



# HM Prison & Probation Service

Faith and Pastoral Care for Prisoners		
This instruction applies to:-		Reference:-
Prisons		<b>PSI 05/2016</b>
Re-Issue Date	Effective Date <i>Implementation Date</i>	Expiry Date
12 February 2024	01 June 2016	N/A
Issued on the authority of	HMPPS Agency Board	
For action by	<p>All staff responsible for the development and publication of policy and instructions</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> HMPPS HQ</li> <li><input checked="" type="checkbox"/> Public Sector Prisons</li> <li><input checked="" type="checkbox"/> Contracted Prisons*</li> <li><input type="checkbox"/> National Probation Service (NPS)</li> <li><input checked="" type="checkbox"/> HMPPS Immigration Removal Centres (IRCs)</li> <li><input type="checkbox"/> Other Providers of Probation and Community Services</li> <li><input checked="" type="checkbox"/> Governors</li> <li><input type="checkbox"/> Heads of Groups</li> <li><input type="checkbox"/> HMPPS Rehabilitation Contract Services Team</li> </ul> <p><b>* If this box is marked, then in this document the term Governor also applies to Directors of Contracted Prisons</b></p>	
Instruction type	<b>Service specification support</b>	
For information	All public sector and prison staff, with particular relevance for Chaplaincy teams, Catering Managers, Security Departments and Diversity teams	
Provide a summary of the policy aim and the reason for its development / revision	<p>This PSI provides instructions and guidance for prisons to enable the religious practice of prisoners and for the provision of pastoral care through Chaplaincy teams. The PSI underpins the Specification: Faith and pastoral Care for Prisoners.</p> <p><b>Update September 2016</b> – Annex K contact details changed for the Jehovah Witness Faith Adviser.</p> <p><b>Update September 2022</b> - The changes are in effect around religious registration and proof of adherence to a particular faith/belief to gain the benefits and services of that faith/belief.</p> <p><b>Update November 2022</b> – amendment to text in line in para L5 line 2 – ‘one’ was deleted with reference to Kedassia supervised Kosher meals.</p> <p><b>Update April 2023</b> – It updates paragraph 4.25 on who can lead worship, meditation etc, paragraph 8.5 about which faiths/beliefs have access to incense sticks to reflect previously published guidance. It updates contact details for Chaplaincy and Faith Services and for Faith and Belief Advisors from Annex B onwards and also updates Annex E sections E1, E4 and E6</p>	

	<p>on the requirements of those who wish to follow the Church of Jesus Christ of Latter-Day Saints.</p> <p><b>Update February 2024</b> – minor amendments to contact details for Faith and Belief Advisors on pages 39, 47, 66, 70, 72, 75, 89 and 98.</p>
<b>Contact</b>	<p>chaplaincyhqenquiries@justice.gov.uk</p>
<b>Associated documents</b>	<p><a href="#">PSI 18/2016 Public Protection Manual</a>  <a href="#">PSI 44/2010 Catering meals for prisoners</a>  <a href="#">PSI 16/2011 Providing Visits and Services to Visitors.</a>  <a href="#">Management of Security at Visits (Open Estates) Policy Framework</a>  <a href="#">Management of Security at Visits (Closed Estates) Policy Framework</a>  National Security Frameworks  <a href="#">PSI 72/2011 Discharge</a>  <a href="#">PSI 64/2011 Management of Prisoners at Risk of Harm to Self, to Others and From Others (Safer Custody)</a>  <a href="#">PSI 47/2011 Prison Discipline Procedures</a>  <a href="#">Prisoners' Property Policy Framework</a>  Managing Extremism Policy Framework (Restricted)  <a href="#">Searching Policy Framework</a>  <a href="#">PSI 06/2012 Prisoner Employment, Training and Skills</a>  <a href="#">PSI 10/2012 Conveyance and Possession of Prohibited items</a>  <a href="#">PSI 23/2013 Prison Retail</a>  <a href="#">PSI 11/2014 NOMS Policy on Employee Induction and Probationary Periods</a>  <a href="#">PSI 07/2014 Security Vetting</a>  <a href="#">Release on Temporary Licence Policy Framework</a>  <a href="#">PSI 07/2015 Early Days in Custody</a>  <a href="#">Counter Corruption Policy Framework</a>  <a href="#">PSI 14/2016 Marriage of Prisoners and Civil Partnership Registration.</a>  <a href="#">PSO 1700 Segregation</a>  Chaplaincy Handbook accessed via The Chaplaincy Website.  Annual PSI setting out Religious Festival dates</p>
<p><b>Replaces the following documents which are hereby cancelled:</b> PSI 51/2011</p>	
<p><b>Audit/monitoring:</b> Mandatory elements of instructions must be subject to management checks (and may be subject to self or peer audit by operational line management/contract managers/HQ managers as judged to be appropriate by the managers with responsibility for delivery). In addition, NOMS will have a corporate audit programme that will audit against mandatory requirements to an extent and at a frequency determined from time to time through the appropriate governance.</p> <p>The PSI will also be monitored by Chaplaincy HQ Advisers as part of the Chaplaincy HQ annual Assurance and Compliance visit to each prison.</p>	
<p><b>Introduces amendments to the following documents:</b> None</p>	
<p><b>Notes:</b> <i>All Mandatory Actions throughout this instruction are in italics and must be strictly adhered to.</i></p>	

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## Faith and Pastoral Care for Prisoners - Introduction

### Executive Summary

#### Background

- 1.1 The Prison Service recognises and respects the right of prisoners to register and practise their faith whilst in custody.
- 1.2 This Prison Service Instruction (PSI) supports the Specification: Faith and Pastoral Care for Prisoners. It sets out the procedures that should be followed in the delivery of the Specification.
- 1.3 This PSI replaces PSI 51/2011 and makes some modest changes including specifying that chaplaincy reception visits must be on an individual basis and should take place within 24 hours (2.5), that prisoners on an open ACCT (Assessment, Care in Custody, Teamwork) are seen at least weekly (18.1) and introduces some changes to the recording of statutory duties. It provides additional guidance on through the gate work (15.5 – 15.12), provision for the numerically smaller traditions when a faith chaplain is not present (4.22 – 4.23) and on funerals (17.8 and 17.9). Changes to the faith annexes of the PSI include the introduction of Prasad for Hindu prisoners (F2), reflect the need for a shower on the day of prayers for Sikh prisoners (R3) and make clarification to the information on Islam (H) and Paganism (M).

#### Extremism

- 1.4 For the effective delivery of this PSI, it has to link successfully with a range of other policies, most of which are listed in the cover sheet, and which provide detailed instructions on their particular areas. This includes the Managing Extremism Policy Framework. It is recognised that a few prisoners misuse their faith to put forward an extremist narrative based on a distorted view of their religion. Chaplains have a key role to play in challenging this narrative and in guiding prisoners on their faith journey.
- 1.5 Information on managing the risks posed by extremism and on identifying extremist behaviours is set out in the Managing Extremism Policy Framework. Through the reception interview and the other elements within the PSI relating both to faith provision and pastoral care, chaplains will be alert to words or behaviours that may raise concerns under the Prevent duty and report them in line with local and national policy.
- 1.6 For most prisoners, their religion and its practice provides a positive framework to navigate both the prison system and their journey towards desistance and law abiding lives. Support on release from faith communities can also be instrumental in helping with the transition to life outside prison.

#### Desired Outcome

- 1.7 The faith and religious needs of prisoners are met.
- 1.8 The pastoral needs of prisoners are addressed, in part, through Chaplaincy provision.

#### Application

- 1.9 The instruction is applicable to the following specific prison staff:
  - Governing Governors and Directors of contracted-out prisons
  - Chaplaincy Line Managers
  - Managing Chaplains and Chaplaincy Teams

Other personnel and prisoner-facing departments including:

- Security
- Safer Custody
- Equalities
- Catering

#### Mandatory Actions

1.10 *Governors must ensure faith provision is available to all prisoners in accordance with the Service Specification “Faith and Pastoral Care for Prisoners”.*

1.11 *Mandatory actions are specified in this Instruction by the use of italic typeface.*

#### Resource Impact

1.12 The implementation of this PSI does not require any additional funding.

Note: The term prisoner is used throughout, and this includes young people.

(Signed)

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**HM Prison and Probation Service**

## Part One – General Faith Provision

### Service Element: Religious Provision

#### 1 Chaplaincy Faith Provision

**Output 1 The Chaplaincy provision reflects the faith / denominational requirements of the prison.**

- 1.1 *Chaplains and Chaplaincy Teams must be appointed to meet the needs and reflect the faith make up of the prison population. Chaplains must be recruited and appointed in line with national Prison Service guidelines.*
- 1.2 Where there is no Chaplain of a particular faith available to a prison the advice of the Chaplaincy HQ Adviser, and Faith Adviser should be sought.
- 1.3 *All pre-appointment checks and security clearances must be in place before a Chaplain can commence work. All Chaplains must also have the endorsement of the relevant Faith Adviser prior to appointment. Some Chaplains may also need written permission (e.g. Licence) from their faith leader as a condition of appointment. All new Chaplains must be provided with a copy of the Chaplaincy Induction pack, available on the Chaplaincy intranet site.*

#### [PSI 11/2014 NOMS Policy on Employee Induction and Probationary Periods](#)

- 1.4 The Chaplaincy Team can include employed (full time and part-time), sessionally paid Chaplains and unremunerated Chaplains. Chaplains nominated and endorsed by the HMPPS Faith Adviser but non-remunerated are Volunteer Chaplains and part of the Chaplaincy Team. (Other arrangements may exist whereby for instance, Chaplains are employed by a parish or other organisation.)
- 1.5 Most prisons have a Managing Chaplain (or equivalent in the contracted out estate) who is responsible for leading and managing the multi faith Chaplaincy team. This has worked well given the specific knowledge needed of the work Chaplains carry out. It is important to note that the Managing Chaplain is a Chaplain who also manages the team. In those prisons without a Managing Chaplain, the team will be managed by a Head of Function as agreed with the Governor.
- 1.6 The status of the appointment (employed or sessional) should reflect the demands of the post and the hours necessary to carry out the duties:

#### [My Services](#)

- 1.7 Appointments should be made of Chaplains who may not always be required on a regular basis but who can respond when prisoners of their faith are registered.
- 1.8 It may be expedient to appoint Chaplains of different traditions or denominations within the same faith. (A tradition or denomination is where there are some essential aspects of belief or practice that differ within the same faith). It may be necessary to appoint on a temporary basis a Chaplain to meet particular needs of prisoners with regard to denomination, language or culture.
- 1.9 Chaplaincy Volunteers, though not endorsed by a Faith Adviser at national level, may also be recognised as part of the wider Chaplaincy Team and receive appropriate training for the work they undertake. They work under the direction of the relevant faith Chaplain (to whom they are responsible and accountable) and under the overall leadership of the Managing Chaplain.

- 1.10 Chaplaincy Volunteers should not be responsible for Statutory Duties apart from the exceptional circumstance when a Chaplain is unavailable.
- 1.11 Chaplains should work as an inclusive team and meet together on a regular basis, at least bi-monthly. All Chaplains should:
- Be invited to attend Team Meetings.
  - Receive notice of the Team Meeting together with Agenda and Minutes.
  - Have the opportunity to contribute to Chaplaincy policy and budget decisions.
  - Be granted access to resources that enable them to carry out their work.
  - Receive all appropriate communications and information.
  - Be given fair access to training and attendance at regional and/or national Chaplaincy meetings.
- 1.12 The Functional Head responsible for Chaplaincy should receive Agendas and Minutes of all Team Meetings and be invited to attend. Team Meetings should be advertised along with other departmental meetings in accordance with local practice.

## 2 Reception into prison

**Output 2 Prisoners have access to a member of the Chaplaincy Team on first reception into each establishment.  
Where their faith or belief is not represented, arrangements are made for them to have access to a Minister of their own faith.**

- 2.1 Belief/faith registration made upon Reception should be checked and confirmed as accurate by a Chaplain on a Reception Visit. *Errors must be corrected immediately and noted as “wrongly registered”.* If the choice of faith or belief does not carry a Prison Service code the prisoner should choose a registration that is closest to the preferred option or “Non Specified”. Prisoners who do not wish to specify a religion or denomination should be entered as “Nil Religion” or “Non Specified”.

### [PSI 07/2015 Early Days in Custody](#)

- 2.2 *Prisoners must be treated as being of the faith by which they are registered for all their religious observance needs. (The faith community may have certain requirements they would expect to be met; Chaplains from the relevant tradition can advise as necessary.)*
- 2.3 *A prisoner must not be subject to any form of discrimination or infringement of their human rights by declaring themselves of any faith or religion or as belonging to none. A case of alleged discrimination on the grounds of a prisoner’s registered religion must be recorded in the Chaplaincy Team Journal and reported to the Governor. Each case will be investigated by the Equalities Manager or other appointed manager.*
- 2.4 *A prisoner must not be required to undertake such work that is unsuitable or offensive to their registered religion.*
- 2.5 *A Chaplain must see each new reception on an individual basis as soon as possible after they are received into the establishment. This may be a brief introductory visit and may be supplemented by an additional introductory session within a group setting. The initial individual visit should take place within 24 hours of the prisoner being received into the prison. Each prisoner should be offered a Chaplaincy Reception leaflet setting out the names and faith designations of each member of the Chaplaincy Team together with details of the faith provision available. Further contact with a Chaplain and additional information can be incorporated within the subsequent Induction Programme.*



- 2.6 If the Chaplaincy reception visit is not made by someone of the prisoner's own faith:
- The prisoner should be informed who the appropriate Chaplain is and their availability.
  - If there is a specific request from the prisoner to see a Chaplain of their faith the appropriate Chaplain should be informed within 24 hours, or if attending weekly, at their next visit.

2.7 *Visits to new receptions must be recorded in:*

- *Chaplaincy Team Journal*
- *ACCT document (if relevant)*
- *Prison-NOMIS case notes for any significant conversations*

*There must be an audit trail to show all relevant prisoners have been seen, e.g. using the p nomis print out or other systems which service the same purpose.*

2.8 All Chaplains should have the opportunity to access prisoner details on Prison-NOMIS.

2.9 Chaplains who undertake faith specific duties only should receive a weekly list (or at different intervals if this is agreed between the Managing Chaplain and the appropriate Chaplain) in advance of their visit showing all prisoners registered (if any) of their faith tradition.

### **3 Change of Faith/Belief Registration**

#### **Output 3 Prisoners are able to change their faith/belief registration**

3.1 On arrival at a prison, prisoners will be asked to declare their faith or belief, if any, in order for this to be registered on Prison-Nomis. This is important as prisoners are eligible to participate in any activities arranged for their stated faith or belief in that prison once registered and in addition to receive any benefits associated with that faith or belief as detailed in this PSI.

3.2 Within 24 hours of their arrival at a prison, prisoners will be visited by a Chaplain who will check that the prisoner's faith or belief registration is correct. If it is not correct, the Chaplain will ensure it is corrected and the prisoner will be advised of this once the correction has been made.

3.3 *If the Chaplain who visits the prisoner is not a Chaplain of that prisoner's own faith or belief, the prisoner must be informed who the appropriate Chaplain is, their availability and that that Chaplain will visit the prisoner if the prisoner so wishes.* If the prisoner chooses not to engage with the chaplain, then it is likely that paragraphs 3.5 – 3.8 will apply and 'the prison' will make a judgement regarding the ongoing provision of the religious or faith-based requirement/benefit.

*The Chaplain for that faith or belief must in any event be made aware of the prisoner's arrival.*

3.4 Prisoners may change their faith or belief registration at any time. The procedure to be followed is contained in [Appendix 1](#), Faith and Belief Registration Form.

3.5 If a prison has reason to suspect that registration in the name of a particular faith or belief is simply to enable the prisoner to obtain the benefits required by reason of that registration and nothing else, the prison may ask the prisoner to satisfy the prison as to their genuine faith or belief conviction.

3.6 Suspicion may be raised by many different behaviours including, but not limited to:

- lack of engagement with Chaplaincy, in particular the Chaplain for that faith or belief;
- non-attendance at corporate worship or other faith or belief specific services or study groups;
- lack of any normally expected faith/belief observances over and above attendance at corporate worship/meditation or other faith or belief specific services or study groups;
- trading religious items or ordering food that does not comply with faith/belief requirements.

3.7 This may lead, by way of non-exhaustive examples, to the following. The prisoner:

- satisfying the Chaplain of the faith or belief in question at the prison as to their genuine faith or belief conviction;
- establishing previous practice of that faith or belief, perhaps by providing evidence from a Minister/representative of that faith or belief who knows the prisoner; or
- prisoner satisfying the faith and belief advisor recognised by HM Prison and Probation Service as to the said genuine faith or belief conviction.

3.8 Whatever the result of these steps, the final decision on eligibility to participate in any activities arranged for that faith or belief and to receive any benefits associated with that faith or belief will be for the Governor/Director to determine based upon information made available to them from sources such as the prisoner, the faith Chaplain, the Managing Chaplain and the relevant Faith and Belief Advisor.

## 4 Corporate Worship or Meditation

### **Output 4 Prisoners have the opportunity for corporate worship or meditation for one hour per week.**

4.1 *Provision must be made to enable all prisoners who choose to do so to attend the main religious observance of the week for the faith in which they are registered.*

4.2 *Prisoners must be treated as belonging to the faith currently entered on their record. They must be able to attend corporate worship or meditation unless specifically excluded under:*

- Rule 46 (Close Supervision Centre - CSC or Special Secure Unit SSU or similarly designated prisoners).
- Individual cases authorised by the Governor.

4.3 In exceptional individual cases a prisoner may be excluded from a corporate faith activity for a maximum of one month. *This exclusion must then be reviewed but may be renewed. The exclusion must be authorised and recorded by the Governor.*

Grounds for exclusion may be:

- Exceptional and specific concerns for the prisoners' mental or physical wellbeing.
- In agreement with the Chaplain leading worship, it is judged that the prisoner has previously seriously misbehaved at a time of worship or meditation.
- The Governor judges that their presence is likely to cause a disturbance or be a threat to security or control.

The Governor should inform the Managing Chaplain, the appropriate Chaplain and the prisoner of the exclusion, giving their reasons. This should be done after the initial exclusion and again after each review and renewal of any exclusion.

Where there is a change of circumstances that justified the original exclusion an earlier review may take place and the exclusion lifted.

The Chaplain of the excluded prisoner's faith should be invited to offer a view and consideration should be given to such views.

**For prisoners held in Segregation and Healthcare, or other smaller/special units, please see section 5 of the PSI.**

- 4.4 Prisoners registered "Nil Religion" or "Non Specified" should be able to attend corporate worship or meditation by agreement with the appropriate Chaplain. A prisoner should not normally be allowed to attend worship or meditation of more than one faith during the course of a week.
- 4.5 The "one hour" allowed for corporate worship or meditation should commence once the prisoner(s) expected to attend are present and the appropriate Chaplain is able to begin.
- 4.6 *If the prison has a "split regime" there must be equality of access to corporate worship by each section of the prison population.* In some establishments a single act of worship or meditation may serve all within each faith group. In other establishments separate and duplicate services will be necessary. Such duplication may not necessarily take place on the same day or be provided by the same Chaplain (unless it is required by the faith).
- 4.7 *Corporate worship and meditation must be accessible to those with disabilities.* This may be the provision of physical access or provision for those with impaired sight, hearing or an inability to write.
- 4.8 *Where other regime activities or courses coincide with corporate worship or meditation or the observance of religious festivals, alternative provision for attendance at the faith activity (where possible) or other activity must be made.*
- 4.9 *Prisoners must not be required to do any non-essential work on key festival days specified for the observance of their faith.*

#### [PSI 06/2012 Prisoner Employment, Training and Skills](#)

- 4.10 Numbers attending all faith activities should be noted in the Chaplaincy Journal and recorded in Regime Monitoring.
- 4.11 *Prisoners must not be financially disadvantaged for attending corporate worship or meditation.*

#### **Places of Worship and Meditation**

- 4.12 *Each establishment must set aside places for corporate worship and meditation.* Such accommodation should be of a size to reflect the practising faith population of each faith. *Places for worship and meditation must be capable of being configured to reflect the religious, cultural and symbolic requirements of each tradition.*
- 4.13 In locating places for worship and meditation it is advisable that they:
- Are accessible.
  - Are located away from undue noise or disturbance.
  - Include proximity to toilet and ablution / washing facilities.
  - Are convenient for staff observation and supervision.
  - Are well decorated; heated; ventilated and carpeted.

- Contain suitable storage facilities for artefacts and books and religious symbols.
- Provide a shoe rack where necessary.
- Fulfil the needs of all appropriate Chaplains and faith practice.
- Can be configured to accommodate those faiths that are required to worship or pray in a fixed direction.

4.14 Places for worship and meditation should be of a size to accommodate all those who wish to attend worship or meditation. Numbers allowed to attend corporate worship will be subject to:

- Health & Safety limits
- Security & Control limits

Local risk assessments will be conducted to establish upper attendance limits for corporate activities. *In cases where there is insufficient capacity to allow all who wish to attend to do so at a single service other provision must be made so that no one is denied access to their main weekly act of worship or meditation.*

4.15 A dedicated place for worship and meditation should be available to facilitate personal and private spiritual need (e.g. bereavement; anniversaries; confession; counselling). Such need should take precedence over other use.

4.16 There should be a clear agreement within the Chaplaincy Team on how the places for worship and meditation are to be arranged for each act of worship or meditation. Religious artefacts may need to be removed or covered and replaced in preparation for other faith observance. There should be suitable storage available for faith items.

4.17 *The religious use of places for worship and meditation must take priority.* Non-religious use of this space is at the discretion of the Governor in consultation with the Chaplaincy Team.

4.18 *Places for worship and meditation must be treated with respect by prisoners and staff at all times.* It is disrespectful to place items on a Communion Table/Altar or on the floor; to walk in front of the direction of prayer or across prayer mats. Staff should avoid doing so unless responding to an incident.

4.19 Secure storage is required for such items as Communion Wine and Incense. There should be an inventory system to monitor the use of Communion Wine containing alcohol. Some traditions use non-alcoholic wine. Anglican, Roman Catholic, Orthodox and some Free Church traditions require the use of alcoholic wine.

#### [PSI 10/2012 Conveyance and Possession of Prohibited Items and Other Related Offences](#)

4.20 Governors should take into account sensitivities when changing or introducing new security procedures or changes of purpose within faith areas. When such schemes are under consideration there should be liaison between the Governor, Managing Chaplain and the Chaplaincy Team.

4.21 Guidance on the setting up and management of places for worship and meditation are set out in a separate MoJ publication (Places for Worship and Meditation in Prison). The Summary section from this document is included as [Appendix Two](#) in this PSI.

#### **Provision for numerically smaller faith groups or where a Chaplain is not present**

4.22 For some of the numerically smaller faith groups there may not be an appropriate Chaplain available each week to lead corporate worship or meditation. This may be because it has not been possible to fill the post or because the appointed Chaplain may not be able to attend

each week. In these circumstances, as a temporary arrangement and subject to risk assessment and appropriate supervision, prisoners from the faith concerned should be allowed to meet together for weekly worship or meditation. In these circumstances a prisoner may lead the prayers, worship or meditation, if this is appropriate. The appropriate Chaplain, where one is appointed, should agree in advance which prisoner(s) will be involved in leading worship or meditation. In the absence of an appointed appropriate Chaplain the leading of worship or meditation should be agreed with the Managing Chaplain in consultation with the Faith Adviser. A chaplain of another faith/belief should be present. The intention is that this should only ever be a temporary arrangement to be used as a contingency measure in the absence of an appropriate Chaplain so that prisoners can attend a weekly corporate service.

4.23 However, there may be times for the numerically smaller traditions, where prisoners need to meet together without the relevant faith Chaplain for a longer period. Where a Chaplain has not been appointed, the Managing Chaplain will continue to work with the Faith Adviser, including to utilise the services of a Chaplain at a nearby prison, at least on a monthly basis. Where nevertheless it is not possible to have weekly Chaplain led worship, then with the agreement of the relevant Faith Adviser and Chaplaincy HQ, the arrangements in paragraph 4.22 may continue but should be reviewed formally by the Managing Chaplain every 6 months in consultation with the Chaplaincy HQ Adviser and the relevant Faith Adviser. It is important to remember that in addition to leading the weekly service, such visits can be significant in terms of providing pastoral support from the particular faith tradition and in some cases in minimising the isolation that such prisoners can feel.

4.24 *Staff supervision must be similar to that when a Chaplain is present.*

4.25 Governors must ensure that prisoners of any faith or belief convicted of a Terrorism Act (TACT)/terrorist-connected offence (or with a previous TACT/terrorist-connected conviction) do not hold positions of authority or influence in formal corporate worship. For example, this includes but is not limited to:

- leading meditation, services, or prayers;
- solo singing in a service/worship or conducting the call to prayer;
- reading of scripture, holy books or other key faith/belief texts; or
- giving a sermon, homily or talk.

Regional Counter Terrorism (CT) teams (and the Long Term and High Security Estate Counter Terrorism (LTHSE CT) Team for LTHSE prisons) will support this by offering advice to establishments when required.

*Muslim prisoners in the High Security Estate (LTHSE) must not lead Friday Prayer. A contingency plan should be in place for emergency cover for Friday Prayer in the LTHSE.*

### **Informal unsupervised worship, religious study or meditation**

4.26 Prisoners of the same faith may wish to gather for private worship (i.e. small wing-based or landing-based group not attended by a Chaplain). Staff and prisoners need clear local guidance on when, how and where this can take place. These instructions should incorporate any faith specific guidance contained in Part Two (Faith Annexes).

4.27 The number of prisoners gathering for private worship outside formal corporate worship or meditation should be in line with the number allowed for other wing / landing based activities. *Any larger meetings for faith based activity unsupervised by a Chaplain must be authorised by a Governor.*

- 4.28 Unsupervised worship or prayer should not compromise any communal area (e.g TV Lounge; Association Room or Landing).
- 4.29 Local Cell association policies apply to numbers for worship or study (e.g. if three prisoners are allowed in a cell for other purposes then this number should apply to worship, prayer, meditation or religious study). *In the case of shared cell accommodation each occupant must be in agreement, without coercion, with others being invited into the cell for the faith activity.*
- 4.30 Staff who have concerns about a faith activity should bring it to the attention of the Governor via the IR system and also contact the appropriate Chaplain.

## 5 Segregation and Healthcare

### **Output 5 Prisoners located in Segregation Units or Healthcare Units have the opportunity for corporate worship or meditation for one hour per week.**

- 5.1 This section covers Segregation and Healthcare but the provision should be extended to other “smaller / special units”.
- 5.2 *Prisoners located in a Segregation Unit or Health Care Centre (or similar “smaller unit”) must be able to attend the main corporate worship or meditation of their registered faith unless prevented under 4.2 or 4.3 above. A protocol must be in place to enable them to attend corporate worship or meditation. A risk assessment must be undertaken and the appropriate Chaplain should be consulted. The prisoner should be notified by a Governor of the outcome prior to the worship service. A copy of the completed risk assessment form should be stored in Chaplaincy.*

A model Application Form / Risk Assessment is available at [Appendix Three](#).

