



# Ministry of JUSTICE

National Offender  
Management Service

Faith and Pastoral Care for Prisoners		
This instruction applies to :-		Reference :
NOMS Agency staff Prisons		<b>PSI 51/2011</b>
Issue Date	Effective Date	Expiry Date
3 November 2011	3 November 2011	2 November 2015
Issued on the authority of	NOMS Agency Board	
For action by	Deputy Directors of Custody Governors and Directors of Contracted Prisons Chaplaincy Line Managers Co-ordinating Chaplains Chaplaincy Teams	
For information	All Public Sector and Contracted Prison Staff with particular relevance for Catering Managers, Security Departments and Diversity Managers	
Contact	Chaplaincy HQ E mail: chaplaincyhqenquiries@noms.gsi.gov.uk	
Associated documents	PSI 44/2010 Catering meals for prisoners PSI 48/2010 Searching of the person PSI 49/2010 Cell area and vehicle searching Chaplaincy Handbook (in development) accessed via The Chaplaincy Website. Annual PSI setting out Religious Festival dates	
Replaces the following documents which are hereby cancelled : <i>PSI 51/2011 "Faith and Pastoral Care for Prisoners" must replace PSO 4550 "Religion Manual" copies of which must now be destroyed.</i>		
Audit/monitoring : Deputy Directors of Custody must ensure that Governors and Directors comply with this Instruction. The Chaplain General and the Chaplaincy HQ Team, together with Regional Chaplains need to be satisfied that Chaplaincy Teams are compliant.		

## 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.  
This 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.

### Desired Outcome

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

### Application

- 1.4 Governing Governors and Directors of contracted-out prisons  
Chaplaincy Line Managers  
Co-ordinating Chaplains and Chaplaincy Teams  
Other personnel and prisoner-facing departments including:
- Security
  - Safer Custody
  - Equalities
  - Catering

### Mandatory Actions

- 1.5 *Governors must ensure faith provision is available to all prisoners in accordance with the Service Specification "Faith and Pastoral Care for Prisoners"*  
*Mandatory actions are specified in this Instruction by the use of italic typeface.*

### Resource Impact

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

(signed)

**Digby Griffith**  
**Director of National Operational Services**

## 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 Regional Chaplain, Faith Adviser and/or Chaplaincy HQ 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.*
- 1.4 The Chaplaincy Team will normally include employed (full time and part-time) and sessionally paid Chaplains. Chaplains nominated and endorsed by the NOMS Faith Adviser but non-remunerated are Volunteer Chaplains and part of the Chaplaincy Team.
- 1.5 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
- 1.6 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.
- 1.7 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]
- 1.8 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 Chaplain to whom they are responsible and accountable and under the overall leadership of the Co-ordinating 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 Chaplaincy Regional and National 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.
- 1.13 A Co-ordinating Chaplain should be appointed by the Governor as a Team Leader. This responsibility may be on a permanent basis or for an agreed period of time. It may be a role shared between employed members of the Chaplaincy Team.

Co-ordinating Chaplain Doc on Chaplaincy Website

## 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 is not represented, arrangements are made for them to have access to a Minister of their own faith.**

- 2.1 Religious 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 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 52/2010 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.*
- 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 as soon as possible after they are received into prison.*  
This may be a brief introductory visit and conducted either on an individual basis or within a group setting. It should take place within 48 hours of the prisoner being received into an establishment. 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 no specific request by the prisoner to see the Chaplain of their faith the appropriate Chaplain should be informed within seven days.
  - 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.
- 2.7 Visits to new receptions should be recorded within Chaplaincy.
- 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 Co-ordinating Chaplain and the appropriate Chaplain) in advance of their visit showing all prisoners registered (if any) of their faith tradition.

### **3 Change of Religious Registration**

#### **Output 3 Prisoners are able to change their religious registration**

- 3.1 *A prisoner must notify the Co-ordinating Chaplain in writing if they wish to change their religious registration. They should complete the form at [Appendix One](#). Chaplains of the current religious registration and the intended registration should be informed and sent a copy of the prisoner's notification (Appendix One) within seven days of the change being made on Prison-NOMIS. They may wish to visit the prisoner.*
- 3.2 *The prisoner must be informed in writing that their notification to change religion has been completed.*

- 3.3 On completion of the prisoner's notification the prisoner's records should be updated to reflect the change. *The prisoner must be allowed to observe the faith practice of the new registration from the time the change is made.*
- 3.4 When considering a change of religion a prisoner should be permitted to attend acts of worship of the faith by which they are not currently registered but which they are considering changing to. This should happen with the knowledge of the appropriate Chaplains and for an agreed period of time. Consideration should be given to issues of control and security in any arrangement.
- 3.5 All changes in religious registration (excluding "wrongly registered") should be recorded within Chaplaincy and be available to the Governor on request.

#### **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 (CSC or 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 Co-ordinating 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.

- 4.4 Prisoners registered “Nil Religion” or “Non Specified” should be able to attend corporate worship or meditation by agreement with the appropriate Chaplain.
- 4.5 A prisoner should not normally be allowed to attend worship or meditation of more than one faith during the course of a week.
- 4.6 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.
- 4.7 *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.
- 4.8 *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.
- 4.9 Where other regime activities or courses co-incide with corporate worship or meditation or the observance of religious festivals, alternative provision for attendance at the faith activity or other activity should be made.
- 4.10 *Prisoners must not be required to do any non-essential work on key festival days specified for the observance of their faith.*
- [Hyperlink: [PSI Prisoner Employment, Training and Skills in preparation](#)]
- 4.11 Numbers attending all faith activities should be noted in the Chaplaincy Journal and recorded in Regime Monitoring.

