the importance of Holy Thursday to Catholics, the evening to celebrate the Last (Passover) Supper of Jesus, every effort should be made to find a priest to celebrate Mass on that evening. Holy Thursday Mass, or if need be, the communion service, generally incorporates the Washing of the Feet (*mandatum*).

Good Friday celebrates the death of Jesus. The Good Friday service is usually held in the afternoon. There is no Mass on this day. However, Holy Communion may be reserved for a Communion Service on this day.

Good Friday is a time when all Christians of whatever denomination can come together for a common worship service commemorating the death of Jesus.

## **6. Easter to Pentecost**

Holy Saturday night is known as the Easter Vigil. It is the primary celebration of Easter for Catholics. It celebrates the resurrection of Jesus and also welcomes new members into the Catholic Church through baptism or a profession of faith. This celebration should take place after dusk. The blessing of the "New Fire" and the "New Water" are important elements of the entire Easter Vigil ritual. The Easter fire is blessed and the Easter candle is lit, recalling the Risen Christ, the Light of the World. The Easter Proclamation is sung and lengthy scriptures are read about God's saving love. The Easter water is blessed to be used for baptisms. New members are welcomed into the Church through baptism professions of faith. All gathered renew their baptismal promises.

An Easter morning Mass or sunrise service is also appropriate. The Easter candle is lighted at all Masses celebrated from the Easter Vigil through Pentecost Sunday.

Catholics celebrate Easter, the resurrection of Jesus, during the fifty days following Easter Sunday. During this time the Easter candle is a continuous reminder that Christ is risen and is among his people.

Forty days after Easter, the Church celebrates the Ascension of Our Lord. This is known as Ascension Thursday and is a holy day of obligation.

Finally, on Pentecost Sunday, the Easter season concludes while the Church celebrates the gift of the Holy Spirit upon the Church.

## **7. Ordinary Time**

Ordinary Time resumes the Monday following Pentecost and continues through the Saturday before Advent. During this time, the following holy days of obligation occur: the Feast of the Assumption of Mary (August 15<sup>th</sup>), All Saints Day (November 1<sup>st</sup>), and the Feast of the Immaculate Conception of Mary (December 8<sup>th</sup>). Catholic Mass should be scheduled on these days.

## **8. Special feast days and times of celebration**

Some other special times of celebration for Catholics are as follows:

- 1) May devotions seeking the intercession of the Blessed Mother, Mary, date back to the sixteenth century. Scheduling additional time for devotions such as the rosary, a May Crowning or procession, a prayer service or reflection in honor of Mary is recommended.
- 2) The Feast of the Body and Blood of Christ, also known as Corpus Christi, occurs in June. It is customary to have a procession of the Blessed Sacrament on this day, or on an appropriate day near this feast.
- 3) The commemoration of All the Faithful Departed, known as All Souls' Day, is celebrated on November 2<sup>nd</sup>. A Mass in memory of deceased loved ones may be celebrated.
- 4) The Feast of Our Lady of Guadalupe on December 12<sup>th</sup> has particular significance for the Mexican People. A Mass celebrated in Spanish, or a prayer service with procession, is recommended.
- 5) The Mexican custom of Posadas is celebrated for nine days before Christmas.

## **9. Liturgy of the Hours**

From ancient times, the Church has celebrated the Liturgy of the Hours (the Divine Office), and in this way it fulfills the Lord's precept of praying without ceasing. In this prayer, psalms are

prayed and scriptures read, especially at Morning Prayer, Evening Prayer and Night Prayer. Through the Liturgy of the Hours, the Church offers praise to God and intercedes for the salvation of the world.

Books are available which contain this structured prayer. For example, there is the two volume set entitled, **People's Companion to the Breviary**, from the Carmelite Monastery in Indianapolis, Indiana, or the **Shorter Christian Prayer**, from the Catholic Book Publishing Company in New York.

#### 10. The "Ordo"

A valuable resource is a small book, titled: **The Order of Prayer in The Liturgy of The Hours And The Celebration of The Eucharist** from Paulist Press, Mahwah, New Jersey. It is important to specify the Diocese or Archdiocese in which the Institution is located. This resource is commonly referred to as "The Ordo" and is published yearly. It is generally available eight weeks before Advent, the start of the Church Year.

**RELIGIOUS BELIEFS AND PRACTICES**  
**SIKH DHARMA (SECTION A)**

**1. RELIGIOUS PRACTICES**

**A. REQUIRED DAILY OBSERVANCES**

1. Sikhs recite the following *Mul Mantra* every morning as part of their devotions. This is the Sikh creedal affirmation:

There is one Supreme Being, the Eternal Reality. He is the Creator, without fear and devoid of enmity. He is immortal, never incarnated, self-existent, known by grace through the Guru. The Eternal One, from the beginning, through all time, present now, the Everlasting Reality.

2. A devout Sikh will also attend the Gurdwara in order to recite hymns from the scriptures. The *Mul Mantra* continues:

Meditate upon who was True before the Creation, who was True in the beginning of the Creation, Who is True now, and O Nanak, Who shall be True forever.

3. It is customary for a Sikh to cleanse himself/herself every morning--to clean and purify the body before coming into the presence of God, where the cleansing of the sinful mind takes place.

**B. REQUIRED WEEKLY OBSERVANCES**

1. Sunday Worship Service (Gurdwara)

The Sikh worship service takes place in a Gurdwara, which means 'Gate to the Guru.' The primary focus of worship is upon the **Siri Guru Granth Sahib**, the sacred writings. Covered in cloth, written in Gurmukhi, it is placed at the front of the room in an elevated position. Sikhs will bow in humility to the sacred scriptures, as it symbolizes the Infinite Word of God. Everyone attending worship, will sit on the floor as an act of equality, humility, and respect. To facilitate meditation, persons sit with their legs crossed.

2. The service consists of:

- # Songs of Praise (*kirtan*);
- # Community Prayer (*ardas*);
- # The Scripture Reading (*hukam*), first read in Gurmukhi, then translated to English; and,
- # The Congregational Message (*Sangat*).



## 3. Worship Protocol:

- # Remove shoes;
- # Keep head covered; and,
- # Wash hands and feet prior to entry into the Gurdwara to purify oneself before the **Siri Guru Granth Sahib**.

## C. REQUIRED OCCASIONAL OBSERVANCES

1. Most Sikh religious days of observances commemorate events in the early history of the faith. The festivals are determined through use of a traditional luni-solar calendar and a solar calendar. Since two calendars are observed not all holidays are fixed.

2. The 6<sup>th</sup> day of each month is observed. The day holds in memory the June 6, 1984, attack by the Indian government on the *Akal Takhat*, a Sikh fortress representing the temporal authority of Sikhs. Adjacent to the *Akal Takhat* is the Golden Temple, the *Harmandir*, in the town of Amritsar. The Golden Temple is the center of Sikh spiritual authority. These two sites are considered to be the holiest places in the Sikh world.

