

Judaism

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RELIGIOUS PRACTICES

Required Daily Observances

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

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

- The most appropriate time for the morning prayer, or *shachris*, is from sunrise until about 10:30 a.m. When necessary, morning prayers can be recited from 72 minutes before sunrise until about noon. For the traditional Jew, about 50 minutes are needed for morning prayers. Once prayers begin, no interruptions are permitted until they are concluded.

- Afternoon prayer, or *mincha*, may begin at about 12:30 p.m. until sundown. When necessary, afternoon prayer may be extended until 40 minutes after sundown. No interruptions are permitted. Fifteen minutes are needed for the afternoon prayer.

- The evening prayer, or *maariv*, begins at nightfall and may be said the entire night. No interruptions are permitted. At least 15 minutes are needed for the evening prayer.

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

Security note: Daily Prayers

- Prayer three times a day is required. Once the prayer has begun, no interruptions are permitted.
- Inmates should ensure that no official activities such as counts are taking place during their prayers. If a recount is called, the prayer must be interrupted until the count has been cleared.

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



The Torah Scroll. Reading from a sacred parchment scroll constitutes an important part of Sabbath and Festival services. The Torah scroll is also read at Monday and Thursday morning services. Reading from the scroll fortifies a Jew's adherence to the external laws it contains. A Torah scroll is a very sacred item and must be treated with the greatest respect. A secured and dignified area should be assigned for its custody. It

must be kept in a standing position in a cabinet, locker, ark, etc. If no scroll is available, a *Chumash* (Torah in book form) may be used instead.

A Torah scroll is very expensive; the average cost is about \$25,000. In most institutions, it is not possible to have a Torah Scroll, but it is appropriate for the contract rabbi to bring the Torah for special occasions.

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

Torah study is not simply a matter of scholarship and academic excellence. Jewish tradition regards Torah study as a form of worship that is crucial to the survival of the Jewish people. Observant Jews will request a number of religious books to enable them to study on a regular basis. Jewish law requires that religious books may be disposed of only by actual burial.

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

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

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

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

Tefillin. The Torah uses concrete everyday objects to remind Jews of their religious and moral obligations and to prod them in the right direction. *Tefillin* provide Jews with a

convention that directs their minds and hands to useful and creative endeavors. They are a most important, definitive symbol of Jewish identity; the Bible mandates that every Jewish male 13 and older wear *tefillin*. Since a minor male does not wear *tefillin*, the wearing of *tefillin* has become the most visible ritual associated with becoming *Bar Mitzvah*, of age.

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

Tefillin are not worn on *Shabbos* and festivals, since the innate sanctity of these days renders them unnecessary. *Tefillin* are sacred objects and must be treated with respect. They are not to be mishandled, thrown, or placed on the floor or brought into a bathroom. Inmates are permitted to have *tefillin* in their possession that will be listed on Form 40 as personal religious property. If there is reason to believe that contraband may have been introduced into the boxes, they should be opened only in the presence of a rabbi, to ensure that their integrity is maintained. *Tefillin* may be authorized in Special Housing Units if there are no safety concerns related to their retention by an inmate.

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

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

Required Weekly Observances

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

The Jewish day does not begin and end at midnight as does the calendar day. In

Judaism, the day begins with the onset of night, or, according to several authorities, at sunset. The day ends with the onset of the next night, about one hour after sundown.

For this reason, the Sabbath begins on Friday night and ends Saturday night one hour after sundown. The same is true of holidays such as Rosh Hashanah, Yom Kippur, Succos, Passover, Shavuos, Chanukah, Purim, and Tisha B'Av. Beginning the day with the night is in a sense a metaphor of life itself: life begins in the darkness of the womb, then bursts into the brightness of the light and eventually settles into the darkness of the grave – which, in turn, is followed by a new dawn in the world to come.

It is important to note that observant Jews, from sunset Friday evening to one hour after sunset Saturday night, do not use electrical appliances, ride in a vehicle, write, cook, sew, or turn electricity off and on. The use of a breathalyser for random drug detection is

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surveillance procedures. In cases of suspicion of drug use, the breathalyser or some other method of detection will be immediately applied.

Security note: Sabbath Observance

- Following are examples of violations of Sabbath observance:
 - ▶ Routine use of a breathalyser on the Sabbath.
 - ▶ Moving to another cell.

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Congregational worship takes place when there is a quorum of 10 adult male Jews present, called a *minyan*. When a *minyan* is present, additional prayers are recited. However, even if a *minyan* is not present it is preferable to pray in unison than to pray as individuals. It is important to note that there are no sacraments in Judaism and no liturgical distinction between rabbi and layman. Thus, any learned Jew may lead a service.

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

Ordinarily, Shabbos candles are lit 18 minutes before sunset to welcome the Queen. They may be lit about one hour before sunset but never after. Traveling candles (in a metal container) are appropriate. When candles are not approved due to security considerations, an inmate may fulfill this obligation by turning on an electric bulb

specifically for Shabbos use. Friday evening communal worship services should be conducted in the Chapel.

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

The Shabbos communal morning service is the most elaborate of the week. About two hours should be allocated, even though many inmates may prefer a shorter time for worship. After the morning service, the *kiddush* is again recited over grape juice. The Shabbos concludes on Saturday evening with a ritual called *havdolah* or separation, a ceremony that proclaims the end of the Shabbos sanctity and the beginning of a new week. Materials needed for this ritual are grape juice (any sweet drink may be substituted), a special candle consisting of several wicks, and spices, usually cloves. Many institutions do not schedule a *havdolah* service because of inmate preferences, but if requested, the ritual should be scheduled.

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

Required Occasional Observances/Holy Days

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

Rosh Hashanah. Rosh Hashanah is the Jewish spiritual New Year. It marks the start of a 10-day period of spiritual self-examination and repentance that culminates with Yom Kippur. Rosh Hashanah celebrates the creation of the universe and the divine judgement of mankind. These awesome days call for introspection and self-criticism, during which the Jew resolves to alter his spiritual and ethical shortcomings. This is no small order – but, if there is to be no change, can there be a new year?

The great theme of these 10 days, beginning with Rosh Hashanah and climaxing on Yom Kippur, is standing trial in a court of law with God as the judge deciding on life or death, comfort or penury, health or disease, for every living person.

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

Security note: Rosh Hashanah

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

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

Security note: Yom Kippur

- Day of fasting.
- Day of work proscription.
- Time for service(s) in the Chapel.
- Yahrzeit Candles.

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

Succos contains a powerful, universal message. This was demonstrated by the Succos sacrifices of 70 oxen in the Jerusalem Holy Temple for the 70 nations of the ancient world. These offerings were a public expression of Israel's solidarity with all the nations of the world. Succos thus embodies a messianic ideal: "Let us pray and work for all humanity."

Security note: Succos

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

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

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

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

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

Security note: Passover

- Provide an accurate list of participants eating Kosher-for-Passover meals for the eight days two months before. Inmates must request in writing. Food Service will need to know how many inmates request the meals.
- Inmates may search personal living areas for *chometz* the day before Passover, if requested.
- First two and last two days of Passover are days free from work for inmates requesting it.
- *Seder* preparations (two *seders*): *seder* plate, matzos, grape juice, meal, location, and an outcount, if needed.
- A copy of the **Haggadah** for each participant.
- If time, space, and equity permit, allow Jewish inmates to continue the