### **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 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 and Orthodox traditions require the use of alcoholic wine.
- [Hyper-link: [PSI Conveyance and Possession of Prohibited Items and Other Related Offences in preparation](#)]
- 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, Co-ordinating 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 smaller faith groups or where a Chaplain is not present**

- 4.22 For some smaller faith groups there may not be an appropriate Chaplain available each week to lead corporate worship or meditation. In these circumstances, as a temporary arrangement and subject to risk assessment and appropriate supervision, prisoners from the faith concerned may be allowed to meet together for weekly worship or meditation. In these circumstances a prisoner may lead the prayers, worship or meditation. 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 Co-ordinating Chaplain in consultation with the Faith Adviser. This should only ever be a temporary arrangement to be used as a contingency measure in the absence of an appropriate Chaplain.
- 4.23 *Staff supervision must be similar to that when a Chaplain is present.*
- 4.24 This arrangement will not normally apply to Christian or Muslim worship or prayers when a Chaplain is expected to be present. *Muslim prisoners in the High Security Estate must not lead Friday Prayer.* A contingency plan should be in place for emergency cover for Friday Prayer in the HSE.

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

- 4.25 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)
- 4.26 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.*
- 4.27 Unsupervised worship or prayer should not compromise any communal area (e.g TV Lounge; Association Room or Landing).
- 4.28 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.
- 4.29 Staff who have concerns about a faith activity should bring it to the attention of the Governor via the SIR 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.*

*If necessary a risk assessment must be undertaken and the appropriate Chaplain should be consulted. The prisoner should be notified by a Governor of the outcome within 7 days of the application being received by the Segregation or Health Care Manager and prior to the worship service.*

[A model Application Form / Risk Assessment is available as [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 feasts, fasts and festivals are observed.

6.1 *Recognised and authorised worship; feasts; fasts and festivals must be 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 Co-ordinating 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.*
- 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. Reference should be made to the annual Religious Festival Dates.

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, Co-ordinating Chaplain, Regional 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, Co-ordinating Chaplain; Regional Chaplain and Chaplaincy HQ, will decide what is reasonable.

PSI 16/2011 Providing Visits and Services to Visitors

PSI 15/2011 Management of security at visits

- 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 may be involved in the Induction process, pre-release planning and community re-integration where appropriate.

## 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.
- 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.
- PSI 67/2011 Searching of the Person  
PSI 68/2011 Cell Area and Vehicle Searching
- 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.
- 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 Co-ordinating Chaplain; Regional Chaplain or Chaplaincy HQ.

- 8.5 *Incense must be available through the Prison Facilities List for those prisoners registered:*
- Buddhist
  - Hindu
  - Orthodox (Christian)
  - Pagan
  - Sikh
  - Chinese Religions

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 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. This 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.
- 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 *Co-ordinating 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 (defined by a local risk assessment) without appropriate support.*
- 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 or eat and drink 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 during 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, Co-ordinating Chaplain or Regional Chaplain.

### **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 application should be logged by the Wing and by the Chaplaincy. 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. 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. They are normally removed from the routine of prison life and excluded from accessing many activities.*

13.2 *The visit must be recorded in:*

- *Segregation Unit Daily Diary*
- *Prison-NOMIS case notes and individual Prisoner History Sheets*
- *Chaplaincy Team Journal*
- *ACCT document (if relevant)*

13.3 *The prisoner may not wish to speak with the Chaplain and this must be recorded on their Prison-NOMIS case notes and individual history sheet. 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.

#### **PSI Segregation in preparation**

- 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

### **Outcome 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 and individual prisoner history sheets
  - Chaplaincy Team Journal
  - ACCT document (if relevant)
- 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 Prisoners located outside the HCC but regarded as “in patients” for medical purposes should receive Chaplaincy provision in the same way as those located in the HCC.
- 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 Co-ordinating Chaplain. The visit should be recorded in the Chaplaincy Team Journal.

## 15 Discharge

### **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 should make contact with each prisoner in the 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.

PSI 25/2011 Discharge

## **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 Co-ordinating Chaplain and appropriate 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 prisoners 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.
- 16.7 *The Chaplain is responsible for conducting the funeral of the deceased when there are no other arrangements in place.*

PSI Safer Custody **in preparation**

## **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 Co-ordinating Chaplain and appropriate 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.

## **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.*
- 18.2 Notice of ACCT documents being opened or closed should be entered in the Chaplaincy Team Journal.
- 18.3 *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.*
- 18.4 A Chaplain should be invited to attend an ACCT review when there is pastoral contact between the Chaplain and prisoner.

18.5 A Chaplain may become an ACCT Assessor on completion of the appropriate training.

[Hyper-link: PSI Safer Custody in preparation]

## 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 marriage 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 Chaplaincy will need to work with others, including:

- Local Registrar
- Local minister or priest
- Security Department
- Public Protection Manager
- Sentence Planning Department
- Designated Manager

in processing marriage applications.

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.