3. Each of the birthdays of the ten Sikh Gurus are celebrated throughout the year.

Guru Nanak  
Guru Angad  
Guru Amar Das  
Guru Ram Das  
Guru Arjan  
Guru Hargobind  
Guru Har Rai  
Guru Har Krishan  
Guru Teg Bahadur  
Guru Gobind Singh

4. Several additional days are observed by the Sikh.

1. *Maghi*, in January.

# This day, observed on the first day of the tenth month of the solar year, commemorates a battle in which 40 Sikhs (the immortal ones) laid down their lives for their Guru, Guru Gobind Singh.

b. Martyrdom of Guru Arjan Dev in May/June.

# Arjan was the first Sikh martyr and fifth Guru.

c. First *Parkash* in August/September.

# This day commemorates the installation of the **Adi Granth**, the first edition of the Sikh Scriptures.

5. *Bandi Chor Divas* in October/November.

# *Bandi Chor Divas*, which means 'the day of the release of the prisoner,' commemorates the return of the sixth Guru to Amritsar, the holy city, after his release from detention. This celebration coincides with the Hindu festival of Diwali.

The Sikh Dharma International headquarters can provide annual dates of these holy day observances. See Contact Information Below. The exact dates can also be found on different web sites. Type "Sikh Holy Days" in a search engine for current dates.

#### D. RELIGIOUS HOLY DAYS

These two holy days are days of work proscriptio:

1. *Vaisakhi*, April 13 or 14.

This is both a spiritual and temporal holy day. It is the first day of the solar year.

# The temporal commemorates the formation of the *Khalsa* in 1699 by Guru Gobind Singh when he baptized the five Sikh disciples.

# The spiritual commemorates the harvest as it is also an agricultural festival.

2. *Guru Gaddi Day*, in October/November

# Celebrates the passing of the Guruship from Guru Gobind Singh, the tenth Guru, to the **Siri Guru Granth Sahib**, the Sikh sacred scriptures.

#### 2. RELIGIOUS ITEMS

##### A. PERSONAL RELIGIOUS ITEMS

1. Prayer Book, called *Gutka*;
2. **Siri Guru Granth Sahib**;
3. *Kesh*: Turban;
4. *Kangha*: Wooden comb (small);
5. *Katchera*: Specially made cotton underwear;



6. Religious medallion, the *Khanda*, and chain; and,
7. Sikh teaching and study materials.

**Kesh:**

1. The turban is a 5' to 6' length of cloth (usually muslin).
2. No special provisions need to be made in the cleaning of the turbans.

**Kara and Kirpan:**

1. The *Kara* (steel bracelet) and the *Kirpan* (sword or small dagger) are not authorized to be worn in BOP institutions.

**The Khalsa:**

1. The *Khalsa* is a spiritual community of Sikh men and women devoted to purity of thought and action. Each *Khalsa* vows to wear the five K's: *Kesh*, *Kangha*, *Katchera*, *Kara*, and *Kirpan*.
2. The meaning and significance of the *Kara* (steel bracelet) and the *Kirpan* (sword or small dagger) are met by the wearing of the *Khanda*, the Sikh insignia or medallion.

**B. CONGREGATE RELIGIOUS ITEMS**

According to Sikh Dharma International, these items would not be procured by the Religious Services Department. Pastoral leadership for a Gurdwara and utilization of religious accouterments would be accommodated on an as need basis through Sikh Dharma International. See contact reference below.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

Everyone is welcome. A commitment to the Sikh community comes through two initiatory steps.

1. In a religious ceremony, primary initiation into membership involves vows to:
  - a. Celibacy within marriage;
  - b. A no-flesh religious diet (vegan encouraged);
  - c. Daily meditation and prayer;

- d. The wearing of the five symbolic elements denoting a commitment to the faith; and,
  - e. Financial support of the Sikh community.
2. When one determines to make a total commitment of self to the Sikh way of life, the disciple participates in a secondary initiation, a baptism service called *Amrit*. A baptized Sikh is called *Amritdhari* Sikh.

#### **B. TOTAL MEMBERSHIP**

Sikh Dharma has 23 Million members worldwide and 310,000 members in 260 Gurdwaras or Temples in the United States.

#### **4. MEDICAL PROHIBITIONS**

There are no medical prohibitions.

#### **5. DIETARY STANDARDS**

The religious diet of Sikh Dharma inmates can, ordinarily, best be met through self-selection from the main line, which includes the no-flesh option.

#### **6. BURIAL RITUALS**

The burial ritual is cremation within three days of death. Sikhs prepare the body for cremation through a ritual bath, prayer, dressing the deceased in new clothes, and adorning the body with the five symbols of the *Khalsa*. There are no prohibitions concerning autopsies in the Sikh tradition.

A congregant prayer service, usually led by a Sikh minister, is held throughout the cremation. Ashes must be handed to the nearest family member for later disposition.

#### **7. SACRED WRITINGS**

**Siri Guru Granth Sahib**

**8. ORGANIZATIONAL STRUCTURE**

**A. LOCATION OF HEADQUARTERS**

Western Hemisphere Offices

Sikh Dharma International  
P.O. Box 351149  
1649 South Robertson Boulevard  
Los Angeles, CA 90035  
(310) 552-3416  
Email: [sdharma@roadrunner.com](mailto:sdharma@roadrunner.com)

**B. CONTACT OFFICE/PERSON**

Sikh Dharma International  
P.O. Box 351149  
Los Angeles, CA 90035  
(310) 552-3416  
Sikh Dharma's home page: [www.sikhnet.com](http://www.sikhnet.com)

Chancellor: Guru Jodha Singh Khalsa  
Sikh Dharma International  
P.O. Box 351149  
1649 South Robertson Boulevard  
Los Angeles, CA 90035  
(310) 552-3416

**RELIGIOUS BELIEFS AND PRACTICES**  
**SIKH DHARMA (SECTION B)**

**9. HISTORY AND THEOLOGY**

**A. HISTORY**

Sikh Dharma is among the youngest of the major world religions. It is approximately 500 years old. The faith originated in the Punjab region of North India. Its founder, Guru Nanak, was born in 1469. Guru Nanak spread a simple message of "*Ek Ong Kar*," "We are all one," created by the One Creator of Creation. This teaching occurred at a time when India was being torn apart by castes, sectarianism, religious factions, and fanaticism. He, and each Guru to follow, denounced oppression based on creed, class, color or sex. Guru Nanak aligned himself with no religion, and respected all religions. He expressed the belief that there is one God and many paths. The name of God is Truth, "*Sat Nam*."

Guru Nanak's followers were Sikhs, which means literally "seekers of truth." He taught them how to bow only before God, and to link themselves to the Guru, the Light of Truth, who lives always in the direct consciousness of God, experiencing no separation. Through words and example, the Guru demonstrated to followers how to experience God within themselves, bringing them from darkness into light. Guru Nanak was a humble bearer of the Light of Truth. He opposed superstition, injustice, and hypocrisy. He inspired his followers through singing songs thought to be divinely inspired. The songs were recorded and formed the beginning of the Sikh's sacred writings. This sacred writing is known as the **Siri Guru Granth Sahib**.