- 5.3 Where prisoners are excluded from attending corporate faith activity under 4.2 or 4.3 above, consideration should be given to alternative provision. Ideally a Quiet Room should be provided within smaller unit accommodation (Health Care Centre; Segregation Unit / Special Secure Unit) for worship and meditation. In the absence of a dedicated Quiet Room another suitable alternative room should be made available on request.
- 5.4 There should be the opportunity for a single individual or a small group to come together to share in those elements of corporate worship from which they are otherwise excluded or unable to attend and that are practical to provide. The Chaplain of each faith whose registered members are located in such units should, where possible, make arrangements with the unit manager (SEG/SACU/CSC/HCC) to conduct weekly worship or meditation. This will be very important in the celebration of religious festivals.

## 6 Religious Festivals

### **Output 6 Recognised religious festivals are appropriately marked and observed**

- 6.1 *Recognised religious festivals, including the associated worship, must be marked and observed in line with Part Two (Faith Annexes) to this PSI and as published annually by Chaplaincy HQ as “Religious Festival Dates”.*
- 6.2 After consultation with the appropriate Chaplain, the Managing Chaplain should publish in advance for staff the arrangements for a forthcoming religious observance. This should include a brief note regarding the meaning, relevance and importance of the occasion to the faith group concerned.

- 6.3 *Supervisory staff must be available for the observance of the festival.*
- 6.4 The prisoner faith group should be notified of the forthcoming observance and the arrangements that are in place to celebrate the occasion.
- 6.5 If the observance is to include the provision of food the kitchen should be consulted in advance and arrangements agreed.
- 6.6 *The provision of food for religious festivals must be in line with requirements set out in the Catering PSI and Operating Manual. There must be equitable provision, as far as practicable, across the faith traditions.* Further guidance on planning and providing food for festivals is included in [Appendix 6](#).
- 6.7 Ideally a festival should be observed on the day on which it falls. If there is variation of opinion within a faith group, the day should be agreed with the appropriate Chaplain in consultation with the Faith Adviser. If the appropriate Chaplain is unable to attend on the precise day of the festival an alternative occasion should be agreed in advance.
- 6.8 *Provision must be made for equality of access for prisons with a split regime.*
- 6.9 *Prisoners registered as belonging to the faith being observed / celebrated must be allowed to attend the celebration unless excluded under 4.2 or 4.3.above.* Prisoners are not required to work on recognised key festival days, and must not lose pay because of this.

[PSI 44/2010 Catering meals for prisoners. Also the Catering Operating Manual](#)

## **7 Community Faith Groups**

### **Output 7 Prisoners have the opportunity to engage with members of their faith group from the community.**

- 7.1 *Prisoners are entitled to visits from their local/home clergy or Minister (e.g. Priest; Imam; Rabbi or equivalent).*

Arrangements should be in place for local/home clergy or ministers to visit those prisoners who request a visit and are registered as belonging to their faith. Such visits are in addition to the statutory allowance. This is to enable the prisoner to maintain links with their home and community.

- One individual from the outside faith group should be nominated and the necessary level of security clearance obtained.
- Where the status of an individual within a religious body is unclear, advice should be sought from the appropriate Chaplain, Managing Chaplain, or Faith Adviser.
- Visiting arrangements will vary according to establishment but should ensure privacy and confidentiality.
- Pastoral visits should follow local procedure and be at intervals deemed by the Governor and appropriate Chaplain to be reasonable. The visits should not normally be more frequent than one per month.
- In the event of disagreement the Governor, in consultation with the appropriate Chaplain, Managing Chaplain; and Chaplaincy HQ, will decide what is reasonable.

[PSI 16/2011 Providing Visits and Services to Visitors](#)

Open and Closed Estates - Management of Security at Visits Policy Frameworks



- 7.2 Members of outside faith communities should be encouraged and enabled to attend faith and other activities, by agreement with the appropriate Chaplain. This is intended to contribute to pro-social modelling and behaviour and assist with normalisation and re-integration of prisoners.
- 7.3 *Those who visit regularly from the outside community must have an appropriate level of security clearance.* They should be registered with the member of staff within the prison responsible for community engagement. They should have an induction programme and training appropriate to their level of responsibility and involvement.
- 7.4 *Provision must be made for equality of access for prisoners operating a split regime.*
- 7.5 Faith communities can provide a valuable link with the wider community and may be involved in the Induction process, pre-release planning and community re-integration where appropriate. Chaplaincies should make links and encourage volunteers from the Faith communities to support the Chaplaincy work within the Prison. Prisoners can have access to this support from faith communities on release through the chaplaincy. See Output 15 re chaplaincy and faith community support through the gate and post release.

## **8 Religious Artefacts and Dress**

### **Output 8 Prisoners have access to authorised religious artefacts, including dress and headwear.**

- 8.1 *Prisoners must be allowed to possess or have access to, artefacts and religious texts that are required by their faith.* Artefacts and religious texts that are allowed are agreed with the Faith Advisers at Chaplaincy HQ and are found in Part Two (Faith Annexes) of this PSI. A summary of the items listed in the Faith Annexes is at [Appendix Seven](#) after Part Two of the PSI.)
- 8.2 *Prisoners must be allowed to wear dress, including headdress, that accords with the requirements of their registered faith as agreed between the Faith Adviser and the Prison Service.* Information on the agreed position is contained in Part Two (Faith Annexes) of this PSI.

[Prisoners' Property Policy Framework](#)  
[Searching Policy Framework](#)  
[PSI 23/2013 Prisoner Retail](#)

- 8.3 Prisoners may be allowed additional artefacts or texts not listed in the Annexes if they are deemed by the Governor to be no threat to security or control and agreed with the appropriate Chaplain. Governors have the discretion not to allow an artefact in possession if it constitutes a risk to health, safety, good order or discipline. If an artefact is withdrawn or withheld from a prisoner, an explanation should be provided in writing to the prisoner concerned and the Managing Chaplain and appropriate faith Chaplain. This decision should be recorded on the prisoner's record.
- 8.4 In the absence of local agreement about artefacts and dress the Governor should ensure that, subject to there being no threat to security or control, a prisoner is not discriminated against. Advice can be sought from the Managing Chaplain; Chaplaincy HQ Adviser or Chaplaincy HQ.
- 8.5 *Incense must be available for those prisoners registered:*



**Buddhist**  
**Hindu**  
**Orthodox (Christian)**  
**Pagan**  
**Rastafarian**  
**Chinese Religions such as Taoist**

It may be necessary to provide a variety of incense to meet the needs of different traditions within the above faith groups. The Governor may decide to make it available as a general item available to any prisoner. Prisoners who practise the above faiths should be allowed to hold incense in their cell and use it for private worship or meditation, except where 8.7 applies. Incense in powder or granular form and carbon or iron pellets are not permitted.

- 8.6 Governors have the discretion to decide on the amount of incense that can reasonably be in possession.
- 8.7 Governors have discretion to disallow incense in a prisoner's possession if it constitutes a risk to health, safety, security, good order or discipline. *If incense is withheld or withdrawn from a prisoner on these grounds a written explanation must be provided to the prisoner and the appropriate Chaplain and entered on the prisoner record.*

## **9 Access to Religious Education Classes and Cultural Activities**

**Output 9 Prisoners have access to a programme of religious educational classes and cultural activities.**

- 9.1 A programme setting out details of the Chaplaincy educational classes and cultural activities will be agreed with the Governor and published throughout the prison.
- 9.2 Provision should be made for religious education and nurture within each faith group. *There must be a programme that allows for classes for each faith that are a minimum of one hour, without any financial disadvantage.* Access to these classes should be based on need and suitability to ensure that prisoners are in receipt of faith education that contributes to their development. This programme may be short modular courses which allows for flexibility in both content and level. It would not therefore necessarily be the case that a prisoner would be in attendance every week throughout their sentence. Links to sequencing could help, in planning the programme, to ensure it complements the prison regime. Religious classes and activities will contribute to the Reducing Re-offending Strategy Pathway Seven "Attitude, Thinking and Behaviour" in challenging and changing thinking and behaviour.
- 9.3 Attendance at religious educational classes and cultural activities is in addition to the statutory one hour of corporate worship / meditation. Classes may follow on from worship and form a unified faith / cultural session. Chaplaincy teams should work with Education and other Departments in planning religious education classes/the Chaplaincy programme to enable sequencing and optimum opportunity for prisoners.
- 9.4 *Religious classes and cultural activities must be accessible to those with disabilities.* This may be the provision of physical access or provision for those with impaired sight, hearing or an inability to write.
- 9.5 Religious education classes and cultural activities will be offered as part of a Chaplaincy programme and agreed with the Governor.

## **10 Promotion of Religious Classes and Cultural Activities**

**Output 10 Prisoners and staff know what religious educational classes and cultural activities are available.**

- 10.1 *Managing Chaplains must ensure there is a published Chaplaincy programme covering all faith communities and activities. This should be included in the Service Level Agreement/ Business Plan. This should be published sufficiently in advance to allow staff and prisoners to integrate faith requirements and opportunities with other prison programmes. The programme should be published in all staff and prisoner areas. Prisoners for whom the activity is particularly intended should be notified individually.*
- 10.2 *The Offender Management Unit and Sentence Planning Unit must be made aware of the Religious Education Classes and Cultural Activities available within Chaplaincy and invited to consider these as appropriate for inclusion as Sentence Plan objectives.*
- 10.3 Suitable and available facilities should be in place to accommodate the agreed Chaplaincy programme.
- 10.4 *Supervisory staff, where required by a risk assessment, must be available for all religious classes and cultural activities agreed by the Governor. A risk assessment should be carried out where appropriate.*
- 10.5 In arranging such a programme the Chaplaincy will need to liaise with:
- Education Department
  - Equalities Manager
  - Sentence Planning Department
  - Programmes / Interventions Department
  - Gym staff
  - Staff Detail

## **Service Element: Supervision of prisoners attending corporate worship**

### **11 Supervision of Corporate worship or Meditation**

#### **Output 11 Corporate worship or meditation is supervised in line with local risk assessments and agreements**

- 11.1 *Corporate worship and meditation must take place in an atmosphere of respect. It must be facilitated to ensure order and control.* There is a need to risk assess faith activities in relation to:
- Numbers attending
  - Security category of attendees
  - Security information on individuals and/or groups
  - Location of the activity
- 11.2 *Chaplains must not be left in sole charge of a large number of prisoners without appropriate support being in place.* All corporate worship or meditation should be risk assessed locally at least annually to ensure that the arrangements in place are fit for purpose and do not pose a threat to the security and stability of the establishment. Any establishment re-role will automatically trigger a complete review of any existing arrangements in place.
- 11.3 Places of worship and meditation should provide areas for supervising staff to be present within or adjacent to the service. Staff should be within sight and sound of the worship and if within the service or its proximity, must not talk unnecessarily; jangle keys, eat, drink or otherwise be a source of distraction during the service.
- 11.4 Supervision of all religious services (i.e. for any faith) may be by female or male officers.
- 11.5 *Where a staff radio is required this must be fitted with an earpiece to avoid disturbing the service.*
- 11.6 It may be appropriate to provide overshoes for staff supervising some religious services.
- 11.7 The Chaplain leading corporate worship or meditation is in charge for the duration of the service. Staff should not normally intervene once a service has commenced except in exceptional circumstances – serious and immediate threat to order and control or to health and safety. Under these circumstances staff have the discretion to intervene directly to control or remove prisoners from the service. If staff are requested by the Chaplain to remove an individual(s) or the situation is so serious they are obliged to intervene directly, this should be done sensitively and cause as little disruption as possible.
- 11.8 It is the responsibility of the Chaplain leading worship or meditation to set and maintain appropriate standards of behaviour. Chaplains leading worship or meditation should have the required skills to enable them to challenge inappropriate behaviour and to maintain order and control. Advice and guidance is available from the Governor, Managing Chaplain or Chaplaincy HQ Adviser.

## Service Element: Pastoral Provision

### 12 Pastoral Care

**Output 12 All prisoners wherever they are located in the prison have access to, and be offered, pastoral care by Chaplaincy staff.**

- 12.1 *A Chaplain is able to visit all areas of the prison in which prisoners are located. This is to offer pastoral care and to contribute to decency and safer custody.*
- 12.2 *Prisoners who have made an application to see a Chaplain must be seen within 24 hours. The prison should provide an audit trail to show when the application was submitted to the Wing and when the prisoner was seen by a Chaplain. When a request is made to see a Chaplain who is not immediately available that Chaplain should be notified within 24 hours and the notification recorded in the Chaplaincy Team Journal. *In the meantime, the prisoner must be seen by a Chaplain, as above.* There should be a record maintained in Chaplaincy that a prisoner has been seen following an application.*
- 12.3 *A Chaplain must not visit a prisoner against their will nor subject a prisoner to unwanted or unsolicited persuasion to change their religious affiliation. Where there is an allegation about an unsolicited visit or attempt to persuade a prisoner to change their religious affiliation this will be investigated. If upheld it may lead to disciplinary action.*
- 12.4 Prisoners regardless of religious registration may apply to see any Chaplain.

### 13 Segregation

**Output 13 Prisoners located in the Segregation Unit have access to a member of the Chaplaincy Team each day.**

- 13.1 *A member of the Chaplaincy Team must visit prisoners in the Segregation Unit daily. It is a statutory duty to visit all prisoners undergoing cellular confinement. This visit should be facilitated in a similar way to the Governor and Healthcare visit. Not only is this a statutory requirement but it recognises that prisoners located in Segregation can often feel isolated or depressed and it is therefore important to ensure some level of communication takes place. They are normally removed from the routine of prison life and excluded from accessing many activities.*

#### [PSI 47/2011 Prison Discipline Procedures](#)

- 13.2 *The visit must be recorded in:*
- *Segregation Unit Daily Diary*
  - *Segregation History sheets*
  - *Prison-NOMIS case notes for any significant conversations*
  - *Chaplaincy Team Journal*
  - *ACCT document (if relevant)*

*There must be an audit trail to show all relevant prisoners have been seen, e.g. using the p nomis print out or other systems which service the same purpose.*

- 13.3 *The prisoner may not wish to speak with the Chaplain and this must be recorded on their Prison-NOMIS case notes and in the Chaplaincy Journal. This should be respected and the prisoner made aware of the ongoing availability of the Chaplaincy Team.*

- 13.4 Applications to attend corporate worship or meditation from prisoners located in a Segregation Unit should be processed in accordance with Section 5 above.
- 13.5 Where a Chaplain or prisoner requests it there should be a facility for a private conversation. This will be subject to a local Risk Assessment and by arrangement with the Segregation Unit Manager.
- 13.6 *Copies of the scriptures and religious artefacts of each faith listed in Part Two of the PSI must be readily available for those located in the Segregation Unit.*
- 13.7 Where appropriate a Chaplain should be included in the review of prisoners located in Segregation.

PS0 1700 Segregation

- 13.8 *Prisoners undergoing cellular confinement outside the Segregation Unit must be treated by Chaplains in the same way as those located within the Segregation Unit.*

## 14 Healthcare

**Output 14 Prisoners located in the Health Care Unit have access to a member of the Chaplaincy Team each day.**

- 14.1 *A member of the Chaplaincy Team must visit prisoners in the Health Care Centre daily.* Not only is this a statutory requirement but it recognises that prisoners located in Health Care can often feel isolated or depressed. They are normally removed from the routine of prison life and excluded from accessing many activities.
- 14.2 *The Chaplaincy visit must be recorded in:*
- *The Health Care Centre Daily Diary*
  - *Prison-NOMIS case notes for any significant conversations*
  - *Chaplaincy Team Journal*
  - *ACCT document (if relevant)*

*There must be an audit trail to show all relevant prisoners have been seen, e.g. using the p nomis print out or other systems which service the same purpose.*

- 14.3 Where a prisoner requests it there should be a facility for seeing an individual in private. This will be subject to a local Risk Assessment and by arrangement with the Health Care Manager.
- 14.4 *Copies of the scriptures and religious artefacts of each faith listed in Part Two of the PSI must be readily available for those located in the Healthcare Centre.*
- 14.5 The Chaplaincy should offer support to those prisoners that are deemed to be Rest in Cells and may be restricted to their cells for serious medical issues for long periods of time.
- 14.6 Chaplains are able to visit prisoners located in an outside hospital as part of their pastoral care. The visit should be made with the knowledge of Security and the Managing Chaplain. The visit should be recorded in the Chaplaincy Team Journal.

## 15 Discharge/Chaplaincy and faith community support through the gate

**Output 15 Every prisoner has access to a member of the Chaplaincy Team before discharge at the end of their sentence.**

- 15.1 Discharge can be a stressful event. It may be after the completion of a long sentence or mark the beginning of an uncertain future.
- 15.2 The discharge process may be formal and a multidisciplinary board may be convened. The Chaplain should be included in the membership.
- 15.3 A discharge interview should be conducted on an individual basis. *The Chaplain must make contact with each prisoner at least a week before release to offer support and contact with outside agencies e.g. Community Chaplaincy or Faith Community.* It may be appropriate to offer a Discharge Leaflet with information about faith and community support and resources.
- 15.4 Chaplaincy involvement in the discharge process should be in cooperation with the Offender Management Unit and Public Protection Department. Information on discharges should be shared with relevant faith chaplains.

#### [PSI 72/2011 Discharge](#)

### **Through the gate/resettlement**

- 15.5 Links with the nationwide network of churches and other faith communities can be used on release to support successful resettlement. In addition to the general help available there are also a number of projects specifically created for this purpose (such as Community Chaplaincy) and information can be obtained from Chaplains and members of other faith communities.
- 15.6 “Community Chaplaincies work alongside prisoners, ex-prisoners and their families, offering practical, social, relational and spiritual support within prison, through the gate and out in the community”. ([Community Chaplaincy Association Website](#)). Community Chaplaincy schemes vary in what they provide and the extent of the provision. Each project has established an approach that is suited to local needs. Schemes normally operate under an SLA.
- 15.7 The central point of contact is: The Community Chaplaincy Association (CCA). (Website: [www.Community.chaplaincy.Org.UK](http://www.Community.chaplaincy.Org.UK)). The CCA is an independent organisation that has been established to support, train and equip both emerging and established Community Chaplaincies in England and Wales.
- 15.8 Models of Community Chaplaincy currently operating:  
  
Prison Based: Chaplains are an integral part of the Chaplaincy Team with a specific role as Community Chaplain. They continue links with prisoners on local discharge release and refer others to support agencies elsewhere.  
  
Community Based: Chaplains receive referrals from Chaplains and Resettlement Staff in a number of prisons. They visit prisoners as part of a pre-release scheme and continue support after release thereby enabling a holistic approach to take place.
- 15.9 Community Chaplaincy seeks to replicate the principles of Prison Service Chaplaincy in offering support to prisoners of all faiths and none. Some single faith schemes operate in providing support to prisoners of a single faith only. Single faith support groups may become associate members of the CCA but cannot become full members.

#### [PSI 14/2016 Marriage of Prisoners and Civil Partnership Registration](#)

## Through the Gate contact

- 15.10 It is important that contact by Chaplains with ex-offenders is managed safely, professionally and in accordance with appropriate protocols. [Counter Corruption Policy Framework](#) sets out the use of the Conflict of Interest Register, which should be used by staff to report any private interests that interfere or could interfere with the proper discharge of their duties or with matters which could compromise or be perceived to compromise them in the discharge of their duties. Managing Chaplains should work with the establishment's Local Corruption Prevention Manager (LCPM) in line with the [Counter Corruption Policy Framework](#) to ensure that all Chaplains and volunteers are familiar with this area and work to an agreed protocol. All staff have an individual and a collective responsibility to maintain the standards set by both the Civil Service Code and HMPPS.

[Counter Corruption Policy Framework](#)

## Public Protection and Safeguarding

- 15.11 Good practice highlights the value of chaplaincy teams being regularly reminded of the significance of recording concerns about prisoner's attitudes, associations and behaviour that might inform risk management plans for managing risk both in custody and community. *In particular where it is known that a prisoner, for whom safeguarding concerns exist, is intending or is likely to attend a faith community, where relevant, this information must be shared with the relevant safeguarding agencies within the prison.*
- 15.12 It is suggested as good practice that chaplaincy teams have this as an item on their team meeting agendas from time to time as appropriate/necessary to ensure all staff are aware of the issues and the existing processes that are in place for managing the risk that some prisoners present. Chaplains are encouraged to familiarise themselves with the Safeguarding policies of their local faith communities, and with the National Safeguarding Office, where such posts exist. [PSI 18/2016 \(the Public Protection Manual\)](#) sets out fully the range of issues and HMPPS policies and processes.

## 16 Serious Illness or Death in Custody

### **Output 16 Arrangements are in place to support prisoners directly or indirectly affected by a serious illness or death in custody**

- 16.1 *An effective system must be in place to notify the Managing Chaplain (or in their absence Duty Chaplain) and appropriate faith Chaplain immediately of the serious illness; attempted suicide or death of a prisoner.*
- 16.2 *The Governor must ensure that Chaplains are included in the Contingency Plan so that the appropriate Chaplain can be contacted immediately. The appropriate Chaplain should be given access to the dead or dying prisoner to enable the religious ritual of their faith to be carried out.*
- 16.3 In the case of serious illness and where the prisoner is located in an outside hospital the Chaplain may wish to contact the Hospital Chaplain.
- 16.4 The Chaplain may contact a prisoner's family with the prisoner's consent and with regard to security considerations and the wishes of the prisoner's family.
- 16.5 The Chaplain should be available to speak to prisoners who have been involved in or are affected by the circumstances surrounding a sick or deceased prisoner. There may be a need for an immediate response and in some cases an ongoing need for care and support.

- 16.6 The Chaplain should work closely with the Care Team Leader and the Family Liaison Officer following a serious incident and should normally be involved in meetings with the family to break the news/offer support.
- 16.7 *The Chaplain is responsible for conducting the funeral of the deceased when there are no other arrangements in place.*

[PSI 64/2011 Safer Custody](#)

## 17 Serious Illness or Death of a Relative

**Output 17 Arrangements are in place to support prisoners directly or indirectly affected by a serious illness or death of a relative.**

- 17.1 *An effective system must be in place to notify the Managing Chaplain (or in their absence Duty Chaplain) and appropriate faith Chaplain immediately of the serious illness or death of a prisoner's family member.*
- 17.2 News of the serious illness or death of a family member should be conveyed to a prisoner as soon as practical. The person best placed to do this is often a Chaplain. *When a Chaplain is unavailable and another member of staff is responsible for conveying the message the Chaplaincy must be informed immediately.*
- 17.3 *If the prisoner informs a member of staff that they have received news of the serious illness or death of a family member the Chaplain must be informed immediately.*
- 17.4 When news is received from an outside party about the serious illness or death of a prisoner's family member the accuracy of the information should always be confirmed before the prisoner is informed. When the news is received from the prisoner this should be confirmed immediately by a statutory external agency.
- 17.5 *The Chaplain must inform staff prior to giving news of serious illness or death to a prisoner. Following receipt of the news by the prisoner the Chaplain must ensure it is recorded on Prison-NOMIS, in the Wing Observation Book and in the Chaplaincy Team Journal.*
- 17.6 It may be appropriate to consider if the prisoner should be placed on ACCT.
- 17.7 The Chaplain should offer care and support to the prisoner following news of serious illness or the death of a family member.
- 17.8 Prisoners may apply to visit seriously ill relatives and to attend funerals of close relations. Further information on this can be found in the [Release on Temporary Licence Policy Framework](#) and in the National Security Framework. Close relations are defined in the [Release on Temporary Licence Policy Framework](#). The advice of the Chaplaincy team should be sought on the specific religious and cultural requirements that apply for funerals. In some religions, funerals take place within 24 hours of death and applications to attend will be at very short notice.
- 17.9 It is important to note that some funerals may comprise two equally significant parts in different locations, (eg a service in the Church followed by a cremation). Subject to usual procedures and risk assessment, prisoners should be allowed to attend both parts. It is also not appropriate for prisoners to be asked to make a choice between visiting a terminally ill relation and attending their funeral. Each must be risk assessed and considered on its merits.

National Security Framework and the [Release on Temporary Licence Policy Framework](#)



## 18 Self Harm

### **Output 18 Arrangements are in place to support prisoners at risk of harm to self or others.**

- 18.1 *The Chaplaincy must be notified of all those for whom an ACCT document is opened, and when it is closed.* Chaplains should complete pastoral visits to all prisoners on an open ACCT at least weekly.
- 18.2 *Where a visit and conversation has taken place between a Chaplain and a prisoner on an open ACCT this must be noted in the ACCT document.*
- 18.3 A Chaplain should routinely attend an ACCT review when there is pastoral contact between the Chaplain and prisoner.
- 18.4 A Chaplain may become an ACCT Assessor on completion of the appropriate training.

[PSI 64/2011 Safer Custody](#)

## 19 Marriage and Civil Partnership

### **Output 19 Prisoners are able to marry or engage in a civil ceremony whilst in custody.**

- 19.1 *A system must be in place to allow a prisoner to enquire about marriage or civil partnership and to make a subsequent application.* It is often Chaplaincy that has the lead role in processing a marriage application and arrangements for the ceremony. This will be done in cooperation with a designated manager.
- 19.2 Some Chaplains may wish to withdraw from processing such applications on religious grounds. This must be respected.
- 19.3 Where Chaplaincy has a significant role in the marriage application, pastoral support and advice is necessary and often welcome.
- 19.4 In processing marriage applications, Chaplaincy will need to work with others, including:
- Local Registrar
  - Local minister or priest
  - Security Department
  - Public Protection Manager
  - Sentence Planning Department
  - Designated Manager
- 19.5 It is recommended that Chaplaincy do not have any direct role in the processing of Civil Partnership applications in accordance with the relevant PSO. Chaplaincy may wish to offer pastoral support to the applicants.

[PSI 14/2016 Marriage of Prisoners and Civil Partnership Registration](#)

[Examples of Application Forms and Guidelines for Marriage and Civil Partnership are in the Chaplaincy Handbook]

## 20 Official Prison Visitors Scheme

### Output 20 Prisoners have access to the Official Prison Visitors (OPV) Scheme.

- 20.1 Each establishment should have an Official Prison Visitors Scheme. The Official Prison Visitor Scheme is not faith based and a declaration of faith is not required of anyone wishing to become an Official Prison Visitor.
- 20.2 Official Prison Visitors (OPVs) are volunteers appointed by the Governor. They visit prison in order to offer friendship and support to prisoners. *In considering an appointment the Governor must ensure the following criteria are met:*
- *All applicants must be of good character.*
  - *Applicants must not hold employment or office liable to cause embarrassment or conflict in their relations with the prison, prisoners or staff.*
  - Members of the Independent Monitoring Board are not eligible for appointment.