19.6 The decision to allow a marriage or civil partnership to take place rests with the Governor.

PSO 4450 Marriage of Prisoners  
PSO 4445 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, 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 National Association of Official Prison Visitors 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  
PSI 15/2011 Management of security at visits]

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

### **21 Resettlement**

#### **Output 21 Prisoners have access to a Resettlement Chaplaincy Scheme.**

- 21.1 “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)
- 21.2 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.
- 21.3 The central point of contact is: The Community Chaplaincy Association. (Website: [www.CommunityChaplaincy.Org.UK](http://www.CommunityChaplaincy.Org.UK))
- The Community Chaplaincy Association (CCA) is an independent organisation that has been established to support, train and equip both emerging and established Community Chaplaincies in England and Wales.
- 21.4 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.

- 21.5 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.

PSO 4190 Strategy for working with the Voluntary and Community Sector

#### **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")  
Co-ordinating Chaplain  
Regional Chaplain  
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 NOMS Faith Adviser and who are appointed formally as Chaplains. The appointment may be full-time; part-time; sessional or unremunerated.

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

**Appendix One – Notification of Change to Religious Registration**

**HMP / YOI.....**

**NOTIFICATION OF CHANGE OF RELIGIOUS REGISTRATION**

We are required to keep a record of all changes to religious registration.

Please read the notes below carefully and if you wish to proceed then complete Section One over the page and return the form to Chaplaincy. We will inform the appropriate Chaplain and ensure your religious registration is changed.

A copy of the form will be returned to you when the change of registration is completed.

CHANGING YOUR RELIGIOUS REGISTRATION

1. You have the right to religious freedom and where possible, to practice your religion with others who understand and respect it.
2. Changing religion is a major decision. It may affect you, your family, and other relationships inside the prison and outside in the community. The prison therefore has a duty to ensure that no-one changes their religious registration under pressure.
3. It is important to respect the views of the Chaplain whose faith group you wish to join. Most Chaplains would expect you to know something about their religion before you became a member. Some religions require you to take instruction and/or take part in an initiation ceremony before they look upon you as a member.  
A change of religious registration in itself does not make you a member of a particular faith group or church.  
You may receive a visit from the Chaplain of the faith to which you are considering changing, to discuss your interest.
4. If you wish to attend services or classes before you apply to change registration, please let us know on a normal application form. Attendance will be at the discretion of the Chaplain concerned.

**Section One – about you**

NAME .....PRISON NUMBER .....

UNIT/WING.....LOCATION.....

CURRENT RELIGIOUS REGISTRATION.....

INTENDED RELIGIOUS REGISTRATION.....

Is this change due to incorrect registration at reception? YES / NO

Would you like to tell us your reason for seeking a change of religious registration?

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

**Section Two – Changing your religious registration**

	Date	Signed	Print Name
Prison-NOMIS Amended			
Copy placed on 2050			
Copy placed on Chaplaincy File			
Copy given to prisoner			
Copy to Chaplain of applicants present religion/denomination			
Copy to Chaplain of religion /denomination to which the applicant has changed			
Copy to Catering Department (If relevant)			
Copy to Security Department			

<b>Appendix Two</b>	<b>Summary from the publication “Places for Worship and Meditation in Prison” (Guidelines)</b>
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**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**

**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*.....

<b>Appendix Four – Application for Appointment as an Official Prison Visitor</b>
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### 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 \_\_\_\_\_

<b>Appendix Five: Letter of Appointment of an Official Prison Visitor</b>
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**OFFICIAL PRISON VISITOR: 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.

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 the procedure.

The National Association of Official Prison Visitors encourages and promotes the work of OPVs and keeps all them 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.]

If you would like to accept this appointment please sign and return the accompanying duplicate letter.

Yours sincerely

Governor

<p>I would like to accept the appointment as an Official Prison Visitor and accept the conditions set out in this letter and the accompanying handbook.</p>
---

Name:

Signature:

Date:

cc: NAOPV General Secretary  
NAOPV Branch Chair  
NAOPV Liaison Officer

**Part Two - Faith Specific Provision (Faith Annexes)**

Each Faith Adviser has contributed a short introduction to their faith together with 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.

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 "Religious Festival Dates"

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

**Annexe A - 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 from 26th February to 1st March (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) from 2nd to 20th March, 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.

21st March Naw-Rúz (Bahá'í New Year)

21st April First Day of Ridván

29th April Ninth Day of Ridván

2nd May Twelfth Day of Ridván

23rd May Declaration of the Báb

29th May Ascension of Bahá'u'lláh

9th July Martyrdom of the Báb

20th October Birthday of the Báb

12th November Birthday of Bahá'u'lláh

**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.

**Faith Adviser for further guidance:**

**Pete Hulme**

**Address: Pastoral Care Sub-Committee  
National Spiritual Assembly of the Baha'is of the UK  
27 Rutland Gate  
London SW7 1PD**

**Tel: 0207 584 2566**

**E-Mail: peter.hulme@bahai.org.uk**

## Annexe B - 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.

[Hyper-link: 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, Dharmacharinis, 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.

**Faith Adviser for further guidance:**

**The Ven Ajahn Khemadhammo Mahathera (Chao Khun Bhavanavitesa), OBE  
(Member of Chaplaincy Council)**

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The Buddhist Prison Service Chaplaincy Organisation  
The Forest Hermitage  
Lower Fulbrook  
Warwick CV35 8AS**

**Tel: 01926 624385**

**Mob: 07941 013319**

**E-Mail: Lpkhem@foresthermitage.org.uk  
Ajahn.Khemadhammo@hmps.gsi.gov.uk**

## Annexe C - 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.

**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 in the period of 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**

Which most Christians believe marks the reception of Christians into the Church.