Guru Nanak taught his way of life to his followers. Three key elements were passed on:

- # *Nam Japa*: Get up each day before sunrise, clean the body, meditate on God's Name; and recite the Guru's hymns to cleanse the mind. Throughout the day continually remember God's name with every breath.
- # *Dharam di Kirat Karni*: To work and earn by the sweat of the brow, to live in a family way of life, and practice truthfulness and honesty in all dealings.
- # *Vand Ke Chakna*: To share the fruits of one's labors with others before considering oneself. Thus, to live as an inspiration and a support for the entire community.

The foundation of Sikh Dharma was laid down by Guru Nanak. Guru Nanak infused his own consciousness into a disciple, who then became a Guru, subsequently, passing on the light to the next Guru. The word Guru is derived from the word "Gu", which means darkness or ignorance, and "Ru", which means light or knowledge. The Guru is the experience of Truth (God).

There were a total of ten Gurus in human form. The "eleventh Guru" is the **Siri Guru Granth Sahib**, the Sikh scriptures which continue to teach truth to the Sikh adherents. As a result, no living Guru is needed any more. This Guru will last from 1708 until the end of time.

When the British empire collapsed in India, the country was divided along religious lines. Pakistan became a newly formed country composed mainly of followers of Islam and the rest of the subcontinent became India where Hinduism was the dominant religion. Instead of separating into a third country, the Punjab region, which was primarily Sikh, remained part of India. This historical development led to many bloody battles between the Sikh minority and the Indian government.

The beginnings of Sikhism in America can be traced to the early 1900's. However, its real growth as a religious movement in America started with the arrival of Siri Singh Sahib Yogi Bhasan in 1969.

## B. THEOLOGY

1. Concept of God: The definition of God is given in the very opening sentence of the **Guru Granth Sahib**. This is called the *Mul-Mantra* or the Preamble of *Japji*, which is the Essence of the whole **Guru Granth Sahib**.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈ ਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is but One God  
He is the Eternal Truth  
The Creator, All-Pervading Divine Spirit  
Unfearful, without hate and enmity  
Immortal Entity, Unborn, Self-Existent, and  
He is realized by His Own Grace.

The next verse is often called *Sach (True) Mantra*,

Meditate upon  
Who was True before the Creation  
Who was True in the beginning of the Creation  
Who is True now, and  
O Nanak, Who shall be True for Ever.

God is both impersonal and personal. God is impersonal, i.e. formless and beyond human reach. When God reveals himself through his creation, he becomes related and personal. When God made himself manifest, he first formed himself into *Nam* (Divine Name) and then created nature. The word *Nam* is a mystic word used in practical religious life and in the discipline of meditation. Prophets have given Divine Names of the nameless God which reflect his presence in the consciousness of people. It is *Nam* that sustains all beings and the universe. *Nam* is the cure of all suffering. Nothing is so perfect that it could or would exist apart from and independent of *Nam*.

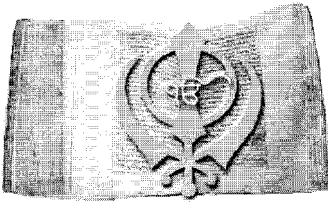
In the Sikh Scriptures, the concept of God is described as a trinity of *sat, chit, and anand*. God is omnipotent and omniscient. God is the initiator and the End. God is the Self-Creator and the Self-Propellor.

2. The Gurus: The word "Guru" is a Sanskrit word meaning teacher, honored person, religious person or saint. In the Sikh tradition, the word Guru took on a very specific meaning. Guru meant the descent of divine guidance to humanity provided through ten special, enlightened masters. Only ten men in the Sikh religion were called Guru, beginning with Guru Nanak in 1496 and ending with Guru Gobind Singh in 1708. The divine spirit was passed from one Guru to the next. The **Adi Granth** (as the Sacred Scriptures are sometimes called) states, "The light of a lamp which lights another does not abate. Similarly a spiritual leader and his disciple become equal, Nanak says the truth." The Guru is a perfect Prophet or Messenger of God in whom the light of God shines fully, visibly and completely. The Guru is in union with the Divine. Through him the Glory of the Lord is transmitted to humanity. The Gurus lead the devotees into a spiritual birth. On account of the divine prerogatives, the Guru is human in form but Divine in Spirit.

3. Sri Guru Granth Sahib Ji: The **Guru Granth Sahib** was first compiled by the fifth Sikh Guru, Arjan Dev, in 1604 in the city of Amritsar. The second and last version was compiled by the tenth and last human Guru, Guru Gobind Singh and was completed in 1705. The **Guru Granth Sahib** contains 3,384 hymns. When the **Guru Granth Sahib** was translated into other languages, a standardized format was agreed upon. Regardless of the language, the length



of the sacred scriptures is 1430 pages and is divided into 33 sections. Each page contains the same information.



Perhaps unique to the **Guru Granth Sahib** are the songs, hymns and sayings of a wide variety of saints and sages. Included are compositions of Hindu bhaktas, Muslims, Sufi poets and people of other faith traditions. The idea of Guru Arjan was to affirm the fundamental unity of all religions, and the unitary character of all mystic experience. Contributors to the **Guru Granth Sahib** came from all of the castes prevalent in India between the 12<sup>th</sup> and 17<sup>th</sup> centuries. This became highly symbolical of the egalitarianism which is the essence of the creed of the Sikh.

Guru Gobind Singh stated upon completion of the **Guru Granth Sahib** that no human Guru was needed any longer. Thus the **Guru Granth Sahib** is viewed as the eleventh Guru which will guide humanity until the end of times. A translation of **Guru Granth Sahib** is the last Guru forever. The **Guru Granth Sahib** contains the *Gurbani*, or the Divine Word. There is no place in the Sikh tradition for a living Guru today; Sikhs have the *Guru Granth Sahib* as the authoritative guide for life.

The Sikh tradition has given a very high place to its scriptures. In the Gurdwara, and also in homes of individual Sikhs, if they can afford it, a room is set aside where the sacred book is kept. In the gurdwara, the book is provided with a bed, a light, and a fan.

The Sikh philosophy as described in the **Guru Granth Sahib** is mainly a philosophy of action, deed and consequence. The emphasis in Sikh life is on shared communal experience, and on purposive and idealistic involvement.

4. Moral Life: For a Sikh, moral life is not a matter of a few commandments, a code, or a ritual, but the fruit of a life directed towards spiritual quest involving much discipline. The **Guru Granth Sahib** states, "Greater than Truth is Truthful Living." (p. 62) In direct contrast to the religious practices of Hinduism, asceticism, fasting, pilgrimages and yoga are rejected. Although spirituality is to be developed, it is expected to be developed in society. Normal family life is encouraged and in order to achieve salvation one need not be separated from the world or be celibate. Each Sikh is expected to live in the world, yet be pure in mind, and be a soldier, scholar and saint.