An Application Form to become an Official Prison Visitor is at [Appendix Four](#).

- 20.3 All categories of prisoner are eligible for an OPV regardless of whether they have visits from family or friends.
- 20.4 An OPV visiting a Category A prisoner will need to undergo additional security clearance to comply with the conditions of the Approved Visitor Scheme in accordance with the National Security Framework (NSF).
- 20.5 The prisoner receiving a visit from an OPV does not need to surrender a Visiting Order to receive a visit.
- 20.6 A Liaison Officer should be appointed to co-ordinate the work of the Official Prison Visitors Scheme in each establishment. Where Chaplaincy is responsible for the operation of the Official Prison Visitor Scheme there will be a nominated OPV Liaison Officer who is a member of the Chaplaincy Team.
- 20.7 The Liaison Officer in cooperation with the Security Department will be responsible for the recruitment; selection; training and deployment of suitable Official Prison Visitors. The final responsibility and issuing of the formal letter of appointment is made by the Governor.
- 20.8 The OPV Liaison Officer should produce clear local guidance on available visiting days and times; how the visit is to be booked; where the visit is to take place; how long the visit is expected to last; how many prisoners may be allocated to each OPV etc.
- 20.9 Where there is a local branch of the NAOPV (National Association of Official Prison Visitors) the OPV Liaison Officer will work with the Chair and Secretary in the operation of all aspects of the scheme.
- 20.10 Official Prison Visitors will be appointed and work in line with the 'HM Prison Service Handbook for Official Prison Visitors'. A copy of this handbook will be sent, together with a Letter of Appointment, to all newly appointed Official Prison Visitors. This forms part of the OPV contract with HM Prison Service.

A Letter of Appointment for Official Prison Visitors is at [Appendix Five](#).

- 20.11 The OPV Liaison Officer will promote the scheme within the prison ensuring that all prisoners are aware of the scheme and the way they are able to access it.

- 20.12 The OPV Liaison Officer will attend branch meetings, where applicable, and ensure the smooth running of all aspects of the scheme. Where there is no NAOPV local branch the OPV Liaison Officer should maintain regular contact with OPVs to ensure the transfer of relevant information and to offer support and guidance.
- 20.13 The NAOPV is a registered charity which promotes and maintains Official Prison Visiting in establishments throughout the Prison Service. The NAOPV is approved and supported by the Ministry of Justice with whom regular meetings are held. It is not a requirement of appointment that an Official Prison Visitor become a member of the NAOPV.

[PSI 16/2011 Providing Visits and Services to Visitors](#)  
[Management of Security at Visits \(Open Estate\) Policy Frameworks](#)  
[Management of Security at Visits \(Closed Estate\) Policy Framework](#)

## **Service Element: General Chaplaincy Services**

### **General footnote to Part One**

In cases of dispute about religious observance the advice of the following should be sought:  
Chaplain of the faith concerned (the "Appropriate Chaplain")  
Managing Chaplain  
Chaplaincy HQ Adviser  
Chaplaincy HQ Team  
Faith / Belief Advisers (listed in the PSI Part Two: Faith Annexes)

The word "Chaplain" is used in respect of all staff who have the endorsement by the relevant HMPPS' Faith Adviser and who are appointed formally as Chaplains. The appointment may be full-time; part-time; sessional or unremunerated. (It may also include other arrangements whereby for instance, Chaplains are employed by a parish or other organisation.)

"Appropriate Chaplain" refers to the Chaplain of the prisoner's registered faith.

**FAITH AND BELIEF REGISTRATION FORM**

You have been given this form to fill in since you have told us that you want to change your faith or belief registration which we have recorded as..... (Chaplain to complete).

We will change your registration if what you have chosen as your new registration is a faith or belief that is recognised by HM Prison and Probation Service in which case, we will also enable you to practice that faith or belief if you wish to do so.

Changing your faith or belief registration is a major decision. It may affect you, your family, and other relationships both inside the prison and outside in the community. **We have a duty to make sure that your wish to change your registration is made of your own freewill and not for any other reason, such as by way of example only, being put under pressure by someone.**

Therefore, before your registration is changed you can expect to be visited by the Chaplain for your current faith or belief, and by the Chaplain for the faith or belief to which you want to change - if there is no Chaplain for either of these then the Managing Chaplain is likely to visit you.

One of the things to be discussed with you will be the possibility of attending corporate worship or study groups for the faith or belief that you want to change to before that change is registered as a sort of 'taster' if you so wish.

**Please note that changing your faith or belief registration within the prison system does not automatically mean that you meet the membership requirements of that faith or belief.**

If you want to proceed, please provide the information requested below. We will give you a copy of this form once your registration has been changed.

Name

Prison Number

Date of Birth

Is the registration above correct? Yes/No

*If yes, there is no need to answer further questions.*

If no, what do you want to be recorded as your faith or belief?

Is this a faith or belief that you have practised previously? If so, it would help if you would please provide some brief details unless you wish to discuss this with the Chaplain.

Please provide any other information that you think might be relevant, for example any initiation process that you may have undergone or perhaps marriage within that faith or belief. Again, unless you wish to discuss with the Chaplain.

**Changing your faith/belief registration**

	<b>Date</b>	<b>Signed</b>	<b>Print Name</b>
Prisoner's signature			
Chaplain's comments			
Prison-NOMIS amended			
Copy placed on ACCT file			
Copy placed on Chaplaincy File			
Copy given to prisoner			
Copy to Chaplain of applicant's present faith/belief			
Copy to Chaplain of religion /denomination to which the applicant has changed			
Copy to Catering Department (If relevant)			
Copy to Security Department			

## Summary

- Places for worship and meditation are provided for all faiths and their religious use takes priority.
- Such places are set aside in each establishment for prayer, meditation and worship.
- Designated space should be available at all times for religious observances arising from bereavement, suffering and loss.
- Governors consult with Chaplains whenever designated space is required by the prison for secular events.
- Governors and Chaplains work together to preserve the sanctity of places set aside for worship and meditation.
- Chaplaincy teams are encouraged to utilize fully these spaces.
- Where necessary, and possible, flexible use should be made of worship and meditation areas in order to accommodate the needs of all religious traditions.
- Places for worship and meditation are part of the shared life of faith communities in prison, and there should be no possessiveness or exclusive control of designated spaces.
- There should be regular consultation on the use of designated spaces between all stakeholders.
- When significant changes are envisaged regarding the use of designated areas for corporate worship, local faith leaders should be consulted and agreement sought. (For Christians, the respective Bishops and Methodist District Chairman are the appropriate authorities). If agreement cannot be reached, help is available from Regional Chaplains\* and Chaplaincy HQ. The relevant Faith Adviser should be consulted as necessary.
- All religious symbols should be treated with respect and dignity at all times.
- Where the need arises, all religious symbols should be stored safely and securely.

**September 2007**

\* For regional Chaplain, now read "Chaplaincy HQ Adviser" – March 2016

**Appendix Three - Application Form and Risk Assessment  
for attendance at corporate worship or meditation  
(Only for use where prisoners are located outside normal attendance procedures)**

HMP/YOI .....

**APPLICATION TO ATTEND**

**CHAPEL WORSHIP OR MEDITATION WHEN LOCATED IN  
AN AREA OUTSIDE THE NORMAL ATTENDANCE PROCEDURE  
(SEGREGATION WING; HEALTHCARE OR SIMILAR UNIT)**

NAME:.....NUMBER.....

LOCATION.....SECURITY CATEGORY...

.....

IF LOCATED IN SEGREGATION WHICH PRISON RULE APPLIES

.....

I wish to attend the Worship or Meditation of the faith for which I am registered

**Faith/Denomination:**.....

Signed \_\_\_\_\_ by \_\_\_\_\_ the  
Prisoner.....Date.....

You should give the completed form to the Unit Manager. Your application will be Risk Assessed and you will be notified of the outcome.

**Remember:** *If you are refused permission to attend a Service or meditation the Chaplain of your faith/denomination will be notified of your location and they will be allowed to visit you. If you are refused permission to attend worship or meditation, it may be possible to make provision for you to observe your faith practice where you are located.*

*You are allowed to have a copy of your religious Scriptures or Holy Book.*  
**Comment by Chaplain of Prisoner’s faith/denomination**

**Signed.....Name.....Date.....**

**Comment by Unit Manager**

**Signed.....Name.....Date.....**

**Comment by Security Department**

**Signed.....**

**Name.....Date.....**

**DECISION OF THE GOVERNOR**

**Signed.....Name.....Date.....**

Prisoner informed by:

Signed.....Name.....Date.....

Chaplain informed by:

Signed.....Name.....Date.....



**Appendix Four – Application for Appointment as an Official Prison Visitor**

**APPOINTMENT OF AN OFFICIAL PRISON VISITOR**

Prison \_\_\_\_\_

Please complete in block capitals the following:

Forenames \_\_\_\_\_ Surname \_\_\_\_\_

Surname at birth (if appropriate) \_\_\_\_\_

Date of birth \_\_\_\_\_

Place of birth \_\_\_\_\_

Full postal address \_\_\_\_\_

\_\_\_\_\_

E-mail Address \_\_\_\_\_

Nationality \_\_\_\_\_

Occupation / Profession \_\_\_\_\_

Introduced by \_\_\_\_\_

\_\_\_\_\_

Have you ever been convicted or found guilty of any offence by any court? If so, please give full details on a separate sheet of paper.

YES  NO

(Answering YES does not bar you from appointment. Every application is considered on its merits)

Please give the names of two people who are willing to act as referees for you. They should be responsible persons who have given permission for their names to be used, and who are well acquainted with you in private life. They should have known you for at least two years.

Name: \_\_\_\_\_

Address \_\_\_\_\_

Name: \_\_\_\_\_

Address \_\_\_\_\_

**OFFICIAL PRISON VISITORS: SUGGESTED LETTER OF APPOINTMENT**

Dear ....

I am writing following your recent interview to offer you an appointment as an Official Prison Visitor (OPV) at this establishment.

The appointment, which is subject in the first instance to the satisfactory completion of a period of three months probation, is renewable annually. In practice, however, your appointment will continue until resignation or retirement unless there is reason not to renew, or to terminate, the appointment. I enclose for your information a copy of the "Handbook for Prison Visitors" which contains advice on prison visiting and sets out in full the conditions of your appointment. I should be grateful if you could acknowledge receipt of this in order to confirm that you accept the conditions of your appointment.

As an OPV you will be under the guidance of (name of OPV Liaison Officer) who is the designated liaison officer for OPVs and will allocate the prisoners you are to visit. He/she will always be ready to assist and help you in your duties.

There are arrangements whereby OPVs may claim the reimbursement of travelling expenses to and from the establishment for each visit, subject to a maximum claim of 15 miles in each direction. Should you wish to claim expenses the liaison officer will be able to advise you on this matter.

The National Association of Official Prison Visitors encourages and promotes the work of OPVs and keeps all OPVs in touch with developments through the issue of a regular newsletter and an Annual General Meeting. The Secretary of the Association is being informed of your appointment and will be writing to you shortly explaining in greater detail the activities and aims of the NAOPV. [There is a local branch of the Association here, as at most establishments, and the Chair is also being informed of your appointment.]

Please let me know whether you wish to accept this appointment and, if so when it will be convenient for you to commence visiting.

cc: General Secretary, NAOPV  
NAOPV Branch Chair

### **Planning for the year ahead**

- 1 Arrangements for the provision of food for religious festivals each year should be discussed at the earliest opportunity by the Managing Chaplain, or Chaplaincy line manager in those prisons without a Managing Chaplain, together with members of the Chaplaincy team, and other key stakeholders such as the Catering Manager. **The Chaplaincy HQ team strongly recommend that following these discussions and within one month of the issue of the PSI, that the Managing Chaplain/Line Manager creates an action plan setting out the arrangements for marking the festivals for the year ahead.**

### **Appropriate food items**

- 2 Relevant faith chaplains can provide details of appropriate food; this should be prepared in-house except in the circumstances described in paragraphs 3.43 – 3.48 of the Catering Manual. Faith Advisers can provide any further information about appropriate food, as needed. Provision for Langar should be prepared in house for the six main Sikh festivals, as set out in the guidance on Sikh meals and Langar issued through the Senior Leader's Bulletin in June 2012.

### **Marking the festival with food**

- 3 In most prisons the festival is marked by the prisoners from that faith tradition sharing together in an appropriate meal or food item(s). In some prisons festivals have been marked by a main menu item available for the whole prison to help raise awareness of the festival more broadly.
- 4 There is real significance for the prisoners marking the festival to have an opportunity to share food together communally as a faith group. This can help engender being part of a community, and encourage sharing and pro social behaviour. Where there is a main menu option to mark the festival, the prisoners from the tradition should still be able to share together some small appropriate symbolic food items, communally as a faith group (in the place where the corporate worship/meditation takes place). The sort of items that may be appropriate for particular festivals include dates, cakes, cream eggs, hot cross buns, savoury snacks, samosas, sweets, but the relevant faith chaplain can provide more specific advice. Where a meal is provided to the prisoners celebrating the festival, this will be in house and be provided in place of the appropriate prison meal option of the day.

### **What is equitable?**

- 5 One group of prisoners should not be advantaged over another and all prisoners should have the same opportunity to mark their festivals together; it would not be appropriate for instance to allow only one faith group to share food/snacks together and all others to have the festival marked only by a main menu choice. In other words if one faith group has the opportunity to mark the festival together communally with food or snacks, all other traditions should be afforded the same opportunity. However, equity does not mean the same, and what is provided to mark each festival may vary in the light of what is appropriate for the particular festival and the advice received from the faith chaplain and Faith Advisers.
- 6 Some prisons, in attempting to provide equitable provision, have decided to mark two festivals for each faith with food. This is not acceptable, nor compliant, and the main festival dates across all faiths (those on which prisoners are excused from work) should be marked appropriately.

### **Costs**

- 7 It is important prisons know the costs of meals they provide. The cost of food for festivals, in whatever form it takes, should be from within the agreed food budget for each prison and represent the average cost of equivalent main menu meals served. It is recognised the cost per person for each faith may not be the same as the cost of particular ingredients, (e.g. meat as opposed to vegetables) will differ.

### **Summary**

- 8 The arrangements should be planned in advance by the team as above, together with the Catering Manager. Each chaplain should advise what would be appropriate for their faith and how this can best be marked. **At the same time the team should take collective responsibility to ensure that the provision is equitable.**

### **Food for Religious Festivals**

- 9 Information on this is set out in the Catering Manual at Annex B of [PSI 44/2010 Catering Meals for Prisoners](#).

## **Part Two – Faith and Belief Specific Provision (Faith/Belief Annexes)**

Each Faith Adviser has worked with Chaplaincy HQ to contribute a short introduction to their faith which includes information and guidance that will enable the faith to be practised in prison.

The Faith Adviser is normally the person responsible for endorsement of nominated Chaplains in the Prison Service. **Endorsement by a Faith Adviser is a necessary pre-condition of appointment as a Chaplain, whether on an employed, fee paid or unremunerated basis.**

Further information about faith practice is contained in the Faith Awareness Training.

Festival Dates for each faith with information and guidance on the observance or celebration are published annually as a PSI on “Religious Festival Dates”.

Some prefer the title “Belief Adviser” to “Faith Adviser”. The same understanding applies to both titles.

**Baha'i**

A1 Throughout history, God has revealed Himself to humanity through a series of divine Messengers, whose teachings guide and educate us and provide the basis for the advancement of human society.

Bahá'u'lláh, the latest of these Messengers, brought new spiritual and social teachings for our time. His essential message is of unity. He taught the oneness of God, the oneness of the human family, and the oneness of religion.

Founded more than a century and a half ago, the Bahá'í Faith has spread around the globe. Members of the Bahá'í Faith live in more than 100,000 localities and come from nearly every nation, ethnic group, culture, profession, and social or economic background.

Bahá'ís believe the crucial need facing humanity is to find a unifying vision of the nature and purpose of life and of the future of society. Such a vision unfolds in the writings of Bahá'u'lláh.

A2 Bahá'ís have a number of requirements for their daily spiritual life. These are simple personal responsibilities and do not require the intervention of another Bahá'í:

- Reading a passage from the Bahá'í scriptures each night and morning.
- Daily obligatory prayer: there are three, from which the individual chooses one – a short prayer to be said between noon (by the sun) and sunset, a medium prayer to be said three times a day, and a long prayer to be said once in twenty-four hours. These prayers can be recited silently and the individual should stand whilst saying them.
- Bahá'ís also recite the phrase 'Alláh-u-Abhá' ('God is most glorious') 95 times per day.
- The Bahá'í wash their hands and face before saying any of these prayers, but this can be done in an ordinary wash basin or bowl.
- The person saying the obligatory prayer faces the 'point of adoration', the Shrine of Bahá'u'lláh, which is situated in Acre in Israel and is in an approximately south easterly direction from the UK. It is helpful if staff can point out the correct direction. The medium prayer involves ablutions and various movements of the hands during the recital of the prayer and really needs to be done in a private place, but the place does not have to be in any way 'consecrated'.
- The long prayer involves a number of prostrations and movements of arms and hands. Like the medium prayer, it would be preferable for the Bahá'í to be able to say this in a private place.
- We understand that privacy may well be difficult to achieve in prison. We have no objection to using spaces that are also used by people of other faiths.
- Personal prayer (in addition to the obligatory prayer) may be offered by a Bahá'í at any time and does not require any special setting.

A3 Bahá'ís do not use alcohol (unless directed by a doctor) or recreational drugs. This prohibition does not, of course, apply to medication prescribed by an appropriate medical professional.

There are no religiously required food restrictions, although some Bahá'ís are vegetarian as a matter of personal preference.

There are no dress or headwear requirements.

In order to fulfil their obligation to pray and read from the Bahá'í scriptures daily, Bahá'ís need access to copies of a Bahá'í prayer book and Bahá'í scriptures (there are various anthologies available from Bahá'í Books UK - [www.bahaibooks.org.uk/acatalog/](http://www.bahaibooks.org.uk/acatalog/)).

Bahá'ís follow a solar calendar. The Bahá'í day starts at sunset.

There is no particular day of worship in the week. The Bahá'í calendar has 19 months of 19 days each. On the first day of each of the months those Bahá'í communities which have a Local Spiritual Assembly (the community's elected governing council) hold a three-part gathering known as the Nineteen Day Feast. The Feast opens with worship, continues with consultation by the community about its activities and plans, and concludes with a period of food and socialising.

Isolated Bahá'ís and Bahá'ís in prison cannot hold the Nineteen Day Feast, which is a community gathering. However, they may wish to mark the first day of the Bahá'í month with private prayers and reading from Bahá'í scripture.

The four days (Date will vary each year) (five days in a leap year) are marked as the 'Ayyám-i-Há' (an Arabic phrase meaning literally 'the Days of H' – often known as the Intercalary Days). This is a time for particular hospitality and charity.

There is an annual period of fasting (refraining from eating or drinking from sunrise to sunset) (Date will vary each year) but those who are ill are exempt from this requirement.

#### A4 **Bahá'í Holy Days**

Bahá'ís usually refrain from working on their Holy Days, but they are considered good days for charitable work and hospitality.

Naw-Rúz (Bahá'í New Year) (Date will vary each year)

First Day of Ridván (Date will vary each year)

Ninth Day of Ridván (Date will vary each year)

Twelfth Day of Ridván (Date will vary each year)

Declaration of the Báb (Date will vary each year)

Ascension of Bahá'u'lláh (Date will vary each year)

Martyrdom of the Báb (Date will vary each year)

Birthday of the Báb (Date will vary each year)

Birthday of Bahá'u'lláh (Date will vary each year)

**Prisoners registered as Bahai should be offered the opportunity to be excused work on a maximum of four of these Holy Days.**

No special food provision is necessary for prisoners registered as Bahai.

#### **Further guidance:**

Address: The Community Care Team  
National Spiritual Assembly of the Bahá'í of the UK  
27 Rutland Gate  
London SW7 1PD  
Email: [nsa@bahai.org.uk](mailto:nsa@bahai.org.uk)  
Website: [Books.bahai.org.uk](http://Books.bahai.org.uk)

## Buddhism

B1 Buddhism is what we call the original teachings and discipline established by the Buddha as well as the family of separate but related movements that have grown out of those early beginnings and spread in a vast and complex diversity of forms throughout the world.

The Buddha is the One Who Knows or the Enlightened One and is the title assumed by the former Prince following his Enlightenment at the age of 35.

The Buddha lived and taught in Northern Central India about 2,600 years ago.

What the Buddha taught addresses the problem of suffering by explaining its cause, its ending and the way to end it.

That path or middle way is training in the gradual perfection of virtue, meditation and wisdom.

Buddhist morality is underpinned by the principle of harmlessness and for the laity is expressed through the Five Precepts that enjoin a person to abstain from killing, stealing, sexual misconduct, untruthfulness and taking alcohol and drugs.

Buddhism is a non-theistic religion that has no God, creator or saviour.

Nor is it a belief system, dogma or faith-based religion (generally Buddhists would not refer to it as a faith) but instead invites one to come and see and know for oneself.

The Buddha taught that there is no self or soul, rather we and all phenomena arise dependent on causes and conditions and are without any abiding self, soul or substance.

Dependent on the intention, actions have results and it is how one has lived this life that after death conditions rebirth.

Much is made of merit, the doing of good deeds and the development of generosity, loving-kindness, compassion, non-attachment, truthfulness and patience but the goal of Buddhist practice is the purification of the mind, the ending of suffering and the stopping of the round of rebirth – Nirvana.

## B2 Holy Days

### Theravada

Observance Days are on New and Full Moon Days with a lesser observance on the eighth day Half-Moons. All festivals are on Full Moon Days and are named after the ancient lunar months in which they fall. By the Western solar calendar these dates will vary from year to year.

**Magha Puja** - Commemorates the Buddha's recitation of the Ovada Patimokkha - a basic code for the Sangha - which includes the summary of his teaching as 'to avoid all evil, cultivate the good and purify the mind'. Usually late February. Sometimes called Sangha Day.

**Vesakha Puja** - Also known as Wesak or Buddha Day. Commemorates the Birth, Enlightenment and Passing of the Buddha. Usually May.

**Asalha Puja** - Also known as Dhamma Day. Commemorates the Buddha's First Sermon. Usually July. The three-month Rains Retreat for the Sangha commences the following day.



**Pavarana Day** - Also known as Sangha Day. The last day of the Rains Retreat and the occasion when bhikkhus invite the Sangha to inform them of their faults. Usually October. The Kathina offering to the Sangha and attendant celebrations (of immense importance) follow during the next month.

### **Mahayana**

Tibetan dates are also governed by the lunar calendar. Every New Moon is Shakyamuni Buddha Day. Every Full Moon the Amitabha Buddha and the Buddha's Enlightenment and Parinirvana (Passing) are celebrated. The Guru Rinpoche's day is usually ten days after the New Moon. Dakini Day is usually the twenty-fifth day after the New Moon.

Chinese and Japanese Buddhists celebrate the Bodhisattva of Compassion, Kuan Yin or Kannon, on the 19th of the 2nd, 6th and 9th moons.

The Zen calendar which is fixed and does not depend on the lunar calendar includes the following special dates: 15th February - The Buddha's Parinirvana (Passing). 8th April - The Buddha's Birthday 3rd October - Bodhidharma's Day (the First Patriarch in China) 8th December - The Buddha's Enlightenment.

**NB:** These are the more important and better known, but it is not a complete list, there are others.

### **B3 Private Practice**

This is a very personal and individual affair. It may include the recitation of devotional and meditative texts followed by meditation and ideally will take place before a shrine upon which there will be an image of the Buddha, lighted candles, incense and flowers. Respect being highly valued by Buddhists, there will be some bowing or prostrating. This may take place once or twice a day or as and when the individual wishes.

### **B4 Corporate or Group Practice**

Traditionally this occurs roughly weekly on the lunar observance days and on festival days, otherwise at weekends or when group meetings can be arranged. It will be much the same as in Private Practice, but if a monk or some other teacher is leading the proceedings there will be some guidance and a sermon or talk.

**NB:** In a Shrine Room or Temple, and in front of any shrine, shoes and headgear should be removed. Feet should not be pointed at the Shrine, or at any person, especially one of note, like the monk or teacher.

### **B5 Diet**

There is no prescribed diet as such, but some Buddhist schools and some groups and individuals insist on a vegetarian diet and some Buddhists go further and follow a vegan diet. Some Buddhists who are meat eaters will argue that so long as they have had no part in the killing the meat is allowable and some Chinese Buddhists who are followers of the Bodhisattva Kuan Yin might eat some meat but not that of a large animal and will certainly not eat beef. The preference for vegetarianism and veganism is because of the precept to refrain from killing and the Buddha's insistence on the practice of harmlessness and his frequent call for all beings to be treated with loving-kindness. Fasting is sometimes practised and especially on the Observance Days, devotees will observe the eight precepts, one of which prohibits any food after noon and before the following dawn.

Catering Operating Manual – Religious Diets: Section 3.16

- B6 Dress**  
In the Theravada, bhikkhus wear the distinctive robe of brownish yellow, nuns wear brown or white and postulants of both sexes wear white. Tibetan monks wear a maroon robe. Zen monks wear a black or brownish robe with a kesa, a symbolic rectangular robe, the colour of which is determined by the status of the wearer, suspended about the neck by a band of cloth. Certain Zen lay-devotees and lay-ministers also wear over their normal attire a simple kesa which lacks the symbolic robe. Dharmacharis and Dharmacharinis of the Triratana Buddhist Order wear an embroidered white kesa. On Observance Days and Festival Days many lay Buddhists will wear white, otherwise there is no special dress for the laity.
- B7 Ministry**  
Most ordained Buddhists have a leadership role thrust upon them and are highly respected within their communities, but 'ministry' is really neither the purpose nor function of Buddhist orders. Thus, for example, not all bhikkhus are teachers and not all teachers are bhikkhus and so sanctioned by senior members of the Sangha there are a number of lay teachers. 'Ministry' tends to fall to those who emerge as capable of leading, advising and teaching whether ordained or lay. A Lama is a teacher in the Tibetan tradition and need not necessarily be ordained. The Western Buddhist Order, formed in the mid sixties, draws its inspiration from all three principal Buddhist schools. Some of its members live in single-sex communities, while others live independently, sometimes with their families. It is based in Britain and particularly strong here, but has branches all over the world. Male Order Members are known as Dharmacharis and female, Dhamacharinis, followed by their ordination name by which they should be called.
- B8 Aspects of social functioning**  
A proper Buddhist society is founded on Harmlessness and Concord. The Five Precepts obviously play an important part here. Furthermore, the Buddha stressed the importance of doing one's duty to others, in other words: parents have a duty to children and children a duty to parents; employers have a duty to employees and employees a duty to employers; and so forth. The emphasis is on one's own duty to others rather than an expectation of what one is due by right. Giving is an essential element in a Buddhist society and no celebration is complete without it.
- B9 Funerals**  
These vary with the school of Buddhism and country of origin, but generally focus on a reflection on the transitoriness of life and, in case the departed has any awareness of what is going on, a reassurance that what has been left behind will be cared for, together with good wishes for the future. Disposal of the body may be by either burial or cremation, or by exposing it for the vultures and other creatures to consume. The corpse or its skeleton is sometimes donated to a monastery for meditative purposes.
- B10 Marriage**  
Marriage in Buddhism is a civil contract, a social convention and has nothing essentially to do with Buddhism, although the Buddha did stress that once entered into that contract should be faithfully honoured. Again customs will vary with the school and country of origin, but in the Theravada, for example, after the civil ceremony there will be a Blessing when the newly-weds will present offerings to the Sangha and after the chanting of traditional stanzas of blessing, the Senior Monk will deliver a short homily exhorting the happy couple to honour and cherish one another etc.