##### **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.

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.

**Faith Advisers for further guidance:****Anglican Adviser****The Rev Canon Michael Kavanagh (Member of Chaplaincy Council)**

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Clive House  
70 Petty France  
London SW1H 9HD

**Tel:** 0300 047 5183

**E-mail:** michael.kavanagh@noms.gsi.gov.uk

**Catholic Bishops' Prisons Adviser****Monsignor Malachy Keegan (Member of Chaplaincy Council)**

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39 Eccleston Square  
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**Free Church Adviser****The Rev Bob Wilson (Member of Chaplaincy Council)**

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**Orthodox Adviser****Father Philip Hall**

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## Annexe D - 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.

### 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**

Since there are no wedding services held in Christian Science churches, Christian Scientists marry either in a Church of a different denomination or any venue licensed for the holding of marriage services, and they may exercise their own choice of service.

**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  
*Mary Baker Eddy* by Sybil Wilbur

**Faith Adviser for further guidance:**

**Mona Sarkis**

**Secretary / Treasurer**

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Second Church of Christ, Scientist, London  
104 Palace Gardens Terrace  
Notting Hill Gate  
London W8 4RT**

**Tel: 0207 229 2682**

**E-mail: [info@christianscienceprisonchaplains.com](mailto:info@christianscienceprisonchaplains.com)**

**Website: [www.christianscienceprisonchaplains.com](http://www.christianscienceprisonchaplains.com)**

## **Annexe E - Church of Jesus Christ of Latter Day Saints**

E1 The Church of Jesus Christ of Latter-day Saints is the official name of the religion commonly called the Mormon Church. It was established April 6, 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 has grown to a membership of nearly 14 million on six continents. After Joseph Smith's death, an unbroken succession of prophets have led the Church, always striving to bring members to a better understanding and greater love for the gospel of Jesus Christ.

**Mormons, 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 Mormon 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, both of which are forbidden. The Church does not specify particular substitute hot drinks for its members, however one or more of the following beverages will be provided to members as an acceptable substitute, Barley Cup or Caro or Cocoa or Drinking Chocolate or Herbal Teas or Horlicks or Ovaltine.

Members of the Church of Jesus Christ of Latter-day Saints traditionally undertake a 24-hour fast on one day per month. This normally commences 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.

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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

**Faith Adviser for further guidance:**

**Mr Mike Peel**

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**Website:** Mormon.org and Ids.org

## Annexe F - 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 but is usually held on Sundays. A quiet room set aside is acceptable. Ablution facilities available in establishments are normally adequate for ritual washing requirements. (See below)

### 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 Registry office wedding will be followed by a ceremony in local hall. At any reception, accompanying prison officers are likely to be invited to eat with the wedding party.

#### 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

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## Annexe G – 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 as 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.

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## Annexe H – Islam

H1 *Islam* means peace and *submission* and a person who submits 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 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, whether in Arabic or any other language, with great reverence and store 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.

Islam has five pillars (or practices), they are:

- Shahadah: declaration of faith
- Salah: five daily 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

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. It is essential the prison enables this to happen. Women are not obliged to attend Friday prayer in congregation, and, if this is not possible 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. 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, it is recommended that prisons set a fixed time all year round: eg from 13:00 to 14:00 (not including movement times).

It is obligatory for Muslims to perform prayer, five times a day (before sunrise, noon, afternoon, sunset and at night). These may be performed in groups or individually. Each prayer 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 your Muslim Chaplain.

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 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 prayers 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.

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 washing is required before prayers. At times a full ablution (eg by means of a shower) can become compulsory, eg after wet dreams. Muslim prisoners should be allowed to have a shower before Friday prayers; this need not be immediately before prayers but can be anytime after sunrise on Friday. Where Muslim prisoners work on Friday mornings in an area that might be classed as unclean (eg as a cleaner or on farms), a shower should be allowed 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. *Muslim inmates must not be required to do work which involves contact with pigs or pork eg on prison farms or in the kitchens.*

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 Muslim who is fit to do so. There are some exemptions from fasting, eg for those who are ill, women during their menstrual cycle. It is important that provisions are in place to enable Muslims to observe fasting during Ramadan.

**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 the Drug Strategy Unit MDT manual.

**H9 Fasting after Ramadan**

There are other times when fasting is strongly recommended for Muslims. Among these are the six days after Ramadan following Eid al Fitr; the Day of Hajj; during Ashura; Mondays and Thursdays; and some other days of the Islamic year.

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 Other Religious Festivals**

Muslims throughout the world celebrate the following dates, which are considered official holidays 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).

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

**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, grandson of the Prophet Mohammad (pbuh).

**Eid-ul-Fitr & Eid-ul-Adha**

On these dates, arrangements must be made for congregational prayers between sunrise and noon, and a celebratory communal feast. Arrangements should be made for the pay phones to be switched on to allow phone calls to be made. Where it is not possible for the feast to take place on Eid, it may be provided on any one day of the three days of Eid.

Prisoners should be allowed to spend time out of their cell in association during the days of celebration.

**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 in the Islamic Calendar.

**Al-Isra wa al-Miraj:** (Ascension) on the 27th 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) on the 27th of Ramadan. (The last of the 10 nights of Ramadan)

**Laylatul Barah:** on 15<sup>th</sup> of Shabaan: Change of direction of Qibla from Palestine to Makkah and also the night of Forgiveness.