The five cardinal vices are: *Kam* (lust), *Krodh* (anger), *Lobh* (greed), *Moh* (worldly attachment) and *Ahankar* (pride). These cardinal vices keep an individual apart from God. The purpose of life in the Sikh tradition is to seek God and be united with Him. To the degree that one is able to be free from the influence of the cardinal vices is the degree a believer is closer to being in union with God. Human life is an opportunity to attain that goal. If it is missed, a person falls back into the cycle of birth and rebirth. Sikhs believe in reincarnation.

5. *Khalsa*: Guru Gobind Singh, the last human Guru, created the *Khalsa*, a spiritual community of men and women devoted to purity of thought and action. He gave the *Khalsa* a distinctive external form to remind followers of their commitment, and to help them maintain an elevated state of consciousness. Every Sikh baptized as *Khalsa* vows to wear the Five "K's":

- # *Kesh*: uncut hair and beard, as given by God, to sustain him or her in higher consciousness; and a turban, the crown of spirituality.
- # *Kangha*: A wooden comb to properly groom the hair as a symbol of cleanliness.
- # *Katchera*: Specially made cotton underwear as a reminder of a commitment to purity.
- # *Kara*: a steel circle, worn on the wrist, signifying bondage to Truth and freedom from every other entanglement.
- # *Kirpan*: the sword, with which the *Khalsa* is committed to righteously defend the fine line of truth.

#### ***Kesh*:**

1. The turban is a 5' to 6' length of cloth (usually muslin).
2. No special provisions need to be made in the cleaning of the turbans.

#### ***Kara and Kirpan*:**

1. The *Kara* (steel bracelet) and the *Kirpan* (sword or small dagger) are not permitted to be worn in BOP institutions.
2. The meaning and significance of the *Kara* and the *Kirpan* are met by the wearing of the *Khanda*, the Sikh insignia or medallion.

*Khalsa* also vow to refrain from any sexual relationships outside of marriage, and refrain from taking meat, tobacco, alcohol, and all other intoxicants. Finally, Guru Gobind Singh infused his own being into the *Khalsa*, declaring that the *Khalsa* was now the Guru in all temporal matters.

Bha Nand Lal, a contemporary of Guru Gobind Singh, wrote the following description of the *Khalsa*:

*Khalsa* is one who fights in the front ranks;  
*Khalsa* is one who conquers the five evils  
(Lust, anger, pride, greed, ego);  
*Khalsa* is one who destroys doubt;  
*Khalsa* is one who gives up ego;  
*Khalsa* is one who does not stray from his spouse;  
*Khalsa* is one who looks upon all as his own;  
*Khalsa* is one who attunes himself with God.

Male Sikhs who have taken the *Amrit* vow take as one of their names, "Singh" (lion); and women take the name, "Kaur" (princess).

The *Khalsa* was to be a saint, a soldier and a scholar, with high morals and excellent character. He or she would be strong, learned and wise. The Guru challenged the *Khalsa* with the five virtues--sacrifice, cleanliness, honesty, charity and courage, and prescribed the code of discipline or conduct.

The *Khalsa's* Code of Conduct is:

- a. The Sikh will worship only God. They will not set up any idols, gods, goddesses or statues for worship nor shall they worship any human being.
- b. The Sikh will believe in no other religious book other than the Holy **Siri Guru Granth Sahib**, although they can study other religious books for acquiring knowledge and for comparative study.
- c. The Sikh will not believe in castes, untouchability, magic, omens, amulets, astrology, appeasement rituals, ceremonial hair cutting, fasts, frontal masks, sacred threads, graves and traditional death rites.
- d. The *Khalsa* will remain distinct by wearing the five K's but shall not injure the feelings of others professing different religions.
- e. The *Khalsa* will pray to God before starting any work. This will be over and above his usual prayers.
- f. Although a Sikh may learn as many languages as he likes, he must learn Punjabi and teach his children to learn to read it.

- g. Every male should add "Singh" after his name and every female *Khalsa* should add "Kaur" after her name. They must never remove hair from any part of their bodies.
- h. The use of drugs, smoking and alcohol are strictly forbidden for Sikhs.
- i. *Khalsa* men and women will not make holes in their ears or nose and shall have no connection whatsoever with those who kill their daughters. Sikh women will not wear a veil.
- j. A Sikh must live on honest labor and give generously to the poor and the needy thinking all the time that whatever he gives is given to the Guru.
- k. A Sikh must never steal or gamble.

6. Role of Women: At first glance, the Sikh religion can be viewed as primarily male oriented and dominated. The religious literature is mostly the work of men and many institutions have been almost exclusively staffed by men. In addition, the most visible characteristics, i.e. the beard, turban and attire, are mostly male. In many ways this is an inaccurate description of Sikh tradition. In contrast with society at that time, Sikh tradition was socially very egalitarian. The **Guru Granth Sahib**, in a hymn by Guru Nanek says this of women:

Of woman we are born, of woman conceived,  
To woman engaged, to woman married.  
Women we befriend, by woman do civilizations continue.  
When a woman dies, a woman is sought for.  
It is through woman that order is maintained.  
Then why call her inferior from whom all great ones are  
born?  
Woman is born of woman;  
None is born but of woman.  
The One, who is Eternal, alone is unborn. (473)

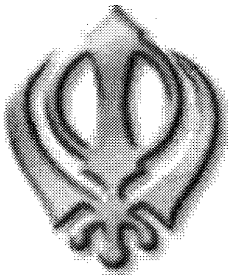
Married family life, not asceticism or celibacy, is extolled as the ideal for human social fulfillment. Although no late 20<sup>th</sup> century meaning may be read into these words, the role of women was certainly much more exalted than experienced by women elsewhere in society. This provided a sense of equality, both social and religious, which was unique in India.

7. Marriage: Marriage is obligatory for a Sikh. Renunciation of the world is rejected by the Sikhs because they are expected to live the life of a householder. Marriage is sacramental; it is not merely a contract between two people. Sikh marriages are not arranged, but parents, family and friends help their children in finding marriage partners. No one is forced into a marriage, however. Because of the sacramental nature of marriage, marriage is for life. There is no legal means of dissolution of a

marriage and cannot be annulled by a decree of any court. Once married, a husband and wife are, "one spirit in two bodies."

8. The Golden Temple: The Golden Temple, known as *Harmandir Sahib*, at Amritsar in Punjab, is the most revered religious center in Sikhism. The temple was built by the fourth Guru, Guru Arjan. The temple stands in the center of a rectangular pool of water, called *Amrit Sarovar*, which means "tank of nectar." In 1802, the roof was gilded with gold. From that time, the temple came to be known as the Golden Temple. The Golden Temple has an entrance on each side, symbolizing that all people are able to enter into the temple, unlike the practice in those days where only the upper caste of the four existing castes in India were able to enter into temples. The Golden Temple is also built with a lower elevation than the surrounding buildings, symbolizing the humility of the Sikh faith towards God and humanity. Located inside the temple is the **Guru Granth Sahib**. Pilgrims do cleanse themselves in the pool, but this cleansing is seen only as a symbolic cleansing of the soul rather than an actual bathing of the body.