## B11 **Artefacts and Books**

The greatest of care should be taken when handling Buddhist artefacts and books. Buddha Images should never be picked up by the head and neither Buddha Images nor Buddhist books should be placed on the floor or in any unclean place.

Buddhist prisoners may wish to have in possession some or all of the following items:

- Buddha Image
- Small Buddha Image that can be worn on a chain around the neck
- Pictures of the Buddha and Bodhisattvas
- Incense and holder
- Meditation Beads
- Books and literature
- Meditation stool or cushion
- CDs of Chanting, discourses and guided meditation

## B12 **Sacred writings**

The scriptures of Buddhism are vast. There is the original Tipitaka with its numerous commentaries as well as more recently composed texts which are accepted as 'the Word of the Buddha'. Although originally preserved as an oral tradition these scriptures have in the course of time been committed to writing and translated into numerous languages. Certain texts are well known and widely read or recited. Angulimala provides free Buddha Images approved by Security Group and free literature, including an anthology of texts called 'The Buddha's Path to Deliverance', as well as books in the Chinese, Thai and Vietnamese languages.

### **Further guidance:**

The Ven Ajahn Khemadhammo Mahathera (Chao Khun Bhavanavitesa), OBE

Address: Angulimala, the Buddhist Prison Chaplaincy  
The Forest Hermitage  
Lower Fulbrook  
Warwick CV35 8AS

Mob: 07941 013319

Email: [ajahn.khemadhammo@angulimala.org.uk](mailto:ajahn.khemadhammo@angulimala.org.uk)

[Ajahn.Khemadhammo1@justice.gov.uk](mailto:Ajahn.Khemadhammo1@justice.gov.uk)

Website: <https://angulimala.org.uk>

## Christianity

- C1 Christianity is based on the life and teachings of Jesus Christ as foretold in the Jewish Scriptures and recorded in the writings of the New Testament. Together, these form the Christian 'Bible'. The original form of the Christian Church has divided into various Churches. Most share all or some of the beliefs outlined below. Christianity is one of the three world faiths (with Judaism and Islam) which regard Abraham as a common ancestor. All three share a belief that there is one God. For Christians, the doctrine of the Trinity affirms that God is known in three persons, Father, Son and Holy Spirit.

Jesus was born on earth, the son of Mary by the power of God, and brought up in Nazareth, in present day Israel/Palestine. It is believed that as the Son of God, Jesus is both human and divine, the Living Word of God.

Jesus began teaching and healing throughout Israel when aged 30. His teachings were so radical that he shocked and alienated the religious authorities and the ruling power, the Roman Empire. He turned much conventional wisdom on its head, telling people to love their enemies and do good to those who hated them.

He taught that God loves humanity unconditionally, even those who rebel against him. His call was to repent and be born again, living a new life empowered by the Holy Spirit, in the knowledge and experience of God's love and Forgiveness.

Jesus taught that the greatest commandment or law of Christian living was to love God with all your heart, soul, and mind. Another commandment was to love your neighbour as yourself. These two commandments summed up all the teaching that had gone before.

His teaching had a strong bias towards the poor and oppressed.

Christians believe their Holy Book, the Bible, was inspired by God and contains essential truths for salvation and daily living.

Christians believe that Jesus Christ died on the Cross for all and that he rose again three days later, and that by his death and resurrection, Jesus offers forgiveness of sins and eternal life. The day of his Resurrection is celebrated every Sunday and every year at Easter. After his Resurrection, he appeared to his disciples for 40 days, and then returned to his Father in Heaven (the Ascension). After the Ascension he sent the Holy Spirit to the disciples (Pentecost).

Christians believe that by following the teachings of Jesus Christ and allowing him to be in the heart of their lives they too will be raised from the dead and have a new body in a new Creation, to live with God eternally.

Almost all Christians identify baptism with water, in the name of the Father, the Son and Holy Spirit (the Trinity), as the means by which they receive the life of God and become members of the Body of Christ. Churches are communities of believing Christians.

A sacred act of worship has its origins in the Last Supper; a meal that Jesus shared with his friends the night before his Crucifixion. Christians have different understandings of what happened at this meal. Some believe he changed the bread and wine into himself. Others believe the bread and wine remained as symbols of himself. Differences of belief are reflected in the varieties of services based on the Last Supper. These services are known as The Lord's Supper, Holy Communion, The Eucharist, The Divine Liturgy or The Mass. All believers feel they draw close to Jesus in a special way during these Services.

- C2 **Corporate Worship**

The main worship day for most Christians is Sunday. Worship usually consists of prayers, hymns, readings from scripture, preaching and teaching. Worship will often include the celebration of a service which Jesus himself instituted and is known as The Eucharist, The Mass; Holy Communion or The Divine Liturgy.

Secure storage is required for such items as Communion Wine and Incense. There should be an inventory system to monitor the use of Communion Wine containing alcohol. Some traditions use non-alcoholic wine. Anglican, Roman Catholic, Orthodox and some Free Church traditions require the use of alcoholic wine.

**C3 Private Worship**

Individuals are normally able to perform their private worship in their cells/rooms within the normal establishment routine. No special arrangements apply.

**C4 Religious Festivals and Holy Days**

In addition to Sunday worship, Holy Days are observed throughout the Christian Calendar and are usually observed with corporate acts of worship. The most significant dates are:

**Christmas Day** (December the 25<sup>th</sup> or for many Orthodox 6/7<sup>th</sup> January)

Celebration of the birth of Jesus

**Ash Wednesday** (Date will vary each year)

Marking the beginning of Jesus' temptation in the wilderness for forty days and commencement of the season of Lent when Christians are encouraged to observe a time of self-denial and spiritual reflection.

**Maundy Thursday** (Date will vary each year)

Commemoration of the Last Supper when Jesus instituted the Eucharist.

**Good Friday** (Date will vary each year)

Commemoration of the death of Jesus on the cross.

**Easter Sunday** (Date will vary each year and will usually be a different date for Orthodox Christians)

Celebration of the resurrection of Jesus

**Ascension Day** (Date will vary each year)

Celebration of Jesus' Ascension to Heaven.

**Pentecost** (Date will vary each year)

Celebration of the coming of the Holy Spirit on the first disciples.

For Roman Catholics and many other Christians, worship on the above days is obligatory and prisoners should be given the opportunity to attend corporate worship for their faith group without loss of pay or privileges.

The Roman Catholic Church and The Orthodox Church have additional Holy Days of Obligation - details of these can be obtained from your Chaplaincy Department. Prisoners would normally be expected to work on these days but given the opportunity to attend corporate worship of their faith.

Some Christians may wish to observe periods of fasting, particularly during Lent. This should be accommodated through a local arrangement. Fasting and abstaining from meat is obligatory for Roman Catholics on Ash Wednesday and Good Friday.

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## C5 **Religious Books and Artefacts**

- The Holy Bible
- Prayer books, hymn books, devotional reading and holy pictures.
- Rosary beads which are used as an aid to prayer.
- Ornamental Cross or Crucifix to help focus on prayer.
- CDs of Christian music
- Orthodox Christians will use icons. They should also have incense and may have komboshkini/Chutki/prayer knot for the Jesus Prayer.

## C6 **Rites and Initiation**

### **Baptism**

Baptism using water and a trinitarian form of words is recognised by most Christians as marking the reception of Christians into the Church, and in a prison context should be administered by an authorised minister after preparation.

### **Confirmation**

A service at which believers publicly affirm their faith. The service includes the 'laying on of hands' and in some traditions, the anointing with holy oil, by a Bishop or Church Leader symbolising the gift of God's Spirit bestowed on his people.

### **Laying on of hands / Anointing with Oil**

A service with prayers for healing.

### **Marriage**

Christian marriage is regarded as a binding covenant between husband and wife made in the presence of God. It is compared with the love that Christ has for his Church.

A Christian Marriage Service may in some circumstances be permitted in a Prison Chapel or multifaith room

Where a couple contract a civil marriage in prison, a Christian service of blessing may be held afterwards subject to local arrangements and faith requirements.

### **Death and Dying**

The Christian Chaplain should not be impeded from being with a prisoner who is close to death to read from scripture, offer prayer, and in some cases to hear confession and anoint with oil. Normally, only the Chaplain of the prisoners registered denomination is able to perform this rite of passage. These sacred rites must be performed prior to death.

The Christian Chaplain, of the relevant denomination, will, on occasion, be required to pray over those who have recently died.

### **Further information**

Christian Chaplains will provide further information about their particular denominations, as requested.

## Further guidance:

Anglican	Reverend Canon Helen Dearnley
Address:	HMPPS Chaplaincy and Faith Services Post Point 8.34-8.37 102 Petty France London SW1H 9AJ
Tel:	07891 121388
Email:	<a href="mailto:helen.dearnley@justice.gov.uk">helen.dearnley@justice.gov.uk</a>
Website:	<a href="#">The Church of England</a> <a href="#">The Church in Wales</a> <a href="#">Official Lutheran Church in Great Britain</a>
Roman Catholic	Vacant
Address	Catholic Bishops' Conference of England and Wales 39 Eccleston Square London SW1V 1BX
Tel:	020 7901 4857
Email:	<a href="mailto:prisons.chaplain@cbcew.org.uk">prisons.chaplain@cbcew.org.uk</a>
Website:	<a href="#">Catholic Church in England and Wales</a>
Free Church	Reverend Bob Wilson
Address:	27 Tavistock Square London WC1H 9HH
Tel:	020 3651 8336
Email:	<a href="mailto:bob.wilson@freechurches.org.uk">bob.wilson@freechurches.org.uk</a>
Website:	<a href="#">Free Churches Group</a>
Orthodox	Reverend Father Paulinus Heggs
Address:	HMP Norwich Chaplaincy Team Knox Road Norwich NR1 4LU
Email:	<a href="mailto:paulinus.heggs@justice.gov.uk">paulinus.heggs@justice.gov.uk</a>
Website:	<a href="#">Archdiocese of Thyateira and Great Britain</a> <a href="#">Antiochian Orthodox Church in the British Isles and Ireland</a> <a href="#">Diocese of Sourozh</a> <a href="#">Coptic Church</a>

## Christian Science

- D1 Christian Science is a religion based on the words and teachings of Christ Jesus. It takes its authority from the Bible, and its teachings are set out in the textbook of Christian Science *Science and Health with Key to the Scriptures* by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Mary Baker Eddy grew up in a Christian home where there was a great love of the Bible. Much of her early life was spent in ill health and she failed to find permanent help through any of the remedial methods available to her. Then in 1866 after a serious accident, she was healed as she read in the New Testament of one of Jesus' healings. She spent the next few years searching the Scriptures for a positive rule of healing, which led her to the discovery of what she called the Science of Christianity, Christian Science.

The Church was founded by Mary Baker Eddy in 1879 "to commemorate the word and works of our Master (Christ Jesus), which should reinstate primitive Christianity and its lost element of healing" and consists of The Mother Church (The First Church of Christ, Scientist, in Boston, USA) and branch churches around the world. She ordained the Bible and the textbook *Science and Health with Key to the Scriptures* as the complete ministry of the Church. The branch Churches, worldwide, are run democratically, with all church management duties being served by the membership.

The Churches hold two services each week. The Sunday service consists of readings from the Bible (King James Version) and the Christian Science textbook *Science and Health with Key to the Scriptures*, hymn singing, the Lord's Prayer and silent prayer.

The Wednesday Testimony meeting is similar in content to Sunday's but with shorter readings and a period when those attending are invited to share gratitude to God for healings – physical, moral and social.

The services are conducted by elected readers. The readings for the Sunday service are taken from the *Christian Science Quarterly* and are available for study throughout the week.

The Wednesday testimony meeting readings are selected by the Reader.

## D2 Theology

Christian Science teaches that spiritual healing is the outcome of prayer and spiritual renewal. Its practice places full reliance on God for the cure of physical ills as well as the healing of sin and problems of every kind.

The Tenets of Christian Science are:

- As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
- We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.
- We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
- We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus, the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.



- We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.
- And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

(*Science and Health with Key to the Scriptures* by Mary Baker Eddy p.497)

### D3 **Corporate Worship**

Prisoners can meet with their Christian Science Chaplain for a service on Sunday or another day as agreed with the prison.

The Sunday service normally consists of readings from the *Bible* (King James Version) and the Christian Science textbook, *Science and Health with Key to the Scriptures*, hymn singing, the Lord's Prayer and silent prayer.

The Wednesday Testimony meeting is similar in content to Sunday's but with shorter readings and a period when those attending are invited to share gratitude for healings - physical, moral and social.

It is also acceptable for prisoners to meet together without the Chaplain and elect one of the group to lead a Christian Science service.

There are no church services for baptism, marriage or funerals.

(See Funerals and Weddings below)

### D4 **Private Worship**

Individuals study the *Bible* (King James Version) and *Science and Health with Key to the Scriptures* each day with *Bible Lessons* from the *Christian Science Quarterly*. Daily prayer is also an important part of Christian Science practice.

### D5 **Sacred Writings**

*The Bible* (in English-speaking countries the King James Version is generally, though not exclusively, used.)

*Science and Health with Key to the Scriptures* by Mary Baker Eddy (16 language translations and an English Braille version are available).

### D6 **Ministry**

There are no ordained clergy in the Church of Christ, Scientist. Christian Science lay chaplains are available to visit prisoners and give support to the prison service.

### D7 **Aspects of Social Functioning**

Christian Scientists strive to live by the moral code found in the Bible and especially the Ten Commandments and Jesus' Sermon on the Mount with its Golden Rule for living (Luke Ch. 6 v. 31).

### D8 **Diet and Dress**

There are no required dietary restrictions or days of fasting. It is usual for members of the Church to abstain from the use of alcohol, tobacco and drugs. There are no special requirements in respect of dress.

### D9 **Funerals**

Cremation is the usual choice for disposal of the body and any Christian Scientist may conduct a service of selected readings and hymns.

### D10 **Weddings**

Traditionally, weddings take place in a Christian church, with a ceremony performed by a minister or clergyman who is legally authorised.

**D11 Health Care**

Christian Scientists usually prefer to choose prayer-based care for their treatment.

**D12 Further Reading**

*Science and Health with Key to the Scriptures* by Mary Baker Eddy

*Manual of The Mother Church* by Mary Baker Eddy

*Prose Works* by Mary Baker Eddy

*Christian Science Hymnal*

*The Christian Science Quarterly Bible Lessons*

*The Christian Science Journal* – monthly magazine

*Christian Science Sentinel* – weekly magazine

*The Christian Science Monitor* – weekly and daily newspaper

*Spiritual Healing in a Scientific Age* by Robert Peel

*Healing Spiritually compiled* by the Christian Science Publishing Society

*Mary Baker Eddy: Spiritual Healer* by Yvonne Cache von Fettweis and Robert Townsend Warneck

*Mary Baker Eddy* by Sybil Wilbur

**Further guidance:**

The Christian Science Prison Chaplains' Committee

Address: First Church of Christ Scientist, London  
8 Wright's Lane  
London W8 6TA

Tel: 020 7937 3389

Email: [christiansciencechaplains@gmail.com](mailto:christiansciencechaplains@gmail.com)

Website: [Christian Science Prison Chaplains](http://Christian Science Prison Chaplains)

## Church of Jesus Christ of Latter-Day Saints

- E1 The Church of Jesus Christ of Latter-day Saints was established on 6 April 1830 by Joseph Smith, the first president of the Church. We believe he was called by God to be a prophet in the modern era, like Moses and Abraham in biblical times. Joseph Smith saw God and Jesus Christ in a vision after praying to know which church to join. They called on him to restore the church Christ organized when He was on earth, with the proper organization and priesthood authority that had been lost shortly after the Savior's death.

From the original six members in 1830, The Church of Jesus Christ of Latter-Day Saints has grown to a membership of nearly 17 million on six continents. After Joseph Smith's death, an unbroken succession of prophets has led the Church, always striving to bring members to a better understanding and greater love for the gospel of Jesus Christ.

**Latter-Day Saints, for all the other things that set us apart, believe first and foremost that Jesus Christ is our Saviour and Redeemer.**

We believe that through Him, all mankind may enjoy eternal life with their families in Heavenly Father's kingdom (John 3:16). We also believe that we lived with God as spirits before we were born (Romans 8:16), and that according to His plan of happiness we can come to earth to receive physical bodies in order to learn and grow. Through the work done in Latter-Day Saint Temples, we believe our family relationships can be sealed eternally. All this is contingent on our living righteous lives according to God's divine guidance, as revealed by prophets, and repenting when we make mistakes. The Church's mission is to help us meet the challenges of this life so that we will be worthy of the temporal and spiritual blessings God wants for us.

**The Book of Mormon** is the word of God, like the Bible. It is Holy Scripture, with form and content similar to that of the Bible. Both books contain God's guidance as revealed to prophets as well as religious accounts of different civilizations. While the Bible is written by and about the people in the land surrounding Israel, and takes place from the creation of the world until shortly after the death of Jesus Christ, the Book of Mormon contains the history and God's revelations to the people who lived in the Americas between approximately 600 BC and 400 AD. The prophets in the Book of Mormon recorded God's dealings with His people, which were compiled by a man named Mormon onto golden plates.

The faithful Christians among them died out, but not before their record was safely hidden away. Joseph Smith obtained these gold plates in 1827, and with the Lord's help Joseph was able to translate the ancient writing into what we have today. The Book of Mormon, along with the Bible, testifies that Jesus Christ is our divine Redeemer and that by living according to His gospel we can find peace in this life and eternal happiness in the life to come.

We believe that having faith in Jesus Christ is the first step in understanding the gospel and earning the eternal happiness God wants for us. We can develop faith in Jesus Christ by reading about Him in the scriptures and praying to know if what we've read is true.

The title page states that the Book of Mormon's purpose is to convince all of us "that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." It was written to help us develop a true knowledge of Jesus Christ and His mission on earth. The Book of Mormon reaffirms what we learn from the Bible, that Jesus Christ is the Son of God who came to earth to help us overcome our sins.

E2 **Worship**

The main day for worship is Sunday. Worship will consist of singing, praying, scriptural reading and lessons. Individuals are normally able to perform their private worship in their cell or room within the normal establishment. No special arrangements are necessary

E3 **Dress**

No Faith requirements

E4 **Food**

No dietary restriction, save for provision of beverages. Members do not drink any form of normal tea or coffee, (this includes caffeinated or decaffeinated) both of which are forbidden. The Church does not specify substitute hot drinks for its members, however one or more of the following beverages are suitable to be provided to members as a substitute: Barley Cup, Caro, drinking chocolate, Ovaltine, Horlicks or herbal fruit teas (this does not include green tea).

Members of the Church of Jesus Christ of Latter-Day Saints traditionally undertake a 24-hour fast on one day per month. This normally begins on the first Saturday of the month and is completed on the first Sunday. Members should be given access to sufficient and appropriate food and beverages prior to and upon completion of the Fast.

Members who are fully living the Word of Wisdom will also refrain from smoking including vapes and should not partake of them. Members should not be penalized with their beverage replacement if they order, or smoke vapes. They should be supported by their Chaplain. If a prisoner however does order tea and coffee, then they can be prevented from accessing the beverage replacement.

Another part of the Word of Wisdom is to not take illicit drugs or misuse of medication. Members are to take medication as prescribed by a Medical Practitioner. There are no reasons from a religious perspective for a member to decline providing a sample for drug testing. We are expected to abide by the laws of the land.

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E5 **Festivals**

Members observe the traditional Christian Holy Days and have no additional specific days.

E6 **Religious Artefacts allowed in possession**

- The Holy Bible (King James Version)
- The Book of Mormon
- The Doctrine & Covenants
- The Pearl of Great Price
- Gospel Principles
- Come Follow Me Manual
- Liahona Magazine

**Further guidance:**

Jay Marshall

Address: HMYOI Hindley Chaplaincy Team  
Barracks Road, Bickershaw  
Wigan WN2 5TH

Tel: 01942 663292

Email: [jason.marshall@justice.gov.uk](mailto:jason.marshall@justice.gov.uk)

Website: [Official Website of The Church of Jesus Christ of Latter Day Saints in the United Kingdom and Ireland](https://www.churchofjesuschrist.org)

## Hinduism

F1 Hinduism is one of the names given to a religious and spiritual heritage which originated in India. It is the oldest of the existing faiths in our world. Hindus do not call their religion by any specific name. Instead followers refer to their tradition as 'Sanatana Dharma' meaning a 'perennial righteous conduct'. It has no single source, but numerous prophets and holy books that are still evolving. Among their scriptures, the Vedas are the oldest and are the earliest among the revelations in the world. Hindus believe in one God or Goddess and recognise the many names and forms of the One God at the same time. Every soul is basically immortal and potentially divine. Among the characteristics of the lifestyle of a devout Hindu is the observation of the manifold paths, for example:

- The path of discharging one's duties without ego or Karma Marga. Here the seeker of spirituality retains the purity of the soul, remaining unattached to the consequences of their actions, or by renouncing all desires.
- The path of devotion or Bhakti in which the devotee surrenders totally to God seeking the divine guidance alone without interference in His will.
- The path of knowledge or Jnana Yoga. By this intellectual and precise analysis the wise seeker discards inferior aspirations and approaches only the Spirit of the Absolute. Hindus are encouraged to live by the following principles of virtuous behaviour:
  - Forgiveness, generosity and love even to those who are hostile (Udarata)
  - Control over Desires like the love of money, or restraint of emotions like anger which prevent Contentedness (Sharma)
  - Honesty
  - Cleanliness/Purity in body (actions), mind (thought), speech and spirit,(Shuchi)
  - Quest for Higher Knowledge/truthfulness and simplicity (Jnana and Vairagya)
  - Non violence and reverence to all faiths, and sympathy to all creatures (Kshama)

### F2 **Corporate Worship**

This can be on any day and should be led by the Hindu Chaplain. A quiet room set aside is acceptable.

Ablution facilities available in establishments are normally adequate for ritual washing requirements. (See below)

In the Hindu tradition, Prasad is an important part of communal worship. In the prison context, it has been agreed that the Prasad should be provided in house and can consist of fruit, dried fruit or nuts. The Prasad is blessed by the Hindu Chaplain and given after the Service to anybody who wishes to consume it while at the Service. The amount of Prasad for each prisoner would be a small handful of dried fruit or nuts or a piece of fresh fruit.

### F3 **Private Worship**

Private religious practice is possible for Hindu prisoners in their cells or rooms.

### F4 **Festival Days (Dates on which Hindu prisoners must be excused work):**

**Maha Shivaratri** a day of fasting, Lord Shiva is worshipped throughout the night (usually in March)

**Rakhee/Raksha Bandhan:** commemorates the sacred relationship between brothers and sisters. (Usually held in August).

**Shri Krishna Janmashtami:** Celebration of Lord Krishna's birthday (at midnight) (usually in August).

**Shri Ganesha Pooja:** Worship of Lord Ganesh (August – September).

**Vijayadashami/Dasha Hara:** Navaratri ends.

**Diwali:** the festival of lights and welcoming the New Year (usually in November).

**Other Festival Dates:**

**Makara Sankramana/Sankranti/Uttarayana Punkayala**

**Holi:** The festival of colours: to welcome the Spring season, people rejoice by throwing colours at one another (usually in March).

**Yugadi/Gudi Parva**

**Baisakhi:** celebrated in the Punjabi community (usually in April).

**Shri Rama Navami:** The festival to worship Lord Rama (usually held in March or April).

**Guru Poornima**

**Shraddha Paksha**

**Navaratri:** begins (usually in October)

**Durgashtami**

**F5 Diet**

Many Hindus are strict vegetarians and will not eat meat, fish, eggs or food containing egg. Others may eat meat and fish but not beef and rarely pork. Hindus generally avoid tobacco and alcohol.

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**F6 Dress and hygiene**

There is no special requirement for men. Most women wear a saree or a Salwar kameez. Some married women wear a coloured spot, known as a Bindi, on the forehead. Jewellery worn by men and women usually has religious or cultural significance and therefore should be respected.

Hindus take particular care over personal washing and it is important for them to be able to have a shower. Most Hindus would wish to bath or shower every day. They would also wash their hands before and after eating, as many Hindus use their hands in eating.

Hindus would also wash themselves with running water after using the lavatory. If running water is not available in the toilet cubicle, then the prisoner may need to carry water in a jug etc.

## F7 **Artefacts and books**

Hindu prisoners may wish to have in possession some or all of the following items:

- Mala - prayer beads (comprising 108 small beads);
- Murti - a statue, from 2 inches in height, made of either metal, wood, glass, stone or marble,  
or alternatively an image or photograph, of the God Krishna, or other Gods;
- Incense sticks and holder – incense is normally burned during prayer;
- Small bell – used when beginning and ending prayer rituals;
- Gita - Holy book.

Copies of the Bhagavadgita are available from the Hindu Chaplain.

## F8 **Hindu Names**

There are several variations in the name system of Hindu families, depending on area of origin. But there are always three parts to the name.

### **Names prevailing in the northern part of India:**

(i)                      (ii)                      (iii)

e.g. Jagadeesha    Kumar                      Sharma

- The first part is the first name used by friends and close relatives. This is the given name. This part indicates the sex of the individual as well. Most of these names have a meaning in a dictionary. E.g. Jagadeesha = Lord of the universe.
- The second part is the middle name, which is complementary to the first part; it cannot be used separately and is not the equivalent of a European surname. It also indicates a person's gender.
- The third part consists of one's family name or father's name and is equivalent to the European surname.

### **Names prevailing in the southern part of India:**

(i)                      (ii)                      (iii)

e.g. M.N.    Balakrishna    Rao    or  
M.N.    B                      Rao

- The first part consists of the initials, which, when expanded contain the birthplace and father's name. E.g. M. N. = Mysore Nagendra.
- The second part consists of the first name or given name.
- The third part consists of the family name or surname.

## F9 **Titles**

There is no direct equivalent of Mr/Mrs/Miss/Ms in Indian tradition. The following is a guide:

- Shri for Mr.e.g. Shri Naresh Kumar Patel;
- Shrimati for Mrs e.g. Shrimati Nina Devi Sharma.
- Sushi or Kumari for Miss e.g. Sushi Sunita Rani Singh, Kumari Mona Savant.