#### 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. Therefore 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 or so 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.

#### H12 **Dress**

##### **Men**

There are no general requirements except that Muslims are required to avoid nakedness from the navel to the knees at all times. Where there is no modesty screen in communal showers, Muslims will wish to wear swimming trunks or a bathing costume. Some men cover their heads whilst at prayer, and this should be allowed. If there are specific security concerns then headwear may be searched at any time.

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 be veiled at all times while others may choose to wear a headscarf (called the hijab).

#### **Men and Women**

An important item is the taviz or amulet (which may be made of metal or cloth), which can be found tied around the neck or arm. It may contain words from the Qur'an and as such should be respected.

### H13 **Personal Hygiene**

Muslims are required to observe high standards of personal hygiene at all times. 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, inmates should be able to take a jug of water to the toilet.

Muslims are required to remove pubic and underarm hair and clip hand and toenails within 40 days. Muslim prisoners will need to have a razor or hair removing cream and nail clippers for this purpose.

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

### H14 **Marriage**

Muslim couples usually have a religious ceremony and a civil ceremony. The religious ceremony is very simple and an Imam will normally officiate.

### 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. Funeral prayers are performed in the Mosque or in the graveyard. The coffin is taken to 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 follows.

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 the world's Muslims belong to the Sunni school of thought but the largest minority within Islam are Shi'a Muslims. The Shi'a differ with their Sunni brethren on the question of the succession to the Holy Prophet Muhammad, maintaining that Imam Ali, the Prophet's cousin and son-in-law, was appointed by the Prophet by divine command to succeed him. Imam Ali, according to Shi'a belief, was the first of a succession of 12 Imams, the last of whom is Imam Mahdi (the son of the 11<sup>th</sup> Imam) who is believed to be in a state of occultation.

The Shi'a, like all Muslims, believe that the Holy Prophet Muhammad (PBUH) was the FINAL MESSENGER AND PROPHET sent by God to mankind, and therefore after him, no one has the right to claim to be a prophet or messenger. The Holy Qur'an is the same for both Shi'a and Sunni Muslims.

Shi'a and Sunni Muslims do not differ on major common practices, such as the obligatory five daily prayers, fasting during the holy month of Ramadan, Hajj and payment of Zakat (alms). However, Shi'a Muslims usually join the noon and afternoon prayers (although they can pray them separately at different times, like the Sunnis). Similarly, they also usually join the sunset and evening prayers. There are slight variations in terms of ritual and practice, particularly with regard to marriage and death.

Shi'a Muslim commemorate 'Ashura, an annual mourning commemoration in remembrance of the Prophet's grandson, Imam Husayn, who was martyred. Arba'een (40 days after 'Ashura) is also a day of mourning.

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## Annexe J - 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 ones 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 this lives 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, LE1 5XU.

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

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

**Faith Adviser for further guidance:**

**Manhar Mehta**  
**Chairman NCVA**

**Address:**     **The National Council of Vanik Associations (UK) [NCVA]**  
                  **37 Howberry Road,**  
                  **Edgware**  
                  **Middlesex HA8 6SS**

**Tel:**           **Phone 020 8952 1165**  
**E-mail:**      **chairman@ncva.co.uk**  
**Website:**     **www.ncva.co.uk**

## Annexe K – 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 400 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.

### **Faith Adviser for further guidance:**

**Stephen Morice**

**Address: Prison Desk  
Jehovah’s Witness  
The Ridgeway  
London NW7 1RN**

**Tel: 0208 906 2211**

**E-mail: prisondesk@uk.jk.org**

## Annexe L – 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. Jewish prisoners who wish to observe the fast must be given a substantial meal not less than one hour before sunset on the eve of the fast and a further substantial meal when it ends at nightfall the following day.

**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.

In accordance with agreement reached between the Prison Service and the Visitation Committee at the Office of the Chief Rabbi, any Jewish prisoner who satisfies the Jewish Chaplain appointed to the establishment (or obtains such confirmation from their "home Rabbi") that they have a sincere desire to adhere to the Jewish faith and to follow Jewish dietary laws, will be entitled to one Kedassia supervised Kosher main meal per day whilst in prison. Any such prisoner who satisfies the Jewish Chaplain and Governor that they cannot partake of vegetarian food may receive a second pre-packed Kedassia supervised kosher main meal.

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 (challos) 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.

Where no strictly orthodox Chaplain is assigned to an establishment, Rev Michael Binstock, the Jewish Faith Adviser, should be contacted. 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. The Rabbis who are endorsed to visit Orthodox prisoners are:

Rabbi Kurt Stern  
 Rabbi Malcolm Vennitt  
 Rabbi Israel Moskovitz  
 Rabbi David Saurymper  
 Rabbi Gabriel Schleider

All have been security cleared to the level appropriate for Chaplains.

Jews who wish to observe the fast on the Day of Atonement must be given a Kedassia supervised kosher meal not later than 18.00 hrs 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 Kedassia supervised kosher for Passover meals. 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 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.