9. The Khanda: The *Khanda* is the Sikh insignia or symbol. It has four components: a double-edged straight sword, a ring and a sword on either side of the ring. The name, however, is derived from the central symbol, the *Khanda*, a special type of double-edged sword which confirms the Sikhs' belief in One God and symbolizes the creative power of God which controls the destiny of all of creation.



The inner circle is called the *Chakra*. This circle, without a beginning or end, symbolizes the perfection of God who is eternal.

The *Chakra* is surrounded by two curved swords called *Kirpans*. These two swords represent the spiritual and temporal authority. The right edge symbolizes freedom and authority governed by moral and spiritual values, called *Piri*. The left edge symbolizes divine justice used to punish wicked oppressors, called *Miri*.

## 10. LITERATURE

### A. PERIODICALS

#### Prosperity Paths

Route 2, Box 4, Shady Lane  
 Espanola, NM 87532

[www.Sikhnet.com](http://www.Sikhnet.com)

**The Science of Keeping Up**

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**C. RESOURCE MATERIALS**

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**RELIGIOUS BELIEFS AND PRACTICES**  
**WICCA (A)**

**1. RELIGIOUS PRACTICES**

Wiccan spirituality is not based on a weekly calendar of events. Its festivals follow the seasonal Sacred Wheel of the Year. Four of these festivals represent the solar festivals of solstices and equinoxes and the remaining four represent agricultural and pastoral festivals. The latter four occur on points halfway between the solstices and equinoxes and are called Cross-Quarter days. These are called the major festivals; the four festivals occurring on the solstices and equinoxes are the minor festivals.

The annual cycle known as the Sacred Wheel of Year includes eight Sabbats (solar festivals). In addition, there are lunar observances, called Esbats. These observances center around the four phases of the moon: the new moon, the waxing moon, the full moon and the waning moon. Observances generally may occur during periods beginning about three days before until about three days after each phase of the moon.

The moon is one of the symbols of the Goddess and represents the feminine aspect of the divinity. The sun, on the other hand, is a symbol of the masculine, representing the male aspect of the Divinity.

The festivals are not concerned with historical figures or founders, but with the mysterious elemental forces inherent in nature and the human psyche.

Wiccans meet in sacred circles where rituals are held. Rituals usually include a combination of meditation, invocation, movement, music, and prayer. Wiccans honor the elements of Nature--earth, air, fire, water, and spirit and their associated directions of north, east, south, west, and center. It is recommended that congregant ceremonies are held outdoors.

**A. REQUIRED DAILY OBSERVANCES**

There is not a universal standard across traditions. Most Wiccans develop a set of personally unique rituals for daily devotion. Examples include: Greeting the day, Prayers before meals, Prayers to close the day.

**B. REQUIRED WEEKLY OBSERVANCES**

No universal standard for frequency of observance exists in Wicca. It is appropriate to provide a weekly study time on various topics related to nature-based spirituality.



**C. REQUIRED OCCASIONAL OBSERVANCES**

There are eight Sabbats celebrated in the Sacred Wheel of the Year. Each Sabbat occurs on or near the date identified. These dates are significant because the dates fall on the solstices, equinoxes, and the points halfway in between, called "Cross-Quarter days." There may be possible name variations from the following list:

October 31 <sup>st</sup>	Samhain;
December 21 <sup>st</sup>	Yule (Winter Solstice);
February 2 <sup>nd</sup>	Imbolc;
March 21 <sup>st</sup>	Ostara (Spring Equinox);
April 30 <sup>th</sup>	Beltane;
June 22 <sup>nd</sup>	Litha (Summer Solstice/Midsummer);
August 2 <sup>nd</sup>	Lughnasadh; and,
September 21 <sup>st</sup>	Mabon (Fall Equinox).

**D. RELIGIOUS HOLY DAYS**

Wicca has no holy days of work proscription.

**2. RELIGIOUS ITEMS****A. PERSONAL RELIGIOUS ITEMS**

1. **Book of Shadows** (a spiritual journal);
2. Divination Tool (i.e. Tarot Cards);
3. Items to Honor the Elements of Nature;
  - Salt - Earth;
  - Feather/(Herb) - Air;
  - Wood Wand - Fire;
  - Water - Water;
  - Picture of Divine Unity - Center; and,
4. Religious medallion, usually a Pentacle, and chain.

**Wand:**

The Wood Wand need not be larger than a pencil.

**B. CONGREGATE RELIGIOUS ITEMS**

1. Altar;
2. Altar Cloth;
3. Anointing Oil;
4. Bell;
5. **Book of Shadows**;
6. Candle;
7. Chalice;

8. Drum;
9. Feather;
10. Herbs (Sage, Cedar, Lavender);
11. Icon (Picture/Statue of the Sacred);
12. Incense;
13. Pentacle;
14. Pentagram;
15. Quartz crystal;
16. Rattle;
17. Tarot and/or Rune cards;
18. Salt; and,
19. Tabbed.

**Athame:**

An Athame, a ritual dagger, is used in community Wiccan observances and rituals. In a correctional setting, however, the use or display of daggers is not authorized.

**3. REQUIREMENTS FOR MEMBERSHIP****A. REQUIREMENTS**

Since there is understood to be a growth in the ability to enter into the balance that flows from being at one with Nature and Nature's forces, there is some controversy within the Wiccan body about *initiation* into a Wiccan way of life. For some, self-initiation is possible through the simple commitment to follow a Wiccan path; for others, membership has to be the fruit of having received training from an elder within coven-centered rituals. Many forms of Wiccan religion are initiatory; others are not. Some require membership in a coven; others are sole practitioners.

**Coven:**

Covens do not exist inside Bureau facilities.

**B. TOTAL MEMBERSHIP**

Due to the eclectic and decentralized nature of the Wiccan movement, as well as a well-grounded fear of publicity and harassment, it is difficult to arrive at any realistic number of how many actually follow the Wiccan way of life. The membership in this aspect of nature-based spirituality today reflects membership in the hundreds of thousands.

#### **4. MEDICAL PROHIBITIONS**

No universal standard exists. A healing service conducted by a community member may be requested.

#### **5. DIETARY STANDARDS**

No universal dietary standard exists for Wicca. Self-selection from the main line, including the no-flesh option, generally meets the Wiccan dietary requirements.