The term "Shri" is also used before a revered person or thing. e.g. Shri Bhagavadgita. The term "Ji" used at the end of any name also denotes respect. e.g. Balramji could mean Rev. Balram.

In Britain, it has become acceptable to use a title and family name (Surname). e.g. Mr Patel. Mrs Sharma. It is also acceptable to use a title plus the full name, e.g. Mr Naresh Kumar Patel, Mrs Brinda Devi Sharma.

## F10 **Death and Funerals**

When breaking the news of a death to a person of the Hindu faith, it needs to be borne in mind that the death of any person, even a distant relative, can have great significance and cause much distress to the bereaved. This should be borne in mind when informing the sad news to, say, a cousin or other relative.

Following a death, the whole family mourns for 10 days. Sometimes the family members and close relatives may not eat until after the cremation has taken place. Several ceremonies take place at and before the cremation.

A devout Hindu who is very ill or dying may wish to lie on the floor (close to the Mother Earth) and may welcome someone reading from any of the holy scripture of Hindus, especially from the Bhagavadgita.

The family of a dying prisoner should be consulted while determining the funeral rites. They may wish to call a Hindu priest to officiate the holy rites. The family should be consulted before anything is removed from the body before cremation. The Hindu Chaplain or an advisor from local Hindu temple will be able to advise.

The family should also be consulted before the body is touched (for removal etc.), as a non-Hindu touching the body may cause distress or offence. In the absence of guidance, the following considerations should be borne in mind:

- No religious objects including jewellery should be removed from the dead body.
- Wrapping sheets should not contain any religious mark.
- Washing the body is a part of the funeral rite and will be done by relatives or as advised by the Hindu Chaplain.

The majority of adult Hindus are cremated. The eldest son of the dead person will wish to press the ignition button at the cremation. Where a Hindu prisoner attends a funeral, they will wish to shower; this is important for Hindus after they have taken part in funeral rites.

## F11 **Marriage**

A Register office wedding would normally be followed by a ceremony in local hall.

## F12 **Further Reading**

**Hinduism: The eternal tradition** David Frawley.

Published by: Voice of India, 2/18, Ansari Road, New Delhi 110 002 India.

**Explaining Hindu Dharma: A Guide for Teachers** Ed. Vishwa Hindu Parishad.

Karam House, 79, Lever Street, Manchester M1 1FL. Tel: 0161 2368621

**Am I a Hindu? : The Hindu Primer** Ed. Viswanathan. Rupa & Co. 7/ 16, Ansari Road., Daryaganj, New Delhi 110 002 India.

**Bhagavadgita - as it is**

Pub: ISKCON, Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Aldenham, Watford WD2 8EZ. U.K. Tel/Fax: 01923 856269.

**Hindu Dharma: The Universal way of life** Rev. Chandrasekharendra Saraswati, Kanchi, India Bhavan Bookshop, London, 0207 381 3086

**A Primer of Hinduism** D. S. Sarma. Pub: Bharatiya Vidya Bhavan, Bombay, 400 007 India.



**Hinduism: Doctrine and way of life** C. Rajaji. Pub: Bharatiya Vidya Bhavan, Bombay, 400 007 India.

**The book of Hindu Festivals and Ceremonies** Om Lata Bahadur. 475, North Circular Road, Neasden, London NW2 7QG. Tel; 0208 450 8667

**The Complete works of Swami Vivekananda Hindu Sacraments and Samskaras** Ram Pandey. For copies, telephone the Bhavan Centre Bookshop, London, 0207 381 3086

**Further guidance:**

Pankaj Sharma

Address: HMP Wormwood Scrubs Chaplaincy Team  
160 Du Cane Road  
London W12 0AN

Tel: 020 3356 4000

Email: [pankaj.sharma@justice.gov.uk](mailto:pankaj.sharma@justice.gov.uk)

Website: [HFB - Hindu Forum of Britain](http://HFB - Hindu Forum of Britain)

## Humanism

- G1 Lots of people today are not religious, and many of them have beliefs and values that are based not on faith or religious authorities but on reason, evidence and empathy. They believe that reason, experience and evidence – not faith – are the best ways of finding out about the universe and the world around us. They base their morality on what will best contribute to human welfare and human fulfillment. Because they see no evidence for it, they don't believe in god or the supernatural. Instead of these concepts, they believe we only have one life and that we can make it meaningful and fulfilling by being happy, making others happy and by adopting worthwhile goals to give our lives meaning and purpose.

The name 'Humanism' is given to this package of beliefs and values and the word 'humanist' to people who hold them, although most people who hold these beliefs don't use the word about themselves. 'Humanism' is not a religion and no one invented "Humanism" or founded it as a philosophy. 'Humanism' is just the word that was first used just over 100 years ago to describe this set of linked and inter-related beliefs and values that together make up a coherent non-religious worldview and stance on life (or 'lifestance'). They are beliefs that have been held for thousands of years and they are also very common today.

Humanism is not a recent or just a 'western' belief. Western Europe certainly has a tradition of humanist thought and action that can be traced back more than 2,500 years, especially to the people of Greece and the West coast of Asia at that time. But this way of understanding the world, of finding meaning in life, and of grounding moral thinking can also be found in China at the same time (for example, amongst followers of Confucius) and just as long ago in India (for example, in Carnaka writings) and many other cultures for just as long.

Sometimes, people have the impression that Humanism is just Christianity without god, or that it is somehow dependent on the religious moralities of previous centuries. In fact, many people have thought and expressed humanist ideas over many centuries all over the world, contributing to a humanist tradition. Today, the largest humanist organisations are in Norway and India and the fastest growing in Uganda and Nigeria.

Sometimes, people claim that humanists think that science answers ethical questions or is the only discipline needed to understand everything. Humanists do believe that the provisional answers arising out of the application of the scientific method are the only way to understand the material reality of the universe. However, as the name 'Humanism' implies, they also give a special emphasis to the importance of human beings and those things that make us special, such as the 'inner' human life of emotion, imagination, and creativity.

## G2 Festivals

The word 'holiday' derived originally from 'holy day' and of course, in that sense, humanists have no 'holidays', just as they have no saints' days. But the word has long meant just 'a day of festivity or recreation, when no work is done' (Concise Oxford Dictionary), and humanists enjoy these days off and even have one or two of their own.

Some humanists celebrate International Humanist Day on the longest day of the year, 21 June. Some celebrate Human Rights Day in December, and many humanists have joined the international campaign to have Darwin Day on 12 February, the birthday of Charles Darwin, declared a public holiday to recognise the achievements of this great scientist. Many humanists would also be happy to see more public holidays that recognised the variety of cultures and worldviews in our society, perhaps taking the place of some existing bank holidays that seem to have no real meaning. However, there are no 'holy' days that non-religious people are mandated to take off.

## G3 Further information

**www.humanism.org.uk** is the website of the British Humanist Association and contains much information of relevance. There is general information about Humanism ([www.humanism.org.uk/humanism](http://www.humanism.org.uk/humanism)) as well as very detailed information on the humanist tradition ([www.humanism.org.uk/humanism/humanist-tradition](http://www.humanism.org.uk/humanism/humanist-tradition)) and important figures within it. There is practical information on humanist ceremonies ([www.humanism.org.uk/ceremonies](http://www.humanism.org.uk/ceremonies)) and specific pages for teachers ([www.humanism.org.uk/education/teachers](http://www.humanism.org.uk/education/teachers)) and students ([www.humanism.org.uk/education/students](http://www.humanism.org.uk/education/students)). There are also additional books and pamphlets on Humanism ([www.humanism.org.uk/shop/Humanism](http://www.humanism.org.uk/shop/Humanism)) available to buy. The website of the International Humanist and Ethical Union at [www.iheu.org](http://www.iheu.org) is also interesting.

**www.humanistlife.org.uk** is a magazine site where ordinary humanists write about topics of interest to them. It is useful as an insight into the humanist approach to many contemporary issues, and many of the articles are also be useful as resources for classroom discussions.

**www.youtube.com/britishhumanists** is the YouTube channel of the British Humanist Association. It contains videos of many lectures as well as talking head interviews with famous humanists.

**‘On Humanism’ by Richard Norman (Routledge, 2004)**

[www.routledge.com/books/On-Humanism-isbn9780415305235](http://www.routledge.com/books/On-Humanism-isbn9780415305235)

A powerfully argued philosophical defence of Humanism by a very humane and open-minded humanist philosopher. Many religious readers have found it the best introduction to Humanism for improving their own knowledge. Norman emphasises that Humanism is not a denial of the more mysterious, fragile side of being human. He deals with big questions such as the environment, Darwinism and 'creation science', euthanasia and abortion, and then argues that it is ultimately through the human capacity for art, literature and the imagination that Humanism is a powerful alternative to religious belief.

**‘Humanism: a beginner’s guide’ by Peter Cave (Oneworld, 2009)**

([www.oneworld-publications.com](http://www.oneworld-publications.com))

Written in a chatty and wide-ranging style, Cave explores the humanist approach to religious belief, ethics, and politics, together with moral dilemmas and ‘meaning of life’ questions that can keep us awake at night. Showing how humanists make sense of the world using reason, experience, and sensitivity.

**‘Humanism: a very short introduction’ by Stephen Law (OUP)**

Covering history, ceremonies, morality, politics, the meaning of life, this is an excellent concise introduction to Humanism.

**Further guidance:**

Clare Elcombe Webber

Address: Head of Humanist Care  
Humanists UK  
39 Moreland Street  
London EC1V 8BB

Tel: 020 7324 3060  
020 7324 3069

Email: [clare@humanists.uk](mailto:clare@humanists.uk)  
Website: [www.humanists.uk](http://www.humanists.uk)

## Islam

H1 *Islam* means submission or surrender and a person who submits/surrenders to the Will of the Creator is called a *Muslim*. The core of Islam is the belief in the Unity/Oneness of Allah (God) and that God sent a series of prophets to guide mankind throughout history, beginning with Adam and including Abraham, Moses, Joseph, David, Jesus and culminating in Muhammad, peace be upon them all. All the Prophets were the best and most beautiful examples of piety, humanity, and compassion. All taught the same fundamental message of monotheism, piety (the worship of the Creator with complete humility) - and service to humanity. Muslims are expected to enjoin good and forbid evil to the best of their ability.

Islam has its primary source of teaching and law in the Qur'an (the final revelation and direct word from God revealed to the Prophet Muhammad) (peace be upon him). Muslims treat the Holy Qur'an, their supreme source of guidance - whether in Arabic or any other language, with great reverence, reciting it frequently, memorising it, and often keeping it respectfully covered and storing it on a high shelf. A second source of Islamic teaching and law is the Hadith or Sunnah. These are sayings, actions and approvals of the Prophet Muhammad (pbuh), who is regarded as the best role model for all of mankind. Both the Qur'an and Sunnah are the foundations of the *Shariah* (Islamic law).

Islam has five pillars (or practices):

- Shahadah: the declaration of faith
- Salah: five daily ritual prayers
- Sawm: fasting during the month of Ramadan
- Zakah: an annual contribution from one's surplus assets to the poor and needy
- Hajj: pilgrimage to Makkah, once in a lifetime.

Anyone who believes in the core fundamental beliefs of Islam can convert to Islam. A formal ceremony is not necessary, although some may choose to have one. (See paragraphs 3.1 to 3.5 in Part One for the process to be followed in prison.)

Islam is not only a religion, but a complete way of life. Many Muslims teach each other about their faith and its practices. Muslims believe every action will be judged by its intention and all are recorded by angels: hence the aim in life is to worship God, love His Creation, do as much good as possible, prevent harm, and continually pray for the Grace of God both for this life on earth and the afterlife from the Day of Judgement.

## H2 Corporate worship

### Friday Prayers (Jumuah)

Friday is the most important day of the week for Muslims, during which congregational noon prayers are obligatory for every male Muslim who is sane, healthy enough to attend, not travelling, and is free (i.e. not in prison). In addition, classically many Muslim scholars have also stipulated that Friday prayers can only occur in a place that is accessible to the general public (a condition which prisons do not meet). However, this view is not unanimous, and in the community we find Friday prayers taking place in schools and places of work. In an effort to capture the religious community ethos outside of prison and help disseminate a weekly spiritual message, the most appropriate corporate worship to select within prisons is the Friday prayer. *It is therefore essential the prison enables this to happen.* Shariah has made it easier for women by not obliging them to attend Friday prayers. Therefore, in womens' prisons, if it is not possible to provide Friday prayers, it is essential to provide facilities for corporate worship on another day of the week.

*It is essential that the Friday noon prayer takes place within the specified time frame.* This time frame differs with the seasons and with geographical locations. It is important that the Muslim Chaplain provides a local prayer time window for their specific prison throughout the year. The following examples of times are approximate: at the winter solstice (the shortest day of the year) prayer time starts at 12.00 and prayers must be concluded by 13.35 (times in GMT). In summer, the time frame is wider: from 13.20 until 17.30 (times in BST). Between these seasonal times the time allowed for prayers progressively narrows or widens.

In order to accommodate Friday prayers within the prison's working day and avoid confusion over seasonal differences in timing, some prisons set a fixed time all year round eg from 13:00 to 14:00 (excluding movement times), whereas others have two set times: one for Winter and another for Summer.

The Prison Service has adopted three Muslim prisoners as the minimum congregational size for a Friday prayer to be offered in line with the school of thought of the majority of Muslim Chaplains and prisoners. Where there are fewer than three Muslim prisoners, and they cannot join the main Friday congregation (e.g. small CSC units), they can pray their normal noon prayers instead, and it is essential to provide faith support for them at a different time.

### H3 **Private worship**

It is obligatory for adult Muslims to worship five times a day (before sunrise, noon, afternoon, after sunset and at night). This worship (known as *Salah*) may be performed in groups or individually; however to perform in congregation is better islamically. Each act of worship must be performed within a specified time. These timings change as the days lengthen and shorten with the seasons. Copies of prayer timetables with local variation are available from the establishment Muslim Chaplain.

Shariah has made it easier on Muslim women during their monthly menstrual cycles or on post-natal bleeding, by making them exempt from these prayers.

To pray, Muslims face the direction of Makkah (from Britain this will be South-East). A small arrow on a ceiling or wall in residential units and other areas of activity may be displayed, pointing towards the direction of prayer. These can be obtained from the Chaplaincy Department. Muslims may require a prayer mat to pray, and male Muslims may also wear a prayer cap. Female prisoners will require a scarf to cover their heads for prayer.

Muslims will wish to perform the daily worship whether they are in their cell, in work/education, or other areas of activity. On occasions (particularly in Winter) certain prayers will fall within work/education time. Where this happens, a clean, quiet area in their classroom or workshop or nearby should be provided for the prayer which will normally last about 15 minutes. Muslim prisoners will need access to toilets with jugs and washing facilities so that ritual washing may be performed before prayers, if required.

As a norm, a Muslim in prayer cannot communicate with anyone else until the prayer is completed, hence they should not be disciplined if they do not respond whilst in prayer.

### H4 **Ablutions (Ritual washing)**

In accordance with Islamic teaching, ritual purity is required for prayers to be valid. Generally, ablutions can be performed at a sink; however occasionally (e.g. after a wet dream) a full ablution (washing the whole body) becomes compulsory, and this can be achieved by means of a shower. In addition, female Muslim prisoners are required to have a full ablution (eg a shower) at the end of their monthly menstrual cycle before they are able to pray. Prison regimes should factor in a morning ablution where possible.

On Fridays, it is best practice that Muslim prisoners be allowed to have a shower before the Friday prayer; this need not be immediately before prayers but can be at any time after

sunrise on Friday. *Where Muslim prisoners work on Friday mornings in an area that might be classed as unclean (e.g. as a cleaner or on farms), a shower must be facilitated before prayers.*

In addition to a shower on Friday morning, Muslim prisoners may need to carry out ablutions immediately before or during Friday prayers. As a minimum requirement Muslim prisoners will need to have access to toilets with jugs of water and washing facilities. Where possible and practical, mixer taps with seating should be installed conveniently close to the prayer room.

#### H5 **Diet**

Muslims are only allowed to eat Halal Food. The term “halal” is defined as that which is permissible under Islamic Law. Staff must ensure that there is a clear separation between halal and non-halal food items at all times in kitchens and serveries.

*Muslim prisoners must not be required to prepare, cook or serve food containing pork or its derivatives.*

Catering Operating Manual – Religious Diets: Section 3.27 - 3.36

#### H6 **Religious Festivals**

##### **Ramadan**

Ramadan is the month of fasting when Muslims abstain from food, drink and sexual activity from dawn till sunset. This month is very important for Muslims, as it enables them to concentrate more on spiritual matters. Fasting in Ramadan is obligatory for every adult Muslim who is fit to do so. It is important that provisions are in place to enable Muslims to observe fasting during Ramadan.

Shariah has lifted the obligation to fast (i.e. it is up to them) to make it easier on some categories of people. These are those who are ill but able to fast without detriment, those who are travelling, pregnant women and breast-feeding women. In addition, three further categories of people are not to fast at all: those who are ill where fasting will have a negative impact on their health and/or mental well-being, since Muslims believe that the body is a trust from God, women on their menstrual cycles and those with post-natal bleeding. Those prisoners on medication may wish to consult healthcare professionals and their Muslim Chaplains.

##### **Timing of meals during Ramadan**

As Ramadan progresses through summer, the fast-breaking (sunset) time will occur much later. Appropriate arrangements will need to be in place to ensure meal provisions meet the standards of health and safety as well as decency.

In the evening, each fasting Muslim prisoner should be provided with one hot evening meal to break their fast, one lunch and one breakfast. Provision should be made for an in-cell kettle for hot beverages.

Muslim prisoners should be employed in the kitchen for the preparation of Ramadan food.

#### H7 **Induction and Reception**

For Muslim prisoners arriving at a prison and going through reception or induction procedures during Ramadan, it is important that allowances are made for them to follow these practices immediately if they wish to do so.

#### H8 **MDT**

Guidance on MDT during Ramadan is set out in [PSO 3601 Mandatory Drug Testing](#).

## H9 **Fasting after Ramadan**

Muslims may fast at other times in the year as an optional act of worship. Among the recommended days for this are: the Day of Hajj; during Ashura; Mondays and Thursdays; six days during the month after Ramadan and during the month prior to Ramadan.

Where Muslims have missed any fasts during Ramadan, they are required to make them up afterwards. Requests from individual Muslim prisoners to meet their needs should be considered in consultation with the Muslim Chaplain.

## H10 **Religious Festivals**

Muslims throughout the world celebrate the following dates, which are considered official holidays in many countries and Muslim prisoners must be excused from work:

**Eid-ul-Fitr**: celebration of the completion of Ramadan

**Eid-ul-Adha**: when Muslims remember Prophet Ibrahim's (pbuh – peace be upon him) acceptance of the Divine command to sacrifice his son Ismail (pbuh).

On these dates, arrangements must be made for congregational prayers between sunrise and noon, and a celebratory communal sharing of food. This sharing is essential as sharing food in families and communities on Eid is within the core message of Eid. See Appendix 6 to Part One for guidance on providing food for religious festivals. Arrangements should be made for the pay phones to be switched on to allow phone calls to be made.

**Milad an-Nabi**: celebration of the Prophet Mohammed's (pbuh) birthday.

**Although a minority of Muslims dispute celebrating the above day, most in the Muslim world do celebrate it, and in some countries it is an official holiday. Those Muslim prisoners wishing to celebrate this day must be excused from work.**

**Ashura**: celebration of the day Prophet Musa (pbuh) and his disciples were liberated from the tyranny of Pharaoh. This day is also a commemoration of the martyrdom of Imam Hussain.

Ashura is celebrated differently by the two Muslim communities of Shi'a and Sunni. The Sunnis normally fast both the day of Ashura and also either the day before or the day after. Although both communities also remember the Martyrdom of Imam Hussain, grandson of the Prophet Mohammad (pbuh) on this day, the Shi'a Muslims have a special 10 days of mourning leading up to it. **Hence, those Shi'a Muslims who wish to commemorate this day must be excused from work.**

### **Other Festivals**

The following festivals can be observed within the normal prison routine:

**The Day of Hijrah**: Muslim New Year (the day of migration of Prophet Mohammad (pbuh) from Makkah to Medina).

**Muharram**: the 10<sup>th</sup> day of the first month of the Islamic Calendar.

**Al-Isra wa al-Miraj**: (Ascension) on the night of 27<sup>th</sup> of Rajab. (The journey from Makkah to the Al-Aqsa Mosque and Ascension to the Heavens by Prophet Mohammad (pbuh))

**Laylat ul-Qadr**: (Night of Power) occurs on a night in the last 10 days of Ramadan. Some Muslims may focus on the 27<sup>th</sup> of Ramadan for this. Muslim prisoners may wish to do extra worship through the night in their cells.

**Laylatul Barah:** on the night of 15<sup>th</sup> of Shabaan: Night of Forgiveness and also the day when the change of direction (*qibla*) from Palestine to Makkah took place.

## H11 **Dates of Festivals**

The Islamic calendar is based on the lunar year. The start date of the month of Ramadan and festivals are subject to the sighting of the new moon or the calculation of the new moon. Hence for many communities, notification of the precise dates can only be made once the new moon has been sighted. As the lunar calendar is shorter than the solar calendar, this means that Muslim festivals fall about ten to twelve days earlier each year.

Details and notification of approximate dates of Ramadan and other festivals will be made on the annual Religious Festival Dates issued by Chaplaincy HQ. The precise date should be confirmed by the local Muslim Chaplain. In the absence of a Muslim Chaplain, confirmation should be sought from the Muslim Adviser at Chaplaincy HQ. Please note: there may be a variation of opinion on the starting dates of religious festivals because of the different views held on sighting of the moon; the Muslim Chaplain should always be consulted prior to confirmation.

## H 12 **Religious Artefacts and Dress**

Although the list is not exhaustive, Muslim prisoners may wish to have in possession some or all of the following items:

The Qur'an

Qur'an Rahel (wooden stand)

Other religious books, CDs and DVDs

Posters with Islamic sites, symbols or Qur'anic calligraphy

Prayer mat and Prayer beads (Tasbeeh), or electronic counter

Small piece of clay (*Turba*) - for prostration during prayer for Shi'a Muslims

Prayer cap turban or keffiyeh (to be worn only as a turban), for male Muslim prisoners

Headscarf (*hijab* or *khimer*) for female Muslim prisoners

Traditional/cultural clothing (eg a robe (Jubbah) or jilbab, shalwar/kameez)

Miswak stick (small toothbrush size twig) for cleaning teeth

Waterproof socks (Khuff)

Plastic jug - for personal hygiene

Alarm clock

Pendant, which may have extracts from the Qur'an

Musk or Itar – non alcohol perfume

### **Religious/Cultural Dress**

#### **Men**

There are no general requirements except that the majority of Muslims follow one juristic view that nakedness from the navel to the knees be avoided at all times. Where there is no modesty screen in communal showers, Muslims will wish to wear swimming trunks or a bathing costume. In addition, some Muslim men may prefer to use knee length shorts for gym activities. Some men cover their heads whilst at prayer, and this should be allowed. If there are specific security concerns then headwear may be searched.

Some may prefer to wear headwear (this may be a cap or turban) all the time, and this should be considered in line with the broader prison practice on wearing headwear, taking into account security and other concerns. Some men may also wish to wear long flowing robes (jubbah) or shawl.

#### **Women**

Some Muslim women may choose to wear a headscarf (called the *hijab* or *khimar*) at all times, whilst a few may wish to wear a face-veil (*niqab*).



### **Amulet**

Some Muslims wear an amulet (*taviz*) often made of metal or cloth, which can be found tied around the neck or arm (or waist in some cultures). It may contain Qur'anic words and as such should be treated with respect.

### H13 **Personal Hygiene**

Muslims are required to observe high standards of personal hygiene at all times. As explained in preceding paragraphs at certain times it becomes obligatory for a Muslim to take a shower. Washing, following the use of the toilet is required. If facilities are not available, prisoners should be able to take a jug of water to the toilet. Jugs should also be available in Education and Works areas.

Muslims are required to remove pubic and underarm hair and clip hand and toenails regularly but at least within 40 days. Muslim prisoners will need to have a razor or hair removing cream and nail clippers for this purpose, and for the sake of modesty and hygiene preferably do this in their cells, and not in the shower rooms.

It is good practice to provide modesty screen in communal showers.

### H14 **Marriage**

Muslim couples usually have a religious marriage ceremony (*nikah*) and a civil ceremony or registration. The *nikah* is very simple and an Imam will normally officiate. The Governor has the final discretion to decide whether to permit a *nikah* to take place without the civil registration. However, it must be noted that some Imams personally will only conduct a *nikah* after a civil registration. If the Governor grants permission for a *nikah* to go ahead, a Muslim Chaplain may decide not to conduct it, in which case the prisoner will have to make alternative arrangements, possibly involving an outside community Imam.

### H15 **Deaths and burials**

When death is imminent, family members, or the Muslim Chaplain, will simply recite verses from the Qur'an by the bedside of the dying person; who may if possible repeat the Shahadah. If there is no family member or Muslim Chaplain available, any practising Muslim may be asked to offer help.

All Muslims are buried. Cremation is forbidden for Muslims. The Shariah dictates that burial must be as soon as absolutely possible; most Muslims in the UK are buried within 24 hours of their death. Staff therefore have to act fast upon the death of a Muslim prisoner/relative. Funeral prayers are performed in the Mosque or in the graveyard. The coffin is taken to a place (often the Mosque), where washing and shrouding of the body are carried out (women attend to a female corpse and men to a male corpse). A period of mourning then follows after burial.

When attending a Mosque for funeral prayer, escorting officers (male & female) need to show respect for the place and occasion.

### H16 **The Shi'a School of Thought on Islam**

The majority of Muslims in the world belong to the Sunni school of thought but the largest minority by far are Shi'a Muslims. The Shi'a differ with their Sunni brethren on the question of the succession to the Prophet Muhammad (pbuh), maintaining that Imam Ali, the Prophet's cousin and son-in-law, have been appointed by the Prophet by divine command to succeed him. They believe Imam Ali was the first of a succession of 12 Imams, the last being Imam Mahdi who is in a state of occultation.

The Shi'a, like all Muslims, believe that Prophet Muhammad (pbuh) was the final Messenger sent by God to mankind, and after him, no one can claim to be a prophet. The Qur'an is the same for both Shi'a and Sunni Muslims.

Shi'a and Sunni Muslims do not differ on major practices, such as the five daily prayers, fasting during the month of Ramadan, Hajj and payment of Zakat. There are some small differences in practice: for example, Shi'a Muslims usually join the noon and afternoon prayers together and the sunset and evening prayers (although they can pray them separately). When prostrating, they use a small piece of clay (*turba*) to symbolize the Earth that the forehead must touch. There are some other slight variations in terms of other practices, for example with regard to marriage and death.

Shi'a Muslims have many days of key significance throughout the year. For example, they commemorate Ashura and Arba'een (40 days after Ashura), annual days of mourning on 10<sup>th</sup> Muharram in remembrance of the martyrdom of Imam Hussain, the Prophet's grandson.