**Faith Adviser for further guidance:****Rev Michael Binstock MBE (Member of Chaplaincy Council)**

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

**Tel:             0208 343 5669**

**Mob:           07889 050 038.**

**E-mail:        revbinstock@btinternet.com**

**Website :     www.theus.org.uk**

## Annexe M - 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.

**Asatru also known as Odinism or The Northern Tradition:** 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 Odinist 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 Odinist 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 many this is the Celtic New Year. However, some Pagans no longer celebrate Samhain as the New Year, in the light of findings of recent academic research. 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 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 Oimeic 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.

**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 Odinists**

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**

Foods provided should reflect what is naturally available on a seasonal basis (for example, providing strawberries at Yule would not be appropriate). All festivals are celebrated with the inclusion of food and drink (fruit juice) to reflect 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, Lughnasadh 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 (Lavender and Frankincense are most common)
- A religious piece of jewellery (e.g. pentagram necklace or ring)

- Hoodless Robe (only to be used during private or corporate worship)
- Flexible twig for wand
- Rune stones (wood, stone or clay tablets with the symbols of the Norse-German alphabet) and bag or box to carry them
- Chalice (cup)
- 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 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.

**Faith Adviser for further guidance:**

**Mrs Jo Matthews**

**Pagan Federation Prison Ministry Manager**

**Address: PFPM  
PO Box 1318  
Bagshot  
Surrey GU19 5YN**

**Tel: 07931 343104  
E-mail: pfprisonministry@gmail.com  
Website: www.paganfed.org**

## Annexe N - Seventh Day Adventist Church

N1 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.

### N2 **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.

### N3 **Corporate Worship**

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

### N4 **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.

### N5 **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.

### N6 **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.

### N7 **Dress**

No special requirements.

**N8 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.

**N9 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

**N10 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.

**N11 Further Reading**

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

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

**Faith Adviser for further guidance:****Kevin Johns**

**Address:** Seventh Day Adventist Church  
South England Conference  
25 St John's Road  
Watford  
Herts WD17 1PZ

**Tel:** 01923 232728

**E.mail:** [Kjohns@secadventist.org.uk](mailto:Kjohns@secadventist.org.uk)

## Annexe P - Sikhism

P1 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.

P2 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.

### P3 Corporate Worship

In the Sikh faith, corporate worship can take place on any day. A Multi-faith Prayer Room or any quiet room set aside for this purpose is acceptable. The Sikh Chaplain should be consulted and may wish to lead worship, although worship may be led by any knowledgeable Sikh acceptable to the group and the Sikh Chaplain in accordance with 4.22 of the PSI.

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.*

**P4 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.

**P5 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:** (25 November)

**P6 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).

**P7 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 should be prepared and provided in house for the 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.

**P8 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.

**P9 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.

**P10 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.

See: Catering Operating Manual – Religious Diets Section 3.38

**P11 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. 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.

**P12 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.

**P13 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.

**P14 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.

**P15 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.

**Faith Adviser for further guidance:**

**Dr Indarjit Singh CBE (Member of Chaplaincy Council)**

**Director**

**Address: Sikh Chaplaincy Service  
Suite 405  
Highland House  
165 The Broadway  
Wimbledon  
London SW19 3EZ**

**Tel: 0208 540 4148**

**E-mail: sikhmessenger@aol.com**

## Annexe Q - Spiritualism

Q1 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.

Q2 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.

**Faith Adviser for further guidance:**

**Steven Upton**

**Public Relations Officer**

**Address: 26 Glebe Close,  
Worksop.  
S80 3QX.**

**Tel: 01909 489828**

**E-mail: steven@s-upton.com or pro@snu.org.uk**

**Annexe R – Zoroastrianism**

R1 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 *Agriary*.

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

R2 **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.**

**Faith Adviser for further guidance:**

**Dorab Mistry  
Secretary**

**Address: Zoroastrian Trust Funds of Europe  
Zoroastrian Centre  
440 Alexandra Avenue, Harrow, Middlesex HA2 9TL**

**Tel: 0208 866 0765**

**E-mail: [secretary@ztfе.com](mailto:secretary@ztfе.com)**

**Website: [www.ztfе.com](http://www.ztfе.com)**

<b>Summary of Religious artefacts allowed in possession</b>
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**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:

<b>BAHA’I – See Faith Annexe A for detail</b>
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- Bahai Scriptures
- Bahai Prayer Book

<b>BUDDHISM – See Faith Annexe B for detail</b>
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- 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

<b>CHRISTIANITY – See Faith Annexe C for detail</b>
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- 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 Annexe D for detail**

- Holy Bible (King James Version)
- Science and Health with Key to the scriptures

**CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (Mormons)****See Faith Annexe 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 Annexe 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 Annexe G for detail**

- Humanist Literature

**ISLAM – See Faith Annexe H for detail**

- The Qur'an and other religious books.
- Prayer mat and Prayer beads (Tasbih),
- Small piece of clay (for Shi'a Muslims)
- Prayer cap, turban; and scarf for female Muslim prisoners
- Traditional clothing (eg robe or jilbab, shalwar/kameez)
- Miswak stick (small toothbrush size twig)
- 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 Annexe I for detail**

- Scriptures (“Agam”)
- Woollen Mat
- Prayer Beads

**JEHOVAH’S WITNESSES – See Faith Annexe J for detail**

- Scriptures (New World Translation)

**JUDAISM – See faith Annexe K for detail**

- 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)

**PAGANISM – See Faith Annexe L for detail**

- Incense and holder (Lavender and Frankinsense are most common)
- A religious piece of jewellery (e.g. pentagram necklace or ring)
- Hoodless Robe (only to be used during private or corporate worship)
- Flexible twig for wand
- Rune stones (wood, stone or clay tablets with the symbols of the Norse-German alphabet) and bag or box to carry them
- Chalice (cup)
- 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 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>SEVENTH DAY ADVENTISTS – See faith Annexe M for detail</b>
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- The Holy Bible
- Writings of Ellen G White

<b>SIKHISM – See Faith Annexe N 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; 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 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 or more of the 5Ks as 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.