#### **6. BURIAL RITUALS**

##### **A. MINISTERING TO THE DYING**

When possible, a "Crossing Over" ritual is done just prior to death, with loved ones circled around the bedside of the dying person and at least one lighted candle present. "Crossing Over" rituals are usually conducted by the dying person's own minister, but can be conducted by someone else of the dying person's own choosing, including a chaplain or minister of another religion with an understanding and respect for the dying person's religious orientation. When circumstances permit, counseling and discussions are done by a minister with the dying person in order to assist personal spiritual preparations for the transition as well as to incorporate the dying person's ideas and beliefs into funeral/memorial service planning. When death happens suddenly and at a distance, the deceased's home spiritual community should be notified so that members can engage in individual and group meditations to mark the passing.

##### **B. POST DEATH RITES**

Following death, it is common to have both a Wake (especially for those of Celtic heritage) which is open to the deceased's closest family and friends, as well as a funeral or memorial service, open to family friends and associates. There may be either cremation or burial, depending on the spiritual choice of the individual. Loved ones often place flowers, herbs, and other spiritual objects with the body prior to cremation or burial. Depending on the spiritual choice of the individual, the inmate's personal religious objects, writings and other spiritual materials may be mailed to next of kin, or person designated in the inmate's Central File.

## 7. SACRED WRITINGS

No universally recognized sacred writings exist for Wicca.

Divination Tools:

- # Tarot Cards;
- # Rune Cards.

## 8. ORGANIZATIONAL STRUCTURE

### A. HEADQUARTERS LOCATION

No centralized headquarters exists. Most Wiccans are solitary practitioners who often meet with a group of individuals. The group is called a coven. Most covens are headed by a High Priestess or High Priest. The covens or groups are autonomous. Today's trend among Wiccans is to form larger public church institutions with IRS recognition.

### B. MINISTER OF RECORD

None.

### C. CONTACT OFFICE/PERSON

None, though local advisors may be available through an area's organized churches or nature-based spirituality bookstores. Another excellent reference is the **Circle Guide to Pagan Groups - A Nature Spirituality Networking Source Book**. This book is available through Circle Sanctuary.

**RELIGIOUS BELIEFS AND PRACTICES**  
**WICCA (B)**

**9. HISTORY AND THEOLOGY**

**A. BASIC HISTORY**

Wicca is a diverse and decentralized religion that is part of the nature-based spirituality movement. Nature religions are rapidly re-emerging into the public view after centuries of persecution. Today, hundreds of thousands of individuals and groups practice various forms of nature-based spirituality and Wiccan religion throughout the United States, Canada and around the world.

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

Although many differences exist, there are 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 friendships and communicate with various animals, plants, 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 Cross-Quarters).
- # Samhain, popularly known as Halloween, is the New Year for most Wiccan traditions.

Wiccan spirituality draws on ancient roots as it adapts to living in a modern age. Today the religion combines the old ways with new. Many practitioners create new chants, meditations, and rituals, and are sharing them through publications, correspondence, and through contact at ecumenical festivals.

Nature-based spirituality has opened up for many a journey toward a holistic sense of spiritual power and grace. With hints of prehistoric as well as legendary roots in an ancient wisdom of natural healing, the religion of the Mother Goddess and her Horned Consort has developed a strangely contemporary spirituality for unknown numbers of persons worldwide. The Goddess' Horned Consort, however, is not to be identified with the Devil. Due to the horns, many non-Wiccans have been misled into thinking that Devil worship or Satanism is a component of the Wiccan way.

## **B. THEOLOGY**

1. Introduction: The Council of American Witches in 1974 adopted the following principles of Wiccan belief. Although the organization disbanded the same year, the principles provide a good summary of Wiccan faith.

- a. We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the moon and the seasonal quarters and cross-quarters.
- b. We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.
- c. We acknowledge a depth of power far greater than is apparent to the average person. Because it is far greater than ordinary, it is sometimes called "supernatural," but we see it as lying within that which is naturally potential to all.
- d. We conceive of the Creative Power in the Universe as manifesting through polarity-as masculine and feminine-and that this same Creative Power lives in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive of the other. We value sexuality as pleasure, as the symbol and embodiment of Life, and as one of the sources of energies used in magickal practice and religious worship.
- e. We recognize both outer worlds and inner, or psychological worlds--sometimes known as the Spiritual World, the Collective Unconscious, the Inner Planes, etc.--and we see in the interaction of these two dimensions the basis for paranormal phenomena and magickal exercises. We neglect

- neither dimension for the other, seeing both as necessary for our fulfillment.
- f. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.
  - g. We see religion, magick, and wisdom-in-living as being united in the way one views the world and lives within it--a world view and philosophy of life, which we identify as Witchcraft or the Wiccan Way.
  - h. Calling oneself "Witch" does not make a Witch-but neither does heredity itself, or the collecting of titles, degrees, and initiations. A Witch seeks to control the forces within him/herself that makes life possible in order to live wisely and well, without harm to others, and in harmony with nature.
  - i. We acknowledge that it is the affirmation and fulfillment of life, in a continuation of evolution and development of consciousness, that gives meaning to the Universe we know, and to our personal role within it.
  - j. Our only animosity toward Christianity, or toward any other religion or philosophy-of-life, is to the extent that its institutions have claimed to be "the one true right and only way" and have sought to deny freedom to others and to suppress other ways of religious practices and beliefs.
  - k. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present, and our future.
  - l. We do not accept the concept of "absolute evil," nor do we worship an entity known as "Satan" or "the Devil" as defined by Christian Tradition. We do not seek power through the suffering of others, nor do we accept the concept that personal benefits can only be derived by denial to another.
  - m. We work within nature for that which is contributory to our health and well-being.
  - n. We are not bound by traditions from other times and other cultures, and owe no allegiance to any person or power greater than the Divinity manifest through our own being. As American Witches, we welcome and respect all life-affirming teachings and traditions, and seek to learn from

all and to share our learning. We do not wish to open ourselves to the destruction of Wicca by those on self-serving power trips, or to philosophies and practices contradictory to these principles. In seeking to exclude those whose ways are contradictory to ours we do not want to deny participation with us to any who are sincerely interested in our knowledge and beliefs, regardless of race, color sex, age, national or cultural origins, or sexual preference.

2. Deity: Wiccans worship a dualistic deity expressed in female and male forms. Wiccans believe that everything in nature is dual-female and male. Behind the female and male forms of the deity is a divine power so pure and abstract that human beings cannot grasp and comprehend the deity. To better use the power of the Sacred and Divine, a human-like overlay, mask or face has been placed on the ultimate so that Wiccans are able to relate and perceive. The Divine is simply too large, powerful and incomprehensible that familiar forms and shapes are used to begin to gain a sense of understanding and comprehension. Thus, the Divine is one and at the same time dual-monotheistic and polytheistic.

Deity is also considered to be inherent in all things, rocks, clouds, sky, earth, etc. Everything has a Divine spirit within. When viewed in this light, Deity is perceived as being animistic.

Finally, deity is identified with the universe or, more accurately, the universe is viewed as a self-expression of the Divine. The Divine is everywhere and everything is imbued with the Divine. When viewed in this light, the Divine is viewed as pantheistic.