It is recommended that within Chaplaincy induction leaflets reference is made to the availability of visiting Shi'a Muslim Chaplains to provide additional and specialist support to Shi'a prisoners.

**Further guidance:**

Ahtsham Ali

Address: HMPPS Chaplaincy and Faith Services  
Post Point 8.34-8.37  
102 Petty France  
London SW1H 9AJ

Tel: 07976 450995  
Email: [ahtsham.ali@justice.gov.uk](mailto:ahtsham.ali@justice.gov.uk)

For Shi'a related matters contact:

Address: Al-Khoei Foundation  
Chevening Road  
London NW6 6TN

Tel: 020 7372 4049  
Email: [publicaffairs@alkhoei.org](mailto:publicaffairs@alkhoei.org)  
Website: [www.alkhoei.org](http://www.alkhoei.org)

## Jainism

### J1 Theology and Origins

Jainism is one of the major religions which originated in India, with a very early history largely unknown. However, this ancient religion was passed on through the teachings of Vardhamana Mahavira who lived from 599 to 527 BC. He was born as a prince into a royal family near the modern city of Patna in Bihar in North Eastern India. He renounced his wealth and became a monk.

The name Jainism derives from Jina [conqueror or victor] meaning someone who has achieved the highest spiritual liberation. The Jina's, having gained infinite knowledge and wisdom, laid down the way of spiritual progress for humanity and became known as Tirthankaras [Prophets]. Mahavira is the last of the 24 Tirthankars. The first tirthankar Rishabhdev (initiator of Jainism) is a prehistoric person.

Jains believe in an uncreated and infinite universe having no creator god. There is no creator, saviour or destroyer and there is no supreme power to give you pleasure or pain. Jainism is a religion of self-help i.e. one shapes ones future by one's own deeds. Jinas (Thirthankars) are Gods, who through their teachings of right belief, right knowledge and right conduct ('three jewels' of religion), guide people on the path to liberation (Moksha).

The universe consists of an infinite number of souls, each of whom is affected by Karma, the accumulated deeds and passions, which bind them to the continual cycle of death and re-birth. (Being reborn as any of the living being on this universe i.e. insects, animals, humans etc). The soul can obtain liberation or 'Moksha' by complete disassociation from the karmic matter by following the path of the Jinas although many births and deaths may have to be endured.

The supreme principle of Jain living is non-violence (Ahinsa), i.e. harmlessness to all living beings of the universe. Other principles are non attachment to possessions, not lying, not stealing and sexual restraint (with celibacy as the ideal). One needs to observe self-control (sanyam) in thoughts, speech and action to follow these principles.

Mahivira founded a fourfold organisation of monks and nuns, who dedicate themselves to follow his teachings exclusively in the pursuit of 'moksha'; and lay men and women who follow them but within the constraints of their everyday life and duties. It is accepted that all can eventually achieve the highest level of liberation [moksha], but monks and nuns, because of their ascetic way of life (observing the principles at the highest level), can follow the path of purification more quickly. Lay persons however, are recognised members of the Jaina order and are encouraged to worship, study the scriptures, exercise self- control, give to charity and practice austerities and fasting.

### J2 Diet

A Vegetarian diet which excludes eggs, fish and all root crops such as potato, onion, garlic, carrot etc. is taken. Foods having any animal sources (other than milk and milk products) are not permitted. Margarine and vegetable oil extractions are acceptable. Alcoholic drinks are not permitted.

Jain practice is not to eat or drink after sunset. The individual however will decide on his/her level of practice.

See: Catering Operating Manual – Religious Diets: Section 3.21

### J3 **Corporate Worship**

Jains visit the temple for worship or Puja. The principle festivals are connected with 5 important events in the Tirthankara's life: descent from heaven, birth, renunciation, attainment of omniscience, death and final emancipation.

No special day or special requirements. A room set aside (i.e. multi-faith room where worshippers are not being disturbed by others) on an agreed day and time, for prayers and worship is acceptable. A Jain Chaplain may be contacted for corporate worship or selecting a prisoner to lead prayers. Images of the Jain Thirthankar (Mahavir or other Tirthankar), incense, lamp fuelled by purified butter (ghee), prayer books and prayer beads be provided and made available in worship.

(Shoes must be removed before entering the area of worship)

### J4 **Private Worship**

Daily duties for the individual:

- Meditation [Samayik] and prayer.
- Honour to the Tirthankara. [Puja]
- Respect for, and listening to, spiritual teachers.
- Repentance [Pratikraman]
- Renunciation of certain pleasures, activities, eg. foods for a fixed time. [Pachakhan]
- The pious Jain will visit a Jain Temple daily if possible, but otherwise he or she will observe these duties at home.

Prisoners may worship individually in their cells (not being disturbed by others) within the normal establishment routine. One of the meditation method is 'Samayik' (for 48 minutes) where the person seats on a woollen mat, reads religious books or chanting religious 'Mantra' using prayer beads.

### J5 **Sacred Writings**

From the vast material of such an ancient religion, much of which has been lost, a final written version of the scriptures, it is believed, was compiled at the Council of Valabhi in 450 AD. The scriptures are known as 'Agam'.

### J6 **Ministry**

Monks and Nuns do not perform any priestly duties. They are religion teachers showing lay people the path of liberation shown by Tirthankars. In absence of monks and nuns the Jain laity, both men and women take the lead in all aspects of the religious life, including its rituals.

Brahmin (Hindu) priests perform ceremonial function of Marriage. Jains cremate their dead ceremonially but funeral rites are conducted by lay men.

### J7 **Other**

The vow of ahimsa, (non violence) means that Jain's do not engage in trades such as fishing, butchery or any other activity in which violence is done to living beings. They are well known for their charitable work and emphasise education.

### J8 **Jain Population**

Jains originate from India. Most UK Jains have migrated from India and African countries. It is estimated that around 40,000 Jains live in the UK. A high proportion of these live in Greater London. Other areas of Jain population are Manchester, Leicester, Birmingham and Luton, yet small numbers will be found in any large town.

Though Jainism is recognised as one of the NINE world religions, the ten yearly Censuses, schools, hospitals and other places where records of faith followers are maintained, Jainism is not identified as a named religion. In this situation and being socially close to Hindus, many Jains identify them as Hindu or just tick 'other'. This distorts demographics hence the population of Jains in the UK is subjected to estimation.

#### J9 **Religious Festivals and Holy Days**

Jain prisoners may wish to observe the following religious festivals and must be excused from work.

**Mahavira Janma Kalyanak:** - The Lord Mahavira's Birthday (March/April).

**Samvatsary:** - the final day of the Paryushana Fast.

**Diwali:** - A celebration of the attainment of moksha (enlightenment) by Mahavira. (October/November) This is the last day of the year

**New Year:** – The day next to Diwali is the New Year day. This day is celebrated by special prayers.

Paryushana is the principle period in the Jain year – an 8 day fast (August/September)  
The degree and period of fasting depends on the individual, but it is considered obligatory to fast on the last day of Paryushana (Samvatsary). The fast may vary from giving up one or two specific foods or having a restricted number of meals to a complete fast. Drinking water is to be boiled and then cooled. Jain inmates can observe Paryushana within the establishment routine.

An individual may wish to fast on any day of the year.

Jains follow a Lunar calendar of twelve months to a year and 29 to 30 days a month. A Lunar year is of 354 to 355 days, hence to make up with the Solar year, there are 13 months in every third year.

#### J10 **Dress**

No special requirements but women may prefer Saree.

Married women may wish to wear 'Bindi' on the forehead and 'Mangal sutra' in the neck.

Washed /clean clothing are to be worn when worshipping/meditating.

#### J11 **Marriage**

Civil ceremony in Registry Office will be followed by a religious ceremony conducted by a Hindu priest. (Jains follow Hindu marriage ceremony)

#### J12 **Death and Funerals**

All Jain's are cremated after death. There is a Jain specific service and prayers in the crematorium followed by cremation. Service to be conducted by a Jain Chaplain (Notes for Funeral Service can be obtained from NCVA)

#### J13 **Further Reading**

Jainism Explained by Paul Marett

Published Jain Samaj Europe, Oxford Street, Leicester, LET 5XU.

A set of two books on Jainism explained in simple English is available for any prison library or from Vanik Council UK.

Further advice is available from the Jain Chaplain or Faith Adviser.

**Further guidance:**

Manhar Mehta

Email: [chairman@vanikcouncil.uk](mailto:chairman@vanikcouncil.uk)

Website: [Vanik Council \(UK\) \(ncva.co.uk\)](http://Vanik Council (UK) (ncva.co.uk))

## Jehovah's Witnesses

K1 Jehovah's Witnesses are Christians. They speak with their neighbours about God, whose name is Jehovah, and about his Son, Jesus Christ. They base their religious beliefs on the Bible and view the first-century Christian church as their model. They believe that in addition to drawing one closer to God, living by Bible principles gives purpose to life, promotes strong family ties, and develops productive and honest citizens. They are convinced that the Kingdom for which Jesus taught his followers to pray will soon assert its power as the one government authorised to rule the earth and will solve mankind's problems.

The local congregation of Jehovah's Witnesses promotes Bible education by distributing Bibles and bible study aids which are available in 700 languages. Witnesses endeavour to reach all people in the community with a brief Bible message at least once a year. If a Witness finds someone who is interested in learning more about the Bible, further discussions can be arranged or an appointment can be made for a weekly home Bible study.

### K2 **Key Festivals**

The Memorial of Christ's death is the most important religious event of the year for Jehovah's Witnesses. Three times a year regional conventions are held where larger numbers of Witnesses meet for worship and Bible education.

### K3 **Place of Worship**

Jehovah's Witnesses welcome people, regardless of their social, economic, racial and religious background, to their Christian meetings at their place of worship, Kingdom Hall. Meetings are held twice a week. Worship begins and ends with song and prayer. All meetings focus on reading and discussing the Bible and seeing how to apply it in daily life. They do not pass collection plates or practice tithing.

### K4 **Dietary Laws and beliefs**

While they believe that Christians are required to abstain from blood and the meat of animals from which blood has not been properly drained, there are no religious restrictions on what Jehovah's Witnesses can eat. In the community the use of alcohol is a personal matter, though excesses and drunkenness are avoided.

### K5 **Social Customs**

While Jehovah's Witnesses are not opposed to celebrations in general or to the giving of gifts, they avoid holidays that they believe have non-Christian religious origins or that promote behaviour that contradicts the teachings of Christ. This includes many of today's popular holidays such as Christmas, Easter and Halloween and the celebrating of birthdays.

### K6 **Death/Dying**

There are no ceremonial rites at death. The usual Last Offices are appropriate. The dead may be buried or cremated both are equally acceptable, depending on personal or family preferences and local circumstances. The dead body is not regarded as significant once the 'breath of life' has left it. Jehovah's Witnesses have no special rituals/requirements to perform for those who are dying, nor last rites to be administered to those *in extremis*. There is no formal written funeral service. Each is put together to suit the individual Witness. It may begin and end with prayer, with a short address by an elder, and may include music and songs of praise if the family wish it. Prisoners who are terminally ill appreciate pastoral visits from our elders (ministers) and we are grateful for a place of quietness where we can pray together and say farewells.

### K7 **Religious books and Artefacts**

Jehovah's Witness prisoners may wish to have in possession some or all of the following items and this should be permitted:

- *New World Translation of the Holy Scriptures*
- *Examining the Scriptures Daily*
- *Sing to Jehovah*
- *Benefit From Theocratic Ministry School Education*
- *What Does the Bible Really Teach?*
- *Reasoning From the Scriptures*
- *"Keep Yourselves in God's Love"*
- Current and future publications considered at Bible study classes

**Further guidance:**

Address: Prison Desk  
Jehovah's Witnesses  
1 Kingdom Way  
West Hanningfield  
Chelmsford CM2 8FW

Tel: 020 8906 2211

Email: [prisondesk.GB@jw.org](mailto:prisondesk.GB@jw.org)

Website: [Jehovah's Witnesses—Official Website: jw.org](http://Jehovah's Witnesses—Official Website: jw.org)



## Judaism

- L1 Judaism is a faith that unites all Jews throughout the world. Notwithstanding their diverse customs and traditions which are influenced by the social and cultural backgrounds of the countries of their birth, they have a common bond that binds them together – the Torah (The Five Books of Moses).

The main beliefs and principles of authentic Judaism can be summarised as:

- God is One.
- God created the world as is recorded in the first chapter of Genesis.
- God gave the Torah to the Jewish people to study and to uphold.
- The Jewish religion is based on the laws contained in the Torah as expounded in the Oral Law (Talmud) and Codes of Jewish Law.
- The Sabbath and festivals are days of holiness when all weekday activity is forbidden.
- The Jewish dietary laws are a major aspect of Judaism religious observance.
- Marriage is a holy act and sexual relations outside marriage are strictly forbidden.
- The law of the land is sacrosanct and Jews must at all times be law-abiding citizens and must train their children accordingly.
- Acting with kindness, compassion and respect towards all people, particularly the elderly and vulnerable, regardless of their cultural, religious or ethnic origin is a strict requirement of Judaism.
- This world is a preliminary to the hereafter and all good deeds performed whilst on earth will ultimately be rewarded by God.

The attainment levels of Jewish knowledge and standards of religious observance vary greatly among Jews. This variance is reflected in the profile of the Jewish prison population where a small minority may be strictly/ultra-orthodox whilst the majority will range from traditional to non-observant.

The main areas of Jewish practice focus on the observance of the Sabbath, festivals and the dietary laws.

### L2 **Sabbath and Festivals**

The Jewish Sabbath commences at sunset on Friday until nightfall on Saturday. The Sabbath is a holy day and there are many restrictions with regard to work and other weekday activities. Similar restrictions also apply on the major festivals. Jewish prisoners are exempt work on these days. Operational staff need to be aware that orthodox Jewish prisoners will have religious objections to travelling on the Sabbath and major festival days.

### L3 **The Major Festivals**

#### **Passover:** (March/April)

The staple food eaten during Passover in place of bread is matzah. (unleavened bread). On the first two nights, a ritual ceremony (Seder) takes place.

(A list of food that must be provided to Jewish prisoners for Passover is in the “Religious Diets” section of the Catering Operating Manual)

#### **Pentecost:** (May/June)

This is celebrated seven weeks after Passover and lasts two days.

#### **The New Year:** (Rosh Hashanah) - September/October

(Apple and Honey are eaten on both evenings of the festival). A ram's horn (shofar) is sounded on both mornings of the Festival unless the first day occurs on Sabbath.

**Day of Atonement** (September/October)

This is a solemn fast day spent in prayer and reflection.

**Tabernacles** (September/October)

Throughout the festival, Jews eat their meals in a sukkah (a type of hut or booth) covered with branches. Where a Jewish prisoner requests the use of a sukkah, this should be discussed with the Jewish Chaplain and Governor.

Each morning, excluding Sabbath, a blessing is recited over 'The Four Species'. These are: a palm branch, three myrtle branches, two willow branches and a citron

**The Eighth Day of Solemn Assembly and Rejoicing of the Law**

(September/October)

These two holy days bring the autumn festival period to a conclusion.

**L4 The Minor Festivals****The Festival of Lights** (Chanukah)

On each night of this eight-day festival, lights are kindled in an eight-branched candelabrum. Where the Jewish Chaplain or another member of staff is present, candles may be kindled in the Chapel or multi faith room.

(Foods made with oil, particularly doughnuts, are eaten at Chanukah)

**Feast of Lots** (Purim)

This carnival-like festival recalls how the Jews of the Persian Empire were saved from the villainous Haman as recounted in the Book of Esther. This story is read aloud from a parchment scroll during the evening and morning services. Purim is a joyful festival with parties, presents to the poor and fancy- dress parades.

(Triangular shaped cakes called Hamantaschen or Oznei Haman are eaten at Purim)

**L5 The Dietary Laws**

Food eaten by Orthodox Jews is determined by strict adherence to the Jewish dietary laws. Jewish prisoners will be entitled to Kedassia supervised Kosher meals. These will consist of either one hot meal per day or one hot meal and one sandwich/baguette). Some Jewish prisoners may prefer to have vegetarian food cooked in the prison kitchen, instead of food from a kosher supplier. This will always be a matter of personal choice exercised by the prisoner. A prisoner who is able to demonstrate that they are going through the formal process of converting to Judaism (i.e. with the Orthodox or non-Orthodox Jewish Rabbinical authorities) will also be able to have Kedassia supervised kosher food as specified above.

Strictly orthodox and ultra Orthodox Jewish prisoners will have additional needs and requirements. These may include kosher breakfast, milk, bread, grape juice and bread rolls (challo) for the sanctification of the Sabbath and festivals, plus biscuits, confectionery etc. if not available from the prison canteen. Their specific requirements may vary depending on their traditions and cultural backgrounds and a strictly Orthodox Jewish Chaplain will be able to clarify individual needs. These items can be provided by strictly Orthodox Rabbis without cost to the prison; if the prison decides to purchase them the items must be sourced through a supplier of Kedassia supervised kosher food. The Jewish Faith Adviser can advise further as necessary.

Where no strictly Orthodox Chaplain is assigned to an establishment the Jewish Faith Adviser should be contacted for details of Rabbis endorsed to visit orthodox prisoners. He will draw on the services of strictly Orthodox Rabbis within his Prison Chaplaincy Team who have a long history of involvement with Orthodox and ultra Orthodox Jewish prisoners.

*Jewish prisoners who wish to observe the fast on the Day of Atonement must be given a Kedassia supervised kosher meal not later than 18.00 hours on the eve of the fast and a further Kedassia supervised kosher meal after the fast (at nightfall on the following day). Some part of breakfast and dinner so saved may go towards substantial supper meals.*

Strictly Orthodox Jews will wish to observe other fast days in the Jewish calendar and the Jewish Chaplain will be able to give further information and advice.

*During the Feast of Passover, all Jewish prisoners so requesting, must be issued with two Kedassia supervised kosher Passover meals per day throughout the festival. Jewish prisoners at Passover receive supplementary foods to be supplied by arrangement with the Jewish Chaplain. A list of foods (kosher, where relevant) which must be supplied to Jewish prisoners during Passover has been agreed with 'the Jewish Visitation Committee. For a list of the Kosher foods to be supplied see Catering Operating Manual - Meals for Prisoners in Custody: Religious Diets 3.22 -3.26.*

Items for the Seder ceremony to be provided as advised by the Jewish Chaplain.

Catering Operating Manual – Religious Diets: Section 3.22 - 3.26

**L6 Worship**

Orthodox Jews pray three times each day. During morning prayers, men wear a prayer shawl and phylacteries. Prayers can be said in one's cell although this would require goodwill if for example, the cell is shared with someone who is watching television.

**L7 Dress**

Orthodox men cover their heads with a skull cap and orthodox married ladies cover their hair.

**L8 Religious books and Artefacts**

Jewish prisoners may wish to have in possession some or all of the following items and this should be permitted:

- Copy of the Torah
- Prayer Books (Siddur)
- Prayer cap (yarmulkah or kippah)
- Prayer Shawl (talith)
- Tefillin (Phylacteries): two strap-on leather boxes enclosing parchment sections of the scriptures.
- Tzitzit (four cornered garment with wool fringes attached)
- Religious study texts and educational material

**L9 Death in custody**

The Jewish Chaplain and the prisoner's family should be informed immediately. In accordance with Jewish practice, there should be no unnecessary delay in burial and arrangements must be made immediately after death occurs.

For all enquiries regarding Jewish prisoners and the practice of Judaism in HM Prisons, please contact the Visitation Committee at the address below.

**Further guidance:**

Reverend Michael Binstock MBE

Address: Visitation Committee  
United Synagogue  
305 Ballards Lane  
London N12 8GB

Visitation Committee Office, Michelle Minsky  
Tel: 020 8343 6238  
Email: [info@jvisit.org.uk](mailto:info@jvisit.org.uk)

Tel: 020 8343 5669  
Website: [www.theus.org.uk](http://www.theus.org.uk)

## Paganism

M1 Modern Paganism is a very diverse religion with a correspondingly broad spectrum of beliefs about the nature of Deity. It does not derive from a single vision, or a single doctrine, setting out the nature and expectations of the Divine. Although most Pagans define themselves simply as Pagan, there are also a number of different paths or traditions within Paganism. This can present the outsider with a sometimes-bewildering array of descriptive terms - Druidry, Wicca and other forms of modern Pagan Witchcraft, and Heathenry - to name only the larger sub-groups. Each of these has a strong sense of distinct identity, but there are also broad commonalities that connect the various Traditions, there's a great deal of cross-fertilisation between them, and it's not uncommon for individual Pagans to belong to more than one Tradition at the same time. Pagans have never confused unity with uniformity. This strong sense of unity in diversity is one of a number of core characteristics found in modern Paganism. Paganism is very much a religion of reverence for life. Nearly all Pagans believe Divinity - whether understood as divine beings or in more abstract ways - to be manifest within Nature and recognise it as taking many forms, finding expression in Goddesses as well as Gods.

The Earth is a complex living organism, so we can speak of the Divine as One. But, just as Nature displays great diversity in the forms of life, it seems obvious to us that the Divine takes many different forms, and that there will be great variation in the way that people experience and relate to these. Accordingly, we find it equally meaningful to speak of the Divine as Many.

Believing that Nature is sacred, nearly all Pagans see the natural cycles of birth, growth and death observed in the world around us and in the transitions of our own brief lives, as carrying profoundly spiritual meanings. Human beings are seen as part of Nature, woven into the great web of life along with other animals, trees, plants and everything else that is of this Earth, all of which have spiritual as well as material aspects. The living Earth itself is, to nearly all Pagans, a very visible and tangible manifestation of Divinity. Pagans do not believe that human beings are set above, or apart, from the rest of this living world. The life in us is, in essence, the same as the life in the animals and plants with whom we share this earth.

Most Pagans acknowledge that the ultimate nature of divine reality is a Mystery. Not something mysterious in the sense that it is reserved for a select few, and kept secret from others; but a Mystery in the more fundamental sense of something that can be known through experience but cannot be directly expressed in words. Paganism is thus primarily an experiential, rather than a doctrinal, religion. It has no universally authoritative sacred texts or devotional literature.

As we are a part of life, so Pagans believe we have a duty to it. Pagan ethics generally emphasise the responsible exercise of personal freedom in trying to live in harmony with others and with Nature. Many Pagans use the phrase "If it harms none, do what you will" to sum up this approach. Despite the apparent simplicity, this is a rather demanding attitude. Within a Pagan worldview, everything is connected to everything else. Everything we do, or fail to do, has consequences for which we are responsible. Pagan ethics tend to be based not on lists of prohibitions but upon recognition of interdependence and appreciation of consequences. They place strong emphasis on empathy, respect, responsibility and reciprocity. They require us to think through, as far as we are able, the probable consequences of both what we intend, and do not intend, to do, evaluate what best avoids or minimises harm both to others and to ourselves, and act accordingly, taking responsibility for our part.

### M2 **Private Practice**

Private practice is possible for individuals in cells/rooms within the normal establishment routine. Private practice may include prayer, meditation, chanting, reading of religious texts

and ritual. Pagan prisoners may wish to set up a small altar. If prisoners are sharing a cell, space and local discretion permitting, this may be allowed. Pagan prisoners should be allowed to use incense in accordance with 8.5 of Part One of the PSI

**M3 Work**

Vegetarian or Vegan Pagans should not be involved in work which involves the slaughter of animals or handling leather. Some Vegans will not wear leather shoes.

**M4 Dress and hygiene**

In everyday life, Pagans do not usually wear special forms of dress. Ritual jewellery is however very common and may have deep personal religious significance.

- The wearing of a chain and symbol appropriate to the tradition is common.
- The ankh/crux ansata (cross with top arm replaced by a loop) or pentacle (five-pointed star, often surrounded by a circle) is common in Wicca,
- The triskell (three joined loops) in Druidry or Celtic Wicca
- The hammer of Thor in the Northern Tradition/Odinists

Such jewellery should be risk assessed in the usual way.

The wearing of a ring which symbolises the person's adherence to Paganism or a particular Pagan path is common. The removal of such a ring may cause considerable distress. These are usually of silver and inscribed with a pentacle or runes (the letters of the Norse/German alphabet which are considered sacred in the Northern and some Wiccan traditions).

Most Pagans wear ordinary dress for worship. Some traditions however have special dress for worship (e.g. hoodless robe - see artefacts list below). In prison, Skyclad (naked) worship is not permitted. Some may choose not to wear clothing made from animals, such as leather. Washing prior to ritual is considered very important in some traditions. Where possible, prisoners should be permitted to shower prior to group worship.

**M5 Religions and Denominations within Paganism**

Within Paganism, the different Pagan religions are usually referred to as 'Traditions'. Some of the most widely -practiced Pagan Traditions are:

**Druidry** : Based on the Celtic deities.

**Northern Traditions also known as Asatru Heathenry, or Odinism:** Based on the Norse German Gods.

**Wicca:** The religion of Witchcraft or Wise-craft, which worships the Great Goddess and the Horned God.

**Shamanism:** Shamanism is more properly a technique rather than a religion, but it is at the heart of many Pagan religions. Those practising Shamanism may draw on European and Siberian religious practice, or possibly Native American spirituality.

Within the traditions, there may be a number of branches with slightly different forms of religious practice. In addition, some Pagans take an eclectic approach to their faith, preferring to use material from a number of Pagan Traditions to evolve their own spiritual practice, rather than subscribing to one pantheon and a set ritual approach.

There are also Goddess groups venerating the Goddess in a variety of ways, using ideas drawn from Wicca, Greece, Rome, the Egyptian mysteries, other Goddess traditions, and combinations of all of these. Increasingly, there are also men's groups who worship ancient male deities, often in gatherings, which are fairly tribal in feel.

## M6 **Odinism**

### **Sacred texts**

Prisoners of the Odinit faith may request a copy of the Eddas, which although not regarded as scriptures, are deemed to be their primary sources of information about the Odinit religion. There are two Eddas - the Prose Edda (sometimes known as the Younger Edda) and the Poetic Edda (sometimes known as the Elder Edda). These may be provided in the same way as any religious texts (on a loan basis) from the Chaplaincy Team; or may be purchased if the prisoner wishes to retain his or her own copy. The most widely available editions are "The Prose Edda: Norse Mythology" by Snorri Sturluson, translated by Jesse L Byock, published by Penguin Classics in paperback and "The Poetic Edda", translated by Carolyne Larrington, published by Oxford World Classics in paperback.

## M7 **Dates of Religious Observance (The Wheel of the Year)**

**Samhain:** - 31st October (pronounced Sow-in):

For some this is the Celtic New Year. However, for most this is a time to honour the ancestors and those that have passed through the veil. Some Pagans like to celebrate Samhain with cider for the celebration of the apple harvest. In prison, an apple on the altar can substitute for cider.

**Yule:** - 21st December (archaic form Geola, pronounced Yule):

Yule is the time of the winter solstice, when darkness is conquered by the light. The sun child is reborn, an image of the return of all new life born through the love of the Gods.