<b>SPIRITUALISM – See Faith Annexe O for detail</b>
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- No special requirements

<b>ZOROASTRIANISM – See Faith Annexe P for detail</b>
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- 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 Co-ordinating Chaplain and appropriate Chaplain.

This decision should be recorded on the prisoner’s record.

## **EIA – Stage One Faith and Pastoral Care for Prisoners**

The first stage of conducting an EIA is to screen the policy to determine its relevance to the various equalities issues. This will indicate whether or not a full impact assessment is required and which issues should be considered in it. The equalities issues that you should consider in completing this screening are:

- Race
- Gender
- Gender identity
- Disability
- Religion or belief
- Sexual orientation
- Age (including younger and older offenders).

### **Aims**

#### **What are the aims of the policy?**

To deliver the provision of religious services and meditation, together with pastoral care, to prisoners.

### **Effects**

#### **What effects will the policy have on staff, offenders or other stakeholders?**

Staff will be required to ensure the smoothly running and safety of the faith activities. Offenders will be able to access religious services and other provision included in the Specification and PSI to which this EIA relates.

Faith Advisers and faith communities, as stakeholders, will have the opportunity to provide for the religious needs of those registered as belonging to their faith.

### **Evidence**

#### **Is there any existing evidence of this policy area being relevant to any equalities issue?**

*Identify existing sources of information about the operation and outcomes of the policy, such as operational feedback (including local monitoring and impact assessments)/Inspectorate and other relevant reports/complaints and litigation/relevant research publications etc. Does any of this evidence point towards relevance to any of the equalities issues?*

Provision of religious services is relevant to other equalities issues. HMIP have highlighted perceived inequalities by groups of prisoners on religious grounds and these have been addressed by individual establishments.

**Stakeholders and feedback**

**Describe the target group for the policy and list any other interested parties. What contact have you had with these groups?**

The target group for faith provision are those who register with a faith listed in Part Two of the PSI.

For non-faith provision all prisoners are within scope.

All prisoners registered with a faith are currently within scope under the present PSO 4550 Religion. PSI Faith and Pastoral Care for Prisoners will supersede this PSO.

Prisoners with no faith registration are able to access faith provision within the terms of the PSI.

There has been contact with all faith / belief groups who are shown in Part Two of the draft PSI.

**Do you have any feedback from stakeholders, particularly from groups representative of the various issues, that this policy is relevant to them?**

There has been feedback from all Faith Advisers. There have been consulted on a number of occasions. Feedback has been assessed and where appropriate incorporated into the PSI.

Part Two of the draft PSI is a collation of the comments and contributions from Faith Advisers.

**Impact**

**Could the policy have a differential impact on staff, prisoners, visitors or other stakeholders on the basis of any of the equalities issues?**

Potentially.

**Local discretion**

**Does the policy allow local discretion in the way in which it is implemented? If so, what safeguards are there to prevent inconsistent outcomes and/or differential treatment of different groups of people?**

There is no local discretion allowed within the core provision. Local discretion is allowed in areas of agreed and recognised flexibility.

**Summary of relevance to equalities issues**

Strand	Yes/No	Rationale
Race	Yes	Some faith provision is closely identified with racial identity.
Gender (including gender identity)	No	Chaplaincy observes the policy set by the Prison Service.
Disability	Yes	Access to faith space and activities.
Religion or belief	Yes	There may be a prisoner who wishes to register by a faith not recognised by the Prison Service.

Strand	Yes/No	Rationale
Sexual orientation	Yes	Some faith groups do not formally recognise “alternative” sexual orientation. Teaching contrary to Prison Service policy will not be allowed. Private views will be respected.
Age (younger offenders)	No	Chaplaincy delivery is “customised” to meet the specific needs of younger offenders.
Age (older offenders)	No	Except where access is an issue.

If you have answered ‘Yes’ to any of the equalities issues, a full impact assessment must be completed. Please proceed to STAGE 2 of the document.

If you have answered ‘No’ to all of the equalities issues, a full impact assessment will not be required, and this assessment can be signed off at this stage. You will, however, need to put in place monitoring arrangements to ensure that any future impact on any of the equalities issues is identified.

#### Monitoring and review arrangements

Describe the systems that you are putting in place to manage the policy and to monitor its operation and outcomes in terms of the various equalities issues.

State when a review will take place and how it will be conducted.