Most Wiccans would agree that the Divine is monotheistic, polytheistic, animistic and pantheistic.

3. Sacred Circle: "Cast the circle thrice about to keep the evil spirits out." So states the Wiccan Rede (cf. #8). Selena Fox states in her resource article written for Bureau chaplains, "The predominant ritual and social space form is the circle. As in ancient times, the circle represents many concepts, including wholeness, balance, the cycles of Nature, continuity, partnership, and interconnectedness. The circle is used by individuals in personal rituals as well as by large and small groups for group rituals and festivals. The circle form facilitates shared experiences and encourages participation."

4. Solar Observances: The Wiccan solar observances are called Sabbats and were originally about the changing of the seasons. The Sabbats represents the masculine aspect of the Divinity, the





Sun. Eight Sabbats are identified and are most often referred to as the Wheel of the Year. The sabbats are solar observances connected to the solstices and equinoxes and the points in between, called Cross-Quarter days. For some Wiccans, the Wheel of the Year is an effective metaphor for understanding life, a valid aspect of one's psychospiritual path. The major Sabbats are Samhain, Imbolc, Beltane and Lughnasadh. All of these are the Cross-Quarter days.

The minor Sabbats are Yule (Winter Solstice), Ostara (Spring Equinox), Litha (Summer Solstice) and Mabon (Autumn Equinox). The dates listed are approximate, they may vary one to two days depending on the position of the sun.

1. Samhain: Samhain is the beginning of the new year and celebrated on October 31. This is the time when the spirit world is close to the world of the living and the veil between the two worlds is at its thinnest. The spirits are invited in the circle and the exchange between the spirits of the dead and the living is reverent, natural, joyous and festive. The Goddess is honored in her aspect as the Crone, the Goddess of dark mysteries. The God is honored in his aspect of the Horned God of the Dead, of human beings as well as animals.
2. Yule: Yule falls on December 21, the winter solstice. This is the longest, darkest night of the year. From that day, the days begin to grow longer and the nights shorter. The God is honored as the Divine Child and the Goddess as the Divine mother.
3. Imbolc, celebrated on February 2, is a time when Wiccans seek the omens of spring, since the earth is beginning to awaken from its winter sleep. The God is honored as the Spirit Father and the Goddess as the Corn Maiden.
4. Ostara, the spring equinox, is celebrated on March 21. This is a time of passing and transition. This is a time of balance—equal day and night—and is viewed as a time of magick. The Goddess is honored in her aspect as the Maiden and the God as her brother/consort, the Sun God.
5. Beltane, celebrated on May 1, is one of the most sacred days in the Wiccan calendar. Beltane is the celebration of the Divine Marriage, the act of creation. The Goddess is honored in her aspect as the Goddess of fertility and the God as the Lord of Greenwood.

6. Litha, the summer solstice celebrated on June 21, is the longest day of the year. This is a celebration of the sun at the peak of its power. The God is honored in his aspect as the Sun God and the Goddess as the Earth Mother.
  7. Lughnasadh, celebrated on August 1, is the celebration of the first harvest. The ritual is a thanksgiving for the harvest, in particular the grain harvest. The Goddess is honored in her aspect as all-providing Earth Mother and Grain Goddess, and the God is honored as the sacrificed God of Grain, who dies in order that people may survive the coming winter on the harvested grain.
  8. Mabon, the autumn equinox, is celebrated on September 21. The hours of night grow longer than the hours of the day. Wiccans prepare to bid farewell to the Goddess as the Maiden of Spring, the Mother of Summer and welcoming the Crone. The God is honored in his aspect as the God of the dying Sun, the God of death and rebirth.
5. Lunar Observances: Lunar observances are called Esbats. The moon is one of the symbols of the Goddess, representing the feminine aspect of the divinity. Each of the phases of the moon as it passes through the sky has special meaning. There are four phases of the moon: the new moon, the waxing moon, the full moon and the waning moon. In addition, the phases of the moon gives timing to the levels of energy available for magickal workings. During a calendar year, there are thirteen cycles of the moon. The four phases of the moon are:
1. The New Moon: This is the period of the time when the light of the moon disappears. This period lasts about three days on either side of the new moon and is generally regarded as a time of minimum energy. This is the time for reflection and contemplation and the time where magick symbolizes changes within the Wiccan's life.
  2. The Waxing Moon: This is the period when the moon is growing in the sky, but hasn't reached the full moon yet. This begins about four days after the new moon and lasts until three days before the new moon. This is the time of growing energy, usually linked to the Maiden Aspect of the Goddess. This is the time for positive change, love, luck and growth.
  3. The Full Moon: This is the period when the moon is seen at its fullest in the sky. This period lasts from about three days before and three days after the full moon is seen. This period is linked to the Mother Aspect of the Goddess and the time when energy is considered to be at its

strongest. This is the time to increase psychic abilities and fertility.

4. The Waning Moon: This is the period when the moon is decreasing its size until it is no longer seen. This period starts about four days after the full moon and lasts until about four days before the new moon. This time is linked with the Crone (i.e. the aging) Aspect of the Goddess. This is a time for reversing magick, banishing and releasing those aspects of the personality which are oppressive as long as they are not against the teachings of the Wiccan Rede, "An it harm none, do what ye will."

6. Five Elements of Nature: According to Selena Fox, high priestess of Circle Sanctuary, the five elements of nature form a "standard framework of spiritual symbology, teachings and practice." Each of the elements is associated with a sacred direction and is acknowledged in Wiccan rituals. The first element is earth with its associated direction, north. The second element is air with its associated direction, east. The third element is fire, with its associated direction, south. The fourth element is water with its associated direction, west. The fifth element is spirit which has no associated direction with it, since spirit is within each human being and thus is centered.



7. Pentacle: The Pentacle, the symbol of Wicca, represents an ancient concept that people have the ability to bring Spirit to earth. This applies to everyday life and every area of life. The ability to bring Spirit to earth is the ability to make human beings whole. Traditionally, each of the five angles has been attributed to the five elements of nature described above.