**Imbolc:** - 1st February

Imbolc, also called Oimelc and Candlemas, celebrates the awakening of the land and the growing power of the Sun. Often, the Goddess is venerated in her aspect as the Virgin of Light and her altar is decked with snowdrops, the heralds of spring.

**Spring Equinox:** - 21st March:

Now night and day stand equal. The Sun grows in power and the land begins to bloom. By Spring Equinox, the powers of the gathering year are equal to the darkness of winter and death. For many Pagans, the youthful God with his hunting call leads the way in dance and celebration. Others dedicate this time to Eostre the Anglo-Saxon Goddess of fertility.

**Beltane:** - 30th April:

The powers of light and new life now dance and move through all creation. The Wheel continues to turn. Spring gives way to Summer's first full bloom and Pagans celebrate Beltane with maypole dances, symbolising the mystery of the Sacred Marriage of Goddess and God.

**Midsummer:-** 21st June:

At summer solstice is the festival of Midsummer, sometimes called Litha. The God in his light aspect is at the height of his power and is crowned Lord of Light. It is a time of plenty and celebration. June is the time of the honey moon and so mead, the sacred drink of the Gods is favoured at this time of year.

**Lammas or Lughnasadh:** 1st August (pronounced Loo-nassa):

The time of the corn harvest, when Pagans reap those things they have sown; when they celebrate the fruits of the mystery of Nature. At Lughnasadh, Pagans give thanks for the bounty of the Goddess as Queen of the Land. Some Pagans celebrate with beer brewed from grain at Lammas. In prison an ear of wheat or piece of bread could symbolize the Lammas harvest.

**Autumn Equinox:-** 21 September.

Day and night stand hand in hand as equals. As the shadows lengthen, Pagans see the darker faces of the God and Goddess. For many Pagans, this rite honours old age and the approach of winter.

Pagans prefer to celebrate the festivals on the exact date, but often they will be celebrated on the nearest convenient date. Work on the Sabbats is avoided where possible, but this cannot always be arranged in secular life.

Prisoners registered as Pagan should be offered the opportunity to be excused work on a maximum of four of these Festival Days.

**M8 Northern Traditions**

The two most important festival days are Yule and Midsummer, these being held on the day of the Winter Solstice and Summer Solstice, respectively. Odinists attach importance to observing these festivals on the exact date of the Solstice.

**M9 Food provision for festivals and gatherings**

Foods provided should reflect what is naturally available on a seasonal basis (for example, providing strawberries at Yule would not be appropriate). Corporate worship, as well as gatherings and festivals are celebrated with the inclusion of food and drink (fruit juice). This is part of a ritual known as "Cakes and Ale" and is often celebrated as a way of thanking the gods for their blessings and to give thanks to the earth for her bounty. Foods provided should contain as much natural, non-preservative based ingredients as possible. Examples may include, but are not restricted to: both savoury and fruited breads, apple cake, and plain sweetened biscuits. During the fertility festivals (Imbolc, Spring Equinox, Beltane) typically eggs feature heavily, as symbols of fertility, so egg-based foods are acceptable. The Summer Solstice, Luhnassadh and Autumn Equinox feature wheat and harvested goods, so this should be reflected in the foods provided. Samhain celebrates the end of the harvest and a time to reflect on the past year, as well as honouring ancestors and acknowledgement that winter is approaching, so traditional unleavened oat cakes, called "soul cakes" are eaten at this time of year, as well as warm foods such as stews and soups. Yule (Winter Solstice) is often symbolised by the Yule log, a representation of the hearth fire and prosperity for the coming year, therefore a chocolate "swiss roll" type cake would be appropriate to reflect this, as well as traditional spiced fruit cakes. All foods can be altered to accommodate vegetarian diets, as many Pagans elect to follow a meat-free diet.

See: [Catering Operating Manual – Religious Diets: Section 3.37](#)

**M10 Artefacts:**

- Incense and holder (Fragrances should, where possible, be appropriate to the Season.)
- A religious piece of jewellery (e.g. pentagram necklace or ring)
- Book of Shadows
- Hoodless Robe (only to be used during private or corporate worship)
- Flexible twig for wand
- Rune stones (wood, stone, crystal or clay tablets with the symbols of the Norse-German alphabet) and bag or box to carry them
- Chalice (cup)
- Crystals (smooth or "tumbled" and no bigger than about 1" diameter)
- Pagan related resource books (A recommended reading list can be obtained from the Pagan Chaplain or Adviser.)
- Manuscripts, sacred texts or posters (Pagan Chaplain or Adviser can provide Further information as needed.)
- Meditation and relaxation music CDs (Pagan Chaplain or Adviser can provide further information as required.)
- String of worry or meditation beads
- Pendulum (a symmetrical, weighted object that is hung from a single chain, often a quartz crystal)
- An altar (ie desk, small table, box or similar) - space and local discretion permitting.

- Some Pagans use Tarot Cards for meditation and guidance. This may be allowed under the supervision of the Pagan Chaplain. If a prisoner requests to be allowed to retain a part or full pack in possession, this may be allowed, but only following a local Risk Assessment (which must include the Pagan Chaplain) to determine whether there is any reason to preclude cards being kept in possession. The cards are for personal use only and may be withdrawn if used inappropriately (e.g. telling fortunes).

There are many different pagan traditions that are practiced. Before contacting a faith representative of any particular tradition the advice and guidance of the Pagan Faith Adviser should be sought.

### **M11 Rites of Passage**

Pagans celebrate life through all its phases and different traditions will mark the passage communally, but not necessarily in the same way. Celebrants or Officiants are asked to perform an appropriate ritual according to individual needs, so although there are guidelines details are often added to make it unique.

Chaplains may be asked to act as “soul midwives” in end of life situations and to perform last rites. Information can be obtained through the Pagan Chaplain and Faith Advisor or asking for our information pack.

#### **Further guidance:**

Mrs Helene Mobius

Address: Pagan Federation Faith Advisor to HMPPS  
Pagan Federation  
BM Box 7097  
London  
WC1N 3XX

Email: [helene.mobius2@justice.gov.uk](mailto:helene.mobius2@justice.gov.uk)  
Website: [www.paganfed.org](http://www.paganfed.org)



## Quakerism

### N1 **Theology and origins**

The formal title is: The Religious Society of Friends (Quakers). Quakers are also known as Friends.

Quakerism started in Britain in the mid seventeenth century. It was established by George Fox and others, including Margaret Fell, and is now a worldwide movement, with some variations in practice around the world.

Quakerism is rooted in Christianity and also open to new inspiration.

Quaker faith springs from a deeply held belief in living our lives according to our spiritual experience. It is a way of life rather than a dogma or creed. It rests on a conviction that everyone can have real and direct experience of God. This experience cannot be described in words, but Quakers base their whole lives on it. Quakers are not defined by creeds and formal documents.

Quakers believe that there is 'that of God, the divine, within everyone'.

Quaker 'testimonies' have a long history and arise out of an inner conviction and challenge our normal ways of living:

- they exist in spiritually led actions rather than rigid written forms
- they are governed by continuing spiritual experience and are not imposed in any way
- they require us to search for ways in which the testimonies can become true for ourselves
- there are testimonies on Truth and Integrity, Peace, Justice, Equality and Community, Simplicity and the Earth and environment

As part of the testimony to Truth, many Quakers do not take legal oaths.

### N2 **Organisation/Chaplains**

Quakers in the UK are organised through a national framework. This consists of local Meetings for Worship which group into regions (known as Area Meetings) and a national body (known as Britain Yearly Meeting). Quakers are all accountable to each other through this structure and responsibilities are agreed locally and nationally.

Quakers carry out the business of their Society in a framework of silent worship, placing themselves and their affairs in the presence of God.

Quaker Faith and Practice, the book of Christian discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain outlines our church government and links this to our spiritual experience.

Quaker Prison Chaplains are appointed by and accountable to the Area Meeting, and require the endorsement of the Quaker Prison Chaplains Group, QPCG, before appointment. Prisons requiring a Quaker Chaplain should contact QPCG, Friends House, 173-177 Euston Road, London, NW1 2BJ. [gpc.link@quaker.org.uk](mailto:gpc.link@quaker.org.uk). Alternatively contact chaplaincy headquarters.

Further information is available from Friends House (contact details below).

### N3 **Communal Worship**

Quakerism has no ordained or paid clergy. All Quakers are responsible for the life and ministry in each Meeting and for the care and oversight of each other.

In their Meetings for Worship, British Quakers have no appointed minister or formal

order of service, but wait on God together in the gathered silence. Out of this silence anyone may feel the leading of the Spirit to pray, speak briefly, or read from the bible or other sources. The silence is different from that experienced in traditional, solitary meditation; it is a shared, collective experience of worship where Quakers seek to meet God.

A Meeting for Worship usually last for about an hour. There are no requirements about the room used for a Meeting for Worship, but it will ideally be plainly decorated, and big enough for the seating to be arranged in a circle or square to help people be aware of one another and to recognise the inclusive nature of worshipping together. Typically, a table is placed in the middle of the room with a copy of Quaker Faith and Practice, a bible and sometimes some flowers.

Quaker worship is open to everyone. A loving and supportive community is built on knowing each other and sharing our spiritual journeys, however different they may be.

#### **N4 Individual spiritual practice**

Each Quaker seeks his or her own way to find that of God. Quakers seek a way that enables unity with God and with one another. Quakers try to live in accordance with their testimonies (see above), simply and ethically, respecting others and the environment.

Quakers often take time to have a few moments of silence before beginning a meal, starting a meeting and at the start of all our business meetings.

#### **N5 Dress**

There is no faith requirement to wear any particular type of clothing.

#### **N6 Sacraments**

Quakers see the whole of life as sacramental so don't mark out any particular day, practice or observance as more sacred than others. Every day of the week is considered holy.

**Baptism** - Quakers do not have a traditional Baptism with water because they believe that it is the inward experience of change and purification that is more important.

#### **N7 Diet**

There are no religious restrictions on what Quakers can eat. Living out Quaker testimonies means that some Quakers adopt a vegetarian or vegan diet and may abstain from alcohol. Meeting for Worship is often followed by a shared refreshments.

#### **N8 Festivals**

Many Quakers are Christian and choose not to work on the traditional Christian festivals and holidays.

#### **N9 Marriage and Civil Partnerships**

Marriage takes place within the setting of a Meeting for Worship appointed for the purpose with the local Quaker Registering Officer. The partners to be married speak their own solemn declaration as required by law and all who are present act as witnesses to the event.

#### **N10 Death in custody/Funerals**

Funeral arrangements are the responsibility of Area Meetings (regional group). There is usually a local Quaker appointed to help with arrangements. The family (if any) are consulted about arrangements and it may take the form of a cremation, a burial and/or a Memorial service. If a Memorial service takes place, a Meeting for Worship for Memorial is arranged. Quakers have a number of their own burial grounds.

#### **N11 Religious Books and Artefacts**

Quakers may wish to have in their possession some of the following books and these should be permitted:

- Advices and Queries
- Quaker Faith and Practice.
- The Bible

### **Further guidance**

Catherine Todd

Address: HMPS Chaplaincy and Faith Services Headquarters  
Post Point 8.34-8.37  
102 Petty France  
London SW1H 9AJ

Email: [catherine.todd@justice.gov.uk](mailto:catherine.todd@justice.gov.uk); [chaplaincysupport@quaker.org.uk](mailto:chaplaincysupport@quaker.org.uk)

Website: [Quakers in Britain | Quakers in Britain](#)

## Rastafari

### P1 Introduction

Rastafari is a spiritual way of life and lived experience, centred on His Imperial Majesty (H.I.M.) Emperor Haile Selassie I. The origins of the Rastafari movement can be traced to Jamaica in the 1930s. It is a unique faith and lifestyle (livity) which embodies the spiritual life, as part of the movement to reclaim African ancestry, not only in the Caribbean but worldwide.

The name Rastafari originates in Ethiopia from the name “Ras Tafari” which is the pre-Coronation name of Emperor Haile Selassie I. “Ras” is a title given to the Princes of Ethiopia and the name “Tafari” was given to the special child born in 1892, who it was foretold would rule on the throne of the Biblical King David, Genesis 49:8-10 / Revelation 12:1-5.

In the early part of the 20<sup>th</sup> Century, Marcus Garvey and others worldwide were actively challenging the ongoing impact of the colonial system upon Black people. In the late 1920s Marcus Garvey was claimed to have said “look to Africa for the crowning of a Black King, the day of deliverance is at hand”.

Shortly after this on 2<sup>nd</sup> November 1930 in Addis Ababa, Ethiopia, the crowning of H.I.M. Emperor Haile Selassie I and Empress Menen took place. It was on this occasion that H.I.M. Emperor Haile Selassie I was given the titles of King of Kings of Ethiopia, Conquering Lion of the Tribe of Judah, Elect of God.

The four early leaders credited with the founding of the Rastafari movement were Leonard Howell, Archibald Dunkley, Robert Hinds and Joseph Nathaniel Hibbert, who initially worked across the island of Jamaica to spread the emerging doctrine of Rastafari. This new movement was one part of the response of concerned people to restore African pride and identity, with a refocus on individual and collective self worth. One of the early tenets of the Rastafari Movement is “Repatriation to Africa”.

There are different Houses, Mansions, Groups and Organisations within Rastafari. Some of the main ones are Nyahbinghi, Bobo-Shanti, and the Twelve Tribes of Israel. The Ethiopian World Federation Inc. and the Ethiopian Orthodox Church were not founded as Rastafari groups, but they have very large numbers of Rastafarians within their membership. There are also Rastafarians who are “non-affiliated” and don’t belong to any of these organisational structures. Rastafarians have many different viewpoints and interpretations of the doctrine. However “Peace and Love” is recognised by all.

Rastafari is a young Faith, Emperor Haile Selassie I was born in 1892, and was crowned in 1930. At this stage in its early development, Rastafarians are now articulating their own history, heritage and culture in various forms. Rastafari presents an alternative to Western culture, language, norms and values. Rastafarians use language creatively and thoughtfully, considering the relationships between Word, Sound and Power. Rastafarians question some of the connotations inherent in European languages and often challenge the use of common terms, for example, Rastafarians use “I & I” to denote the union of man with God, and the fellowship between Rastafarians.

Over the years Reggae music has been a fundamental way to spread the word and concepts of Rastafari, finding resonance with oppressed peoples across the world. The Rastafari Movement is a global family and the UK has one of the largest concentrations of Rastafarians outside of Jamaica.

The main Doctrinal points of Rastafari are centred around:

- His Imperial Majesty Emperor Haile Selassie I
- Repatriation to Africa
- The unity of Humanity and the Sanctity of Life

## P2 **Corporate Worship**

In the community, worship takes place at a Groundation / Grounation or gathering, also called a Binghi or Nyahbinghi, which is held at various times depending upon each Rastafarian House or organisation. Central to the Groundation is drumming, use of shakers and percussion, chanting and prayers while flying the Ethiopian Lion of Judah flag and displaying pictures relating to the Faith.

Rastafari Heritage have produced a “Groundation Guidance” booklet for prisons to help chaplaincy teams facilitate these gatherings in a managed and structured way. Rastafarian prisoners should be permitted to meet together on a weekly or regular basis for corporate worship. Some Rastafarians consider Saturday to be the Sabbath day, but corporate worship/reasoning can take place on any day. Meetings should be supervised in the usual manner.

A Rastafari Heritage Groundation Guidance booklet & CD is available for prisons and covers:

- Rastafari Chanting
- Prayers (Ises - Praises)
- Biblical Readings
- Reasoning Themes
- Chanting Psalms

There is no requirement or need for any prisoner to take a lead role in Groundation/Corporate worship. For the interim period when Rastafarian prisoners are meeting together without a Rastafarian Chaplain being present, it may be helpful if those with a knowledge of Rastafari or elder Rastafarian prisoners play a **supportive** role in relation to the group. During the session, all those attending should have the opportunity to participate. Rotating the roles of reading, drumming, chanting and directing the reasoning will help individuals develop confidence and to jointly take ownership of the session. Chaplains facilitating the sessions need to be aware of this.

**Recommendation:** feedback sheets are provided to the group for comments to be collected by a/the facilitator, for reference for Chaplaincy and Rastafari Heritage Advisors.

The following items will need to be provided for corporate worship, and further details of how to source them are available in the Rastafari Heritage Resource Pack:

### **Items required for Groundation / Corporate Worship**

- Holy Bible – authorized King James Version
- Set of Rastafari Djembe drums (to enable the required participation of those attending, three drums are needed where there are fewer than 7 prisoners; five drums where there are 7 or more prisoners). **(NB: Chaplains should contact Rastafari Heritage before ordering drums)**

- Shakers and other percussion instruments
- Ethiopian Cross
- Rastafari “Lion of Judah” Flag (large)
- Display boards with pictures of H.I.M. Haile Selassie I and other relevant Rastafari illustrations
- DVDs / CDs of Rastafari drumming, music and chanting

To order items please contact the Rastafari Faith Advisors.

**The use of cannabis (ganja) is not permitted under any circumstances in the prison context – see also under P7.**

**P3 Ministry**

Initially Rastafarian Chaplains (Elders) will not be trained / available to support prisons with regular visits. However, the Rastafari Faith Advisors are able to visit prisons once or twice a year to meet with Rastafarian prisoners, hold a Groundation session and provide a source of guidance and support. Because of the infrequency of these visits, they should be arranged for a day, morning or afternoon session. Where possible, Rastafari Heritage advisers should meet with both the Managing Chaplain/Chaplaincy line manager and with the Diversity/Equality Officer.

*All those coming in to prisons to provide the services of a Rastafarian Chaplain/Elder must be security cleared, as for all Chaplains, and must have the endorsement of Rastafari Heritage.*

**P4 Reasoning**

One of the fundamental principles of Rastafari is “Reasoning”, which is based upon the philosophy of “each one, teach one”.

It allows for critical assessment of ideas and concepts, whether from written or oral sources, or from personal interpretation or vision. Reasoning can be done on an individual or collective basis, and usually forms part of a Groundation.

**P5 Private / Personal Worship**

Rastafarians regard the body to be a holy temple. Individuals worship privately with Prayer, Chanting and Bible Readings. This can be done within their cells/rooms in the normal routine at any time, on any day and may vary.

**P6 Religious Festivals / Significant Dates**

These main dates require a Groundation / Corporate Worship (as above) with Rastafarians excused from regular duties.

7 January - Ethiopian Christmas. The celebration of the birth of Jesus Christ

5 May - Restoration / Victory Day

Celebration of the victorious return in 1941 of H.I.M. Haile Selassie I to the Throne in Ethiopia, after 5 years of exile in Britain following the Italian / Ethiopian War (1936 – 1941)

23 July - H.I.M. Haile Selassie I Birthday

The Earthday / Birthday of H.I.M. Haile Selassie I

2 November - Coronation Day

The joint Coronation of His Imperial Majesty Emperor Haile Selassie I and Her Imperial Majesty Empress Menen to the Throne of Ethiopia.

**Other significant Rastafari dates (no holiday required) include:**

3 April - Empress Menen Earthday/Birthday

21 April - Groundation Day - commemoration of the visit of H.I.M. Haile Selassie I to Jamaica in 1966.

25 May – African Liberation Day – recognition of the Independence of African States

16 June - Leonard Howell Earthday / Birthday

17 August - Marcus Garvey Earthday / Birthday

11 September - Ethiopian New Year

**Rastafarian Livity (Lifestyle)**

**P7 Livit (Diet)**

Within Rastafari livity, “Ital” is a natural way of eating, meaning the complete absence of salt, sugar, preservatives and processed food, therefore some Rastafarians will only eat raw food. Other Rastafarians are vegans and will not eat any type of animal products. However others are vegetarians and include dairy products and fish within their diet. Rastafarians may even eat chicken or meat, but no Rastafarians will eat pork (swine). This is based on Leviticus Chapter 11.

Most Rastafarians avoid tea and coffee. Alternatives should be provided e.g. natural teas with fruit and natural ingredients like Mint Tea or Lemon and Ginger.

**Fasting**

Some Rastafarians fast on a regular basis to elevate their spiritual nature and enhance consciousness. St Mark 9:28 - 30 & St Luke 2: (There are no mandatory fasts for Rastafarians; this is a matter of personal choice.) Fasting is voluntary, and usually means to abstain from food and drink for a set period of time, the decision to fast and the length of fasting time is up to the individual.

**Cannabis / Ganja**

Not all Rastafarians use cannabis, but many Rastafarians do use cannabis as a sacrament or for personal reasons. **However in most countries, including the UK, the use of cannabis sativa (ganja) is not legal and in the prison context, the use of cannabis (ganja) is not permitted under any circumstances.** Rastafarians accept that all herbs and plants are for the use of man, reference: Genesis Chapter 1: 29 and Psalms 104: 14.

**Hygiene**

Rastafarians regard the body to be a Holy Temple and endeavour to keep the body pure and clean. Rastafarians practise the principle that “cleanliness is next to Godliness”.

## **Dreadlocks**

The growing of dreadlocks is called “knotting up” and most Rastafarians are easily recognisable by their distinctive dreadlocks, which are grown in a natural way by washing and oiling the hair without any brushing, combing or cutting. This also applies to the growing of the beard. The hair forms into locks and these take shape as they grow in length. This is a personal “covenant” between the individual and the Most High (Numbers 6). However not all Rastafari grow dreadlocks.

The wearing of locks is not unique to Rastafarians. Some people wear locks as a fashion statement and they should not be mistaken for Rastafarians.

### **P8 Headwear**

Most Rastafarians wear a head-covering for their locks/hair, choosing to wear a tam, cap, hat or headwrap (du-rag/scarf). Some may prefer to fully cover, semi cover or not cover their hair; the choice is left to the individual. In the prison context, baseball caps and fashion items are not regarded as Rastafarian religious headwear. The use of inappropriate logos (eg ganja leaves) is also not permitted. Rastafari Heritage encourages and promotes the use of traditional and spiritual headwear. Respect must be shown if it is considered necessary to search dreadlocks/headwear.

### **P9 Clothing**

Many Rastafarians prefer to wear African clothing, in particular white clothes and often with the colours of red, green, black and gold to represent Rastafari.

### **P10 Rites and Initiation**

Rastafarians have many different perspectives on rites: for example only a minority of Rastafarian couples choose to go through a “formal” marriage ceremony. However as the faith / livity evolves, attitudes are changing. At one time the majority of Rastafarians did not recognise the end of life in the same way as other faiths and would not participate in funeral services or burials. Now some Rastafarians are willing to pay their respects at funerals of family and friends.

### **P11 Black History**

Rastafarians take the study of Black History very seriously and explore aspects of African and Caribbean history and heritage through research and reasoning. A good range of books and resources should be made available for this study. Reggae tracks and dub poetry are often used to tell the stories and raise issues, and to tell of the “downpression” of Black people.

### **P12 Religious Books and Artefacts**

#### **Key texts include:**

- The Holy Bible - the Authorised King James version is accepted as the main religious text of Rastafari.
- Kebra Negast - use translation by Miguel F. Brooks
- Selected Speeches of H.I.M. Haile Selassie I, 1918 - 1967
- Important Utterances of H.I.M Emperor Haile Selassie I, 1963 – 1972
- Ethiopian Church Books, including the Apocrypha and the Book of Enoch

Learning also comes from reasoning with other Rastafarians, personal experience and reading secular books. For further suggested reading see the “Rastafari Heritage Resource Pack”



## Personal items

- Tams / Headwear (see P8 above)
- Ethiopian Neck Crosses
- Hand Crosses
- Images of HIM Haile Selassie I
- Small Rastafarian flag (with the Lion of Judah)
- CDs of Rastafari music/chanting.

Please refer to the “Rastafari Heritage Resource Pack” for more details

**N.B. Respect needs to be given when handling Rastafari artefacts e.g. the Rastafarian flag or pictures of HIM Haile Selassie I. For further information please refer to the “Rastafari Heritage Resource Pack”**

## Further guidance:

Ras D. Levi

Address: c/o HMP Thameside Chaplaincy Team  
Griffin Manor Way  
London SE28 0FJ

Email: [Mark.MarkJean-BaptisteVenus@justice.gov.uk](mailto:Mark.MarkJean-BaptisteVenus@justice.gov.uk)

## Seventh Day Adventist Church

Q1 The Seventh day Adventist Church emerged in the 19<sup>th</sup> Century from a number of groups stressing the imminent return of Christ. Its origin is traced to William Miller (1782-1849) of Pittsfield, Massachusetts, USA who drew many followers by his message that the 'Kingdom of God is at hand'. Following his death, a strong group of believers remained and became the Seventh Day Adventist Church. The inspirational writing of Mrs Ellen G White a member of the group were published in 1860 and proved an important aid on Adventist understanding of the Bible and in giving insights for the direction of the church.

The church emphasises the belief that salvation can only be attained through faith in Christ. The Ten Commandments must be the daily guide for all believers who accept the forgiveness of their sins and salvation from God. Observance of the seventh day Saturday as the Sabbath with a lifestyle of strict temperance is required. Important emphasis is made on health, medical work, missions and education.

### Q2 **Holy Days**

The weekly Sabbath is celebrated from sundown Friday to sundown Saturday. During the Sabbath hours only those duties relating to works of mercy, alleviation of suffering, or the protection and preservation of human life are performed. Labour and secular activities are avoided. Prisoners should be excused from work on the Sabbath day.

There are no other doctrinally required holy days specific to Seventh Day Adventism.

### Q3 **Corporate Worship**

A simple liturgy free of rituals is recommended for group worship. Any reasonably quiet area with suitable privacy may be used.

### Q4 **Private Worship**

Members have no requirement for formalised worship, other than that time should be provided for personal Bible study and prayer. Observance of the Sabbath from sundown Friday to Saturday is mandatory.

Prisoners may worship individually in their cells within the normal establishment routine.

### Q5 **Holy Books**

The Holy Bible as a personal possession, (Old and New Testaments, excluding the Apocrypha) is required. Other writings by Ellen G White are considered to be inspired by God and recommended for spiritual help.

### Q6 **Diet**

An ovo-lacto (egg-milk) vegetarian diet is suggested as ideal for health, but 'clean' meats (from animals that have a split hoof and chew the cud, as outlined in Leviticus, Chapter 11 e.g. Beef, lamb) may be eaten according to individual decision. 'Unclean' meats (e.g. pork, shellfish etc as outlined in Leviticus Chapter 11) and foods containing 'unclean' meats are not allowed.

Alcohol is not allowed or tea or coffee due to their caffeine content. Tobacco is also not permitted.

### Q7 **Dress**

No special requirements.

### Q8 **Ministry and Church Organisation**

Leadership is provided by ordained Ministers who are given their credentials and are under the direction of the Conference Organisation, They are in the employ of the Church and can minister anywhere. Lay elders may serve in the local congregations.

Local churches are constituent members of the Conference Organisation.