	Name and signature	Date
Policy lead	Jeffrey Hayward	15.07.2011
Head of group	Ven William Noblett	15.07.2011

## **Stage 2 – full Equality Impact Assessment**

*Where relevance to one or more equalities issues has been identified during the Initial Screening, a full equality impact assessment must be carried out.*

*This involves the collection of monitoring data and other relevant information and consultation with stakeholders with a view to producing a full account of the relevant equalities issues and an action plan to address them.*

### **Summary of issues identified during initial screening**

**Briefly identify which equalities issues you will be considering and the results of the initial screening.**

<p>Race - race and religion closely identified for some.          Disability - some faith space may need modification in light of the PSI.          Religion - prisoner may request religious registration not recognised by the Prison Service.          Sexual orientation - a sensitive area for some faiths / Chaplains</p>
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### **Management and monitoring**

**Describe the systems in place to manage the policy and to monitor its operation and outcomes.**

*Comment on the adequacy of the systems and note any improvements that you will make to them. Include a description of and/or extracts from recent monitoring results and provide analysis of them.*

<p>The PSI makes clear that any form of discrimination is unacceptable. It recognises personal beliefs but proceeds on the basis that all must have equal access to a range of religious and pastoral provision.</p>
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- |   |
|---|
| <ul style="list-style-type: none"> <li>* In-House monitoring through Compliance and Assurance.</li> <li>* Annual formal visit by a Regional Chaplain on behalf of the Chaplain General who is the Policy Holder</li> <li>* Regular visits by a Deputy Director of Custody / Director of High Security Estate.</li> <li>* HMIP Inspections.</li> </ul> |
|---|

**Evidence**

If you have not already done so in Stage 1, identify other sources of information about the operation and outcomes of the policy, such as operational feedback (including local monitoring and impact assessments)/inspectorate and other relevant reports/complaints and litigation/relevant research publications etc.

*Summarise and discuss recent relevant evidence from these sources.*

Sixteen Faith Advisers have contributed to the draft PSI on generic faith provision. They have supported the process with faith specific advice on the practice of their faith. Part Two of the PSI has been written by Faith Advisers and on behalf of their faith community and edited by myself as Policy Lead. Chaplaincy Teams are required to complete Equality Impact Assessments as part of the internal monitoring process when requested.

**Consultation**

If you have not already done so in Stage 1, identify the target group and other interested parties.

*Explain how you have involved stakeholders, both generally in the development of the policy and specifically how groups representative of the relevant equalities issues (including 'hard-to-reach groups') have been engaged as part of the EIA process.*

*Capture main points of feedback from them.*

The policy identified in the Specification: Faith and Pastoral Care for Prisoners and described in the PSI: Faith and Pastoral Care for Prisoners has been open for discussion and amendment by:

- \* The Policy Holder – Ven William Noblett
- \* Discussion with the Chaplaincy SMT
- \* Meetings of Regional Chaplains held on 19<sup>th</sup> July; 22<sup>nd</sup> September and 17<sup>th</sup> November 2010
- \* Presentation and discussion at Chaplaincy Council (A forum for Faith Advisers) on 15<sup>th</sup> September 2010
- \* Meeting with Co-ordinating Chaplains from East and West Midlands on 7<sup>th</sup> October 2010
- \* Meeting with Chaplaincy Teams in London Region: 21<sup>st</sup> September 2010  
North East Region: 20<sup>th</sup> October 2010
- \* Consultation with SBC Team
- \* Meeting and Discussion with Head of Catering on 29<sup>th</sup> July 2010.
- \* Meeting with Secretary of Community Chaplaincy 19<sup>th</sup> August 2010.
- \* Meeting with Prisoner Rights and Chair of NAOPV on 12<sup>th</sup> January 2011
- \* Advice from Gordon Tyler on faith practice issues particular to the High Security Estate.
- \* Text of the PSI has been sent to two Chaplain representatives on PROSPECT for union comment.

**Discussion**

**Consider and compare results from previous sections.**

*Consider in particular issues of stakeholder confidence and local discretion.*

The draft PSI is a corporate document combining the faith practice of sixteen faith groups. The text is “owned” by all faith Advisers. Faith Advisers, as stakeholders, act as “faith leads” in relation to the Prison Service. They meet bi-monthly and constitute the Chaplaincy Council. Matters of policy and practice are raised and discussed at these meetings.

**Conclusion**

**Summarise and make an overall assessment of the impact of the policy or function on the relevant equalities issues. Identify any adverse impact on any group.**

*Highlight examples of success and good practice.*

*Describe the key issues that remain to be addressed.*

The policy recognises 16 distinct faith groups. It recognises that this is not an exhaustive list of faiths practised by prisoners. It sets out to be fair and equitable to each faith group within the limits of provision available in a custodial setting. It recognises that some faith provision will be for small numbers of people and in some instances for only a fixed period of time while they are in custody. The policy recognises that not all faith groups are recognised by the Prison Service and where this is the case no provision is offered.

Faith space and faith activities must ensure equality of access so that no one is debarred through disability. This is set out clearly in the PSI at 4.8 and 9.4

**Action plan**

Issue to be addressed	to be	Action to be taken	Manager responsible	Target date
Individual with faith objections to Prison Service policy.	Chaplain based Prison	Ensure there is no contrary teaching to the position of the Prison Service Policy. Ensure required provision is through another member of the Chaplaincy Team	Co-ordinating Chaplain	Ongoing

**Publication**

**Describe the arrangements for making the document available to the various stakeholders.**

Draft PSI circulated to all faith stakeholders and comments noted and where appropriate included in the draft PSI  
 Draft PSI circulated to all Prison Service stakeholders and comments noted and where appropriate included in the draft PSI

**Review**

**Indicate method for reviewing progress on the action plan and proposed date for formal review of the EIA.**

October 2012.

	<b>Name and signature</b>	<b>Date</b>
<b>Policy lead</b>	Jeffrey Hayward	15.07.11
<b>Head of group</b>	Ven William Noblett	15.07.11