1. The lower left hand corner represents earth: stability and physical endurance.
2. The lower right hand corner represents fire: courage and daring.
3. The upper right hand corner represents water: emotions and intuition.
4. The upper left hand corner represents air: intelligence and the arts.
5. The topmost point represents spirit: the All and the Divine.
8. Ethics and Morality: The Wiccan Rede contains the basic ethical statement of the Wiccan tradition. The eight words, "An

it harm none, do what ye will" is part of the rede. In addition, the three-fold law plays a significant role in Wiccan morality and ethics. There are several versions of the Wiccan Rede in existence. The Wiccan Rede is:

Bide the Wiccan Laws we must, in Perfect Love and Perfect Trust,  
Live and let live. Fairly take and fairly give.  
Cast the circle thrice about to keep the evil spirits out.  
To bind the spell every time let the spell be spake in rhyme.  
Soft of eye and light of touch, Speak little, listen much.  
Deosil go by the waxing moon, chanting out the Witches' rune.  
When the lady's moon is new, kiss the hand to her times to.  
When the moon rides at her peak, then your heart's desire seek.  
Heed the North wind's mighty gale, lock the door and drop the sail.  
When the wind comes from the South, love will kiss thee on the mouth.  
When the wind blows from the West, departed souls will have no rest.  
When the wind blows from the East, expect the new and set the feast.  
Nine woods in the cauldron go, burn them fast and burn them slow.  
Elder be the Lady's tree burn it not or cursed you'll be.  
When the wheel begins to turn, let the Beltane fires burn.  
When the Wheel has turned to Yule, light the log and the Horned One rules.  
Heed ye flower, Bush and Tree, by the Lady, blessed be.  
Where the rippling waters go, cast a stone and truth you'll know.  
When ye have a true need, hearken not to others' greed.  
With a fool no season spend, lest ye be counted as his friend.  
Merry meet and merry part, bright the cheeks and warm the heart.  
Mind the Threefold Law you should, three times bad and three times good.  
When misfortune is enow, wear the blue star on thy brow.  
True in love ever be, lest thy lover's false to thee.  
Eight words the Wiccan Rede fulfill: An it harm none, do what ye will.

The Wiccan ethic begins with the individual practitioner and it is up to the individual practitioner to decide what is right and what is wrong. The governing rule for determining right and wrong is the Wiccan Rede: "An it harm none, do what ye will." To ensure a positive ethic, the Threefold Law becomes a guide for living. The Threefold Law is, "Mind the Threefold Law you should, three times bad and three times good." If something bad is done to another, that act multiplies threefold to the perpetrator. In the same manner, a good deed is magnified threefold for the Wiccan practitioner. All ethical situations which arise are weighed by the implications on the Wiccan Rede and the Threefold Law, resulting in a positive ethical belief system and life style.

9. Wiccan Magick: Early in the 20<sup>th</sup> century a distinction was made between Magic and Magick because of the great difference between the two types. Magic has come to mean illusion, or stage magic. In Wicca, an alternate spelling was adopted by many practitioners to mean transformation and change, which has nothing to do with illusion and fantasy. Wiccan Magick is not the same as Magical thinking. "Magical thinking" connotes buying into illusion and fantasy. "Magickal thinking" entails actively working to create meaningful change in oneself and one's life.

Magickal practice is an integral part of most Wiccan spiritual activity. Its purpose is to support personal growth and a state of "becoming." Marion Weinstein in her book **Positive Magic** states, "You cannot use magic[k] to help yourself if it harms another." Magick is working through prayer and meditation toward self-transformation. In a correctional environment, magickal activity should be by individuals, even within a group, working separately on their own spiritual growth, change and "becoming" processes. Magick ought never to be directed toward another person. The only exception to that is using magick to psychically aid and protect one's own minor children.

## 10. RESOURCE MATERIAL

### A. BIBLIOGRAPHY

This section of the resource book is meant to provide a listing of resources considered by many in Nature-based Spirituality traditions to be significant works. Selection was based on scholarship, authenticity, and usefulness.

Adler, Margot, **Drawing Down The Moon**, Boston, Beacon Press, 1968.

Buckland, Raymond, **Buckland's Complete Book of Witchcraft**, St. Paul, Llewellyn, 1997.

- # A major work in the development of contemporary Wiccan spirituality. The book is in its 24<sup>th</sup> printing and makes a reliable contribution to Wiccan practice today. The book is arranged in workbook format to allow the reader to progress through various stages and aspects of study at his or her own pace. Buckland provides an introduction and follows up with thirteen general lessons.

Campanelli, Pauline and Dan, **Ancient Ways: Reclaiming Pagan Traditions**, St. Paul, Llewellyn, 1991.

- # A description of traditions, customs, myths, and cultural factors associated with nature-based spirituality.

Crowley, Vivianne, **Principles of Wicca**, London, Thorsons, 1997.

- # A readable and concise introduction to the fundamental concepts of the Wiccan religion. Crowley writes this book for a larger audience than just Wiccans and Neo-Pagans. This book provides reliable information for any who are exploring the Wiccan path.

- # A good primer for Wiccans and beginners as it explores Wiccan past and present, and provides an overview of general cosmology. Useful exercises are provided at the end of each chapter.

Crowley, Vivianne, **Phoenix from the Flame**, London, Thorsons, 1994.

- # A compendium of nature-based spirituality in the Western world. History and concepts of paganism are explored as they have evolved into present day practice. Excellent treatment of the Way of the God and Goddess and the need to find balance throughout the creative order.

Cunningham, Scott, **Wicca: A Guide For The Solitary Practitioner**, St. Paul, Llewellyn Publications, 1999.

Currott, Phyllis, **Book of Shadows**, New York: Broadway Books, 1998.

- # This book is written in a novelized format which provides informative, insightful, and fast reading. Tells the author's personal story along her spiritual path. The book contains useful material, chants, and rituals.

Farrar, Janet and Stewart, **Eight Sabbats for Witches**, Custer, WA., Phoenix Publishing Co., 1981.

Fox, Selena, **Goddess Communion: Ritual and Meditations**, Mt. Horeb, WI, Circle Sactuary, 1999.

Fox, Carpenter, Jones, and Kapelka-Dale, **Circle Guide to Pagan Groups: A Nature Spirituality Networking Source Book , 2000-2001**, Mt. Horeb, WI, Circle Sactuary, 2000.

Gardner, Gerald, **Witchcraft Today**, Magickal Childe Inc., 1991.

- # His classic work on Witchcraft. This book started the modern revival of Wicca.

Grimassi, Raven, **Wiccan Magick: Inner Teachings of the Craft**, St. Paul, Llewellyn Publications, 1998.

Starhawk, **Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess**, San Francisco, Harper, 1989.

- # A valuable guide to those exploring nature-based spirituality. The focus of the work is on the symbolic, psychological, and spiritual implications of

the "Return of the great Goddess" in today's society. It also provides an articulate and intelligent explanation of the role of ritual and magic. A good study book for groups.

Weinstein, Marion, **Positive Magic: Occult Self-Help**, Earth Magic Productions, 1995.

## **B. PERIODICALS**

### **Circle Network News**

P. O. Box 219  
Mt. Horeb, WI 53572

### **New Times**

The Llewellan  
P. O. Box 64383-Dept. 370  
St. Paul, MN 55164-0383

## **B. RESOURCES/SUPPLIES**

### **Llewellyn's Calendar 2001**

St. Paul, Llewellyn Publications

- # An excellent resource highlighting the Sacred Wheel of the Year with its accompanying festivals and celebrations.

## **C. WEB SITES**

Circle Sanctuary,  
P.O. Box 219,  
Mount Horeb, WI 53572  
[www.circlesanctuary.org](http://www.circlesanctuary.org)