**Q9 Marriage**

There are no strict religious rules to marriage. Weddings are performed as couples decide. Marriage takes place before the Church Minister and /or Registrar

**Q10 Funerals**

There are no strict religious rules to funerals. Individual preferences are honoured. Cremation or burial as preferred. The Visiting Chaplain should if possible be advised and consulted.

**Q11 Further Reading**

A Quick Look at Seventh Day Adventist (available from address below)

Requests for a Chaplain should be made to the local Seventh-day Adventist Church or to the address below.

**Faith Adviser for further guidance:**

Vacant

Address: Seventh Day Adventist Church  
Stanborough Park  
St Albans Road  
Watford WD25 9JZ

Tel: 01923 672251

Email: [info@adventist.uk](mailto:info@adventist.uk)

Website: [Adventist Church in UK and Ireland | National Site](#)

## Sikhism

R1 Sikhism began in the Punjab area of India. It is a way of life based on the teaching of the Ten Gurus during the period 1469-1708. A Sikh is one who is a disciple of the Ten Gurus, who believes in one God, the Guru Granth Sahib (the Sikh Holy book) and who does not believe in any other religion or rituals.

R2 The main Sikh beliefs are:

- Belief in one God, the Creator of all that exists, who is beyond form, gender and time.
- Our human responsibility to appreciate, cherish and preserve the wonder of God's Creation.
- The equality of all human beings, with emphasis on the dignity and full equality of women. This includes the right of women to lead worship.
- Tolerance and respect for other ways of life as exemplified by Guru Teg Bahadur who gave his life defending the right to worship of Hindus against Mughal persecution.
- Living in a balanced way through meditation and reflection on holy teachings, earning by honest effort and sharing your good fortune with others.
- Putting others before self.
- Gurmukh (ethical) living.
- Seva (service) to wider society.
- A readiness at all times to stand up against injustice or the abuse of human rights.
- Equanimity in good and difficult times.

Practising Sikhs, male and female, are encouraged to wear the Five Ks (Panj Kakar), the symbols of the faith. The Five Ks are:

1. Kesh, the uncut hair, worn with the turban. The wearing of a turban is optional for women.
2. Kangha or comb to keep the hair clean and neat and a reminder of the importance of cleanliness.
3. Kara, an iron or steel bracelet worn on the right wrist, symbolising oneness and the unbreakable.
4. Kacha or Kacchera, shorts, underclothing symbolising morality, and suitable clothing for an active life.
5. Kirpan, a small sword and an emblem of power and dignity symbolising self respect, fearlessness and a responsibility to protect the weak and vulnerable.

### R3 Corporate Worship

In the Sikh faith, corporate worship can take place on any day and should be led by the Sikh Chaplain. A Multi-faith Prayer Room or any quiet room set aside for this purpose is acceptable.

A typical Sikh service consists mainly of reading scriptures (Gurbani) and singing hymns (Kirtan) from the Guru Granth Sahib, followed by a religious discourse and the concluding corporate prayer Ardas (supplication). Then a random reading of a passage from the Guru Granth Sahib (Hukumnama), which is considered the message of the day. The service concludes with the sharing of Kara Prasad (a specially blessed sweetmeat). (In the Gurdwara, a vegetarian meal is also served, known as Langar, which symbolizes equality.)

In the Sikh tradition, Kara Prasad is an essential part of worship, uniting the prisoner congregation with the local Sikh congregation in the Gurdwara. Prasad is made from semolina or flour cooked in butter (approx equal quantities) to which water and sugar are

then added when cooked. Prasad is served in small quantities only, to each prisoner. The prisoner will normally receive the Prasad in cupped hands.

*Prisons must allow the Sikh Chaplain to bring in Kara Prasad for the main act of worship, subject to normal security checks and considerations.*

Sikhs attending the weekly worship should be given an opportunity to have a shower on the day of the service, before its commencement.

**R4 Private Worship**

Individuals are normally able to perform their private worship in their cells/rooms within the normal establishment routine. Some prisoners will want to shower or wash before prayer.

**R5 Religious Festivals (Gurpurbs)**

Sikhs throughout the world celebrate the following festivals; they are festivals on which prisoners of the Sikh faith are entitled to be excused from work.

**Birthday of Guru Gobind Singh:** (5 January)

**Vaisakhi:** Khalsa Initiation (14 April)

**Martyrdom of Guru Arjan Dev:** (16 June)

**Bandi Chor or Diwali:** (October)

On this day Guru Hargobind Sahib (6<sup>th</sup> Guru) was released from Gwalior fort by the Mugal Emperor Jahangir. He successfully insisted that 52 Hindu princes also falsely imprisoned, also be released. Sikhs celebrate this day by worship and prayers of thanksgiving at the Gurdwara and by fireworks. This day coincides with the Hindu Festival of Lights (Diwali)

**Birthday of Guru Nanak:** (November)

**Martyrdom of Guru Tegh Bahadur:** (November)

**R6 Other Sikh Festivals, which do not require prisoners to be excused from work are:**

**First reading of Guru Granth Sahib:** (September)

**Formal Installation of Guru Granth:** as Guidance for Sikhs (October)

**Hola Mohalla:** (February/March)

This was introduced in 1680 by Guru Gobind Singh to replace the Hindu festival of Holi. It is a spring festival "Mela" when Sikhs engage in Gatka (martial art and related sport activities).

**R7 Langar**

An important part of Sikh services is the sharing of Langar (a vegetarian meal) which symbolizes equality. *Langar is an important aspect of Sikh services and must be prepared and provided in house for the six main Sikh festivals.* Catering Managers have been provided with guidance on this. The preparation of langar should be supervised by a Sikh and it is good practice to include Sikh prisoners in the kitchen to help with the preparation.

**R8 Sikh Names**

A Sikh's given name or first name can be given to male or female (eg Mohinder, Surinder, Davinder, Ranjit, Hardeep).

A Sikh family name or surname will be a religious surname in accordance to the Sikh Code of Conduct. Guru Gobind Singh has made it obligatory for male followers call themselves

Singh (Lion) and female followers to call themselves Kaur (Princess) eg Mohinder Singh, Ranjit Kaur.

Upon initiation males take the name Singh and females take the name Kaur. At this time the Sikh person vows to avoid alcohol, tobacco and drugs and devote themselves to prayer and living in harmony.

However, many Sikhs also use an additional family name as well as Singh or Kaur eg Mohinder Gill, Harbans Sahota.

**R9 Amrit: initiated Sikhs**

Most Sikhs including Amritdharis (Initiated) members of the Khalsa will wear the "Five Ks" and additionally men will wear a turban. When a man enters prison without long hair, beard and turban he cannot claim to be among the Amritdhari (initiated), since once the hair is cut he must go through the process of Amrit again.

Consideration should be given to baptism (Amrit) being administered in prison where this is requested by a Sikh prisoner and after consultation with the Sikh Chaplain.

Sikh prisoners will have their own turban. The turban is generally about 5 yards long and 45 inches wide and should cover the hair on the head completely with the tops of the ears customarily under the turban. Great care and sensitivity should be exercised in searching a turban. As an alternative to the turban, some Sikh prisoners may wish to wear a pathka, a piece of material approximately 20cm sq made from the same material as a turban. It usually has strings on the four corners for tying round the head. The pathka must be allowed and be treated in the same way as a turban.

A prisoner who wishes to move towards keeping one or more of the Five Ks should be permitted to do so after consultation with the Sikh Chaplain who will discuss this with the prisoner.

Sikh prisoners may be permitted a special letter to write off for a Kara (bracelet) and Kanga (comb) which may be acquired from private cash or earnings or sent in to him.

**R10 Diet**

Many Sikhs are vegetarians by choice. Those who do eat meat are prohibited from eating halal and kosher meat.

If it is not possible to know what meat is being served or the type of cooking oil used, many Sikhs will stick to vegetarian food. Because of the Indian subcontinent origin of Sikhism, many Sikhs will not eat beef.

Catering Operating Manual – Religious Diets Section 3.38

**R11 Dress and hygiene**

The majority of Sikh men will wear western clothes with a turban. Initiated Sikhs, (Khalsa), will always have the five symbols, while others may wear one or more of the Sikh Symbols.

Most women will wish to wear a salwar kameez (salwar: trousers, kameez: shirt) or sari and a chunni or dupattah (long scarf). Wedding bangles and rings have the same significance as British wedding rings and should be treated accordingly.

Like many Asian women, Sikh women prefer to be examined by female doctors and would wish to uncover only parts of their body at a time. Cleanliness is very important to Sikhs, and like many other Asians, Sikhs generally prefer a shower to a bath. Sikhs attending worship should be given an opportunity to have a shower on the day of the service, before its

commencement. On hygiene generally, there are no special requirements, though Sikhs, like many Asian people, prefer showers to baths.

Sikh prisoners may wish to use a hair fixer made specifically for Sikhs; this should be available through the prison shop.

**R12 Artefacts and symbols of the Sikh Faith**

Sikh prisoners may wish to have in possession some or all of the following items and this should be permitted:

- Gutka/Nitnem - (a prayer book) extracts from the Guru Granth Sahib, the Sikh holy book. Copies are available from Chaplaincies.
- Turban
- Pathka – less formal alternative to the turban; paragraph on Dress and Hygiene above refers.
- Khanga - (comb) to keep hair neat and as a general reminder of the importance of cleanliness.
- Kara - (Steel bracelet). Only a very thin version may be worn in prisons; this is usually obtainable through the local Sikh community.
- Kacchera - (shorts or underpants)
- Kirpan - (small sword); prisoners are allowed to have the representation of a kirpan inlaid in metal on the comb.
- Sikh Holy Book - the Guru Granth Sahib. Any requests to bring in this Holy Book need to be discussed with the Sikh Chaplain.

**R13 Sikh Chaplains: Kirpans**

The Sikh Chaplain appointed to the prison may bring in his Kirpan (small knife) but this does not extend to other Sikhs who may be visiting with him at festivals. Sikh Chaplains should be informed about this. *The Kirpan must be small (not more than 6" or 15.5cms long, including the handle).* Large Kirpans are not acceptable. *The Kirpan must be secured to the body under the clothing.* Gate/Security staff should confirm that the Kirpan is being carried when the Sikh Chaplain enters and leaves the prison. *If a Sikh Chaplain is required to remove his Kirpan as part of a search, he must be allowed to do so in private, and it should not be handled by anyone other than the Sikh Chaplain.* He should also be allowed privacy to put the Kirpan back on.

**R14 Marriage**

The marriage ceremony is considered a sacred institution and an essential component of a couple's social and religious life. The Sikh marriage is regarded not only as a social contract but also a spiritual state. Living in this world and discharging family duties is advocated as the Sikh way of life. Sikhs go through a civil marriage ceremony but consider it incomplete until the marriage is solemnized under the auspices of the Sikh Religious Order. Today most Gurdwaras in UK are registered for civil marriages. Therefore, the couple can have their religious marriage and civil marriage at the same time. The marriage takes place in the presence of the Guru Granth Sahib preferably at the Gurdwara.

**R15 Death**

A devout Sikh who is dying may receive comfort from reading hymns from the Guru Granth Sahib. If the inmate cannot recite the hymns himself, a family member or reader (granthi) may read them instead. Any practising Sikh can be asked to help.

All Sikhs, including the stillborn or babies who die within a few hours of birth, are cremated. After death the body is washed and dressed in new clothes (with the Panj Kakar (the Five Ks) if one is initiated). The coffin is brought to the family home where relatives and friends get a last glimpse of the body. Prayers are said followed by Ardas (supplication). Family members help to place the coffin in the hearse for the journey to the crematorium.

Traditionally the eldest son or other close relative lights the pyre (in UK crematoriums this is done by pressing the button). After cremation everyone returns to the Gurdwara for final prayer. The ashes are later collected and scattered in a river or in the sea. Some Sikhs wish to have the ashes taken back to India – their birth place.

A prisoner attending a funeral should be allowed where possible to attend the Gurdwara after the cremation for the conclusion of the ceremony.

**Further guidance:**

Gagandeep Singh Sikh

Address: c/o HMP Wormwood Scrubs Chaplaincy Team  
Du Cane Road  
London W12 0AE

Tel: 020 8588 3200

Email: [gagandeep.singh@justice.gov.uk](mailto:gagandeep.singh@justice.gov.uk)

Website: [Sikh Missionary Society \(U.K.\)](#)

Ajmer Singh Sikh

Address: c/o HMP Stafford Chaplaincy Team  
54 Gaol Road  
Stafford ST16 3AW

Tel: 01785 773000

Email: [ajmer.a.singh@justice.gov.uk](mailto:ajmer.a.singh@justice.gov.uk)



## Spiritualism

S1 Spiritualism is a religion that embodies the common concepts of many religions, that there is a life after death, immortality and the existence of a God. The difference between Spiritualism and other religions is the ability, through Mediumship, to prove that man survives physical death. Mediums are able to communicate with those who have died, thus furnishing conclusive evidence of the continuous existence of the Human Soul.

The Philosophy of Spiritualism is based on seven fundamental principles.

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The Continuous Existence of the Human Soul.
5. Personal Responsibility.
6. Compensation and Retribution Hereafter for all the Good or Evil Deeds done on Earth.
7. Eternal Progress Open to every Human Soul.

S2 Spiritualism is a universal religion, the main focus of which is embodied in our fifth principle - Personal Responsibility. We are given free will and the ability to distinguish between right and wrong, therefore we alone are responsible for all our thoughts and actions. Also we are our own judges here and now and we will receive compensation and retribution in accordance with our sixth principle.

We do not automatically become Spiritual when we leave this world. We shall in fact, retain our earthly characteristics. Opportunities are available throughout eternity to make spiritual progress as both free will and personal responsibility are still relevant.

Spiritualism is a progressive religion which can overcome materialistic influences.

"Because you are a spirit you survive death, and because you are a spirit you are alive today. The spirit within you, which causes you to live, is the same spirit that animates every member of every nation, of every race and of every colour. Spiritually, the people of the world are one. Spiritualism reveals the spiritual oneness of all mankind. God has made us all members of one vast spiritual family." Maurice Barbanell.

Mediums are ordinary people who have, through training, developed their natural ability to communicate with the Spirit world. There are different types of mediumship because the people in the spirit world will use whatever means they can to communicate, helping us to understand the truth of an everlasting life.

Spiritualism encompasses healing for those in need, either by personal contact, "the laying on of hands", or absent healing, where patients are treated via healing thoughts and prayers. Healers may alleviate suffering but cannot guarantee a cure. Spiritual healing also offers help to the terminally ill, their family and friends, and support in times of bereavement. Spiritual Healing is not faith healing. Babies and pets cannot have faith, yet they can all benefit from Spiritual healing.

Spiritualist Churches exist throughout the United Kingdom and in many other countries around the world. There are several different types of Spiritualist service which include the Divine Service and the Healing Service. The Divine Service includes hymns, prayers, and a guest Speaker who will give a short talk based on Spiritualist Philosophy. Churches also organise other events such as teaching workshops, events raising funds for charities, as well as social and family gatherings.

Spiritualist Churches are registered for the Solemnisation of Marriages, and provide other Official Services for Blessings, Namings, Funerals and Memorials.

The Spiritualists' National Union invites suitably qualified people to train as Officiants and Ministers to carry out Weddings, Funerals, Namings and other Official Services. All SNU Ministers are registered with departments of the UK Government Home Office and part of their remit as a Minister is to carry out Chaplaincy duties in Hospitals, Prisons, and with the Armed Forces.

The Spiritualists' National Union has an Education Scheme available to everyone, and a Training and Awards Scheme for Individual Members of the SNU to gain certificates and diplomas of competence in various subjects. This Education Scheme is made available to Spiritualists in prison. More detailed information is contained in other leaflets that are available from the SNU Public Relations Officer.

Spiritualists are not required to wear any special clothing or headwear, nor are they required to follow any special diet, though many are by choice Vegetarians.

There are no artefacts used within Spiritualism, though there is literature which would be utilised within worship and meditation.

The only special festival is that of 'Hydesville day' which is basically the birthday of Modern Spiritualism and is the 31<sup>st</sup> March. On this day there are no special requirements for meals, food, or dress, but some form of worship or meditation would be expected.

**Further guidance:**

Minister Janette Cookson

Address: c/o HMP Garth Chaplaincy Team  
Ulmes Walton Lane, Leyland  
Preston PR26 8NE

Tel: 07737 319103  
Tuesday/Friday HMP Garth 01772 443300  
Wednesday Afternoon HMP Wymott 01772 442000

Email: [Janette.Cookson@justice.gov.uk](mailto:Janette.Cookson@justice.gov.uk)  
Website: [The Spiritualists' National Union \(snu.org.uk\)](http://TheSpiritualists'NationalUnion(snu.org.uk))

## Zoroastrianism

T1 Zoroastrianism is one of the world's oldest monotheistic religions. It was founded by the Prophet Zoroaster (or Zarathushtra) in ancient Iran approximately 3500 years ago. For 1000 years Zoroastrianism was one of the most powerful religions in the world. It was the official religion of Persia (Iran) from 600 BCE to 650 CE. It is now one of the world's smallest religions. In 2006 the New York Times reported that there were probably less than 190,000 followers worldwide at that time.

Zoroastrians believe there is one God called Ahura Mazda (Wise Lord) and He created the world.

Zoroastrians are not fire-worshippers, as some Westerners wrongly believe. Zoroastrians believe that the elements are pure and that fire represents God's light or wisdom.

Ahura Mazda revealed the truth through the Prophet, Zoroaster.

Zoroastrians traditionally pray five times a day.

Zoroastrians worship communally in a Fire Temple or *Agiary*.

The Zoroastrian book of Holy Scriptures is called The Avesta.

The Avesta can be roughly split into two main sections:

- The Avesta is the oldest and core part of the scriptures, which contains the Gathas. The Gathas are seventeen hymns thought to be composed by Zoroaster himself.
- The Younger Avesta - commentaries to the older Avestan written in later years. It also contains myths, stories and details of ritual observances.

Zoroastrians are roughly split into two groups:

- Irani Zoroastrians
- The Parsis

T2 **Festivals** (Dates are shown in the PSI of Annual Religious Festivals)

**Jamsheedi NoRuz:** (Iranian Zoroastrian New Year)

**Khordad Sal:** (Birthday of Prophet Zarathushtra - Iranian Zoroastrian calendar)

**Shenshai Navrose:** (Parsee Zoroastrian New Year)

**Khordad Sal:** (Birthday of Prophet Zarathushtra - Parsee Shenshai calendar)

**Those registered as Zoroastrian are excused work on the above four festival dates.**

### Further guidance:

Secretary: Roshan E Avari  
 Tel: 020 8866 0765  
 Email: [secretary@ztf.com](mailto:secretary@ztf.com)  
 Website: <https://www.ztf.com/>

President: Malcolm M Deboo  
 Tel: 07825 705810  
 Email: [malcolm\\_deboo@yahoo.co.uk](mailto:malcolm_deboo@yahoo.co.uk)

**Summary of Religious artefacts allowed in possession**

**SUMMARY OF RELIGIOUS ARTEFACTS ALLOWED IN POSSESSION**

(EXEMPT FROM VOLUMETRIC CONTROL)

PSI "Faith and Pastoral Care for Prisoners" states that: *Prisoners must be allowed in possession or access to such artefacts and texts as are required by their religion.* Details of the specific items are set out in the individual Faith Annexes and are summarised below:

**BAHA'I – See Faith [Annex A](#) for detail**

- Bahai Scriptures
- Bahai Prayer Book

**BUDDHISM – See Faith [Annex B](#) for detail**

- Buddha Image
- Small Buddha Image that can be worn on a chain around the neck
- Pictures of the Buddha and Bodhisattvas
- Incense and holder
- Meditation Beads
- Books and literature
- Meditation stool or cushion
- CDs of Chanting, discourses and guided meditation

**CHRISTIANITY – See Faith [Annex C](#) for detail**

- The Holy Bible
- Prayer books, hymn books, devotional reading and holy pictures.
- Rosary beads which are used as an aid to prayer.
- Ornamental Cross or Crucifix to help focus on prayer.
- CDs of Christian music
- Orthodox Christians will use icons.
- Komboshkini / Chutki / Prayer knot for the Jesus Prayer

**CHRISTIAN SCIENCE – See Faith [Annex D](#) for detail**

- Holy Bible (King James Version)
- Science and Health with Key to the scriptures by Mary Baker Eddy

**CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (Mormons)**

See Faith [Annex E](#) for detail

- The Holy Bible (King James Version)
- The Book of Mormon
- The Doctrine and Covenants
- The Pearl of Great Price
- Gospel Principles

**HINDUISM - See Faith [Annex F](#) for detail**

- Mala - Prayer beads (108 small beads)
- Murti - a statue, from 2 inches in height  
(alternatively an image or photograph, of the God Krishna or other Gods)
- Incense sticks and holder.
- Small bell
- Gita – Holy Book

**HUMANISM - See Faith [Annex G](#) for detail**

- Humanist Literature

**ISLAM – See Faith [Annex H](#) for detail**

- The Qur'an
- Qur'an Rahel (wooden stand)
- Other religious books, CDs and DVDs
- Posters with Islamic sites, symbols or Qur'anic calligraphy.
- Prayer mat and Prayer beads (*Tasbeeh*), or electronic counter

- Small piece of clay for prostration during prayer for Shi'a Muslims
- Prayer cap, turban, or keffiyah (to be worn only as a turban) for male Muslim prisoners
- Headscarf (*hijab* or *khimer*) for female Muslim prisoners
- Traditional/cultural clothing (eg a robe (*Jubbah* or *jilbab*, *shalwar/kameez*)
- Miswak stick (small toothbrush size twig) for cleaning teeth
- Waterproof socks (*Khuff*)
- Plastic jug - for personal hygiene
- Alarm clock
- Pendant, which may have extracts from the Qur'an
- Musk or Itar – non alcohol perfume

**JAINISM – See Faith [Annex J](#) for detail**

- Scriptures (“Agam”)
- Woollen Mat
- Prayer Beads

**JEHOVAH’S WITNESSES – See Faith [Annex K](#) for detail**

- Scriptures (New World Translation)

**JUDAISM – See Faith [Annex L](#) for detail**

- Copy of the Torah
- Prayer Books (Siddur)
- Prayer cap (yarmulkah or kippah)
- Prayer Shawl (talith)
- Tephillin (Phylacteries): two strap-on leather boxes enclosing parchment sections of the scriptures.
- Tzitzit (four cornered garment with fringes attached)
- Religious study texts and educational material

**PAGANISM – See Faith [Annex M](#) for detail**

- Incense and holder (Fragrances should, where possible, be appropriate to the season)
- A religious piece of jewellery (e.g. pentagram necklace or ring)

- Book of Shadows
- Hoodless Robe (only to be used during private or corporate worship)
- Flexible twig for wand
- Rune stones (wood, stone, crystal or clay tablets with the symbols of the Norse-German alphabet) and bag or box to carry them
- Chalice (cup)
- Crystals (smooth or “tumbled” and no bigger than about 1” diameter)
- Pagan related resource books (A recommended reading list can be obtained from the Pagan Chaplain or Adviser)
- Manuscripts, sacred texts or posters (Pagan Chaplain or Adviser can provide further information as required)
- Meditation and relaxation music CDs (Pagan Chaplain or Adviser can provide further information as required)
- String of worry or meditation beads
- Pendulum (a symmetrical, weighted object that is hung from a single chain, often a quartz crystal)
- An altar (ie desk, small table, box or similar) - space and local discretion permitting.
- Some Pagans use Tarot Cards for meditation and guidance. This may be allowed under the supervision of the Pagan Chaplain. If a prisoner requests to be allowed to retain a part or full pack in possession, this may be allowed, but only following a local Risk Assessment (which must include the Pagan Chaplain) to determine whether there is any reason to preclude cards being kept in possession. The cards are for personal use only and may be withdrawn if used inappropriately (e.g. telling fortunes).”

<b>QUAKERISM – See Faith <a href="#">Annex N</a> for detail</b>
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- Advices and Queries
- Quaker Faith and Practice.
- The Bible

<b>RASTAFARI – See Faith <a href="#">Annex P</a> for detail</b>
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- The Holy Bible - the Authorised King James version is accepted as the main religious text of Rastafari.
- Kebra Negast - use translation by Miguel F. Brooks

- Selected Speeches of H.I.M. Haile Selassie I, 1918 - 1967
- Important Utterances of H.I.M Emperor Haile Selassie I, 1963 – 1972
- Ethiopian Church Books, including the Apocrypha and the Book of Enoch

Learning also comes from reasoning with other Rastafarians, personal experience and reading secular books. For further suggested reading see the “Rastafari Heritage Resource Pack”

- Tams / Headwear
- Ethiopian Neck Crosses
- Hand Crosses,
- Images of HIM Haile Selassie I
- Small Rastafarian flag (with the Lion of Judah)
- CDs of Rastafari music/chanting.

Please refer to the “Rastafari Heritage Resource Pack” for more details

<b>SEVENTH DAY ADVENTISTS – See Faith <a href="#">Annex Q</a> for detail</b>
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- The Holy Bible
- Writings of Ellen G White

<b>SIKHISM – See Faith <a href="#">Annex R</a> for detail</b>
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- Gutka/Nitnem - (a prayer book) extracts from the Guru Granth Sahib, the Sikh holy book. Copies are available from Chaplaincies.
- Turban
- Pathka – less formal alternative to the turban;
- Khanga - (comb) to keep hair neat and as a general reminder of the importance of cleanliness.
- Kara - (Steel bracelet). Only a very thin version may be worn in prisons; this is usually obtainable through the Sikh Chaplain.
- Kacchera - (shorts or underpants)
- Kirpan - (small sword); prisoners are allowed to have the representation of a kirpan inlaid in metal on the comb.
- Sikh Holy Book - the Guru Granth Sahib. Any requests to bring in this Holy Book need to be discussed with the Sikh Chaplain.



Sikhs should be permitted to wear one or more of the 5Ks of symbols of the Sikh Faith. A kirpan cannot be worn by a Sikh prisoner but a thin kera may be worn. This can be obtained from the Sikh Chaplain.

**SPIRITUALISM – See Faith [Annex S](#) for detail**

- No special requirements

**ZOROASTRIANISM – See Faith [Annex T](#) for detail**

- Holy Scriptures (“Avesta”)

**GENERAL INFORMATION**

**Additional Items**

All the above faith groups will provide literature relevant to their faith. To enable prisoners to gain a better and broader understanding, this literature should be made available to prisoners who request it, subject to the approval of the appropriate Chaplain.

Prisoners may have additional religious artefacts or texts not detailed in PSI Faith and Pastoral Care for Prisoners, if they are not deemed by the Governor to be a threat to security or good order.

**Restrictions**

Governors have the discretion not to allow an artefact in possession if it constitutes a risk to health, safety, good order and discipline. If an artefact is withdrawn or withheld from a prisoner an explanation should be provided in writing to the prisoner concerned and the Managing Chaplain and appropriate faith Chaplain.

This decision should be recorded on the prisoner’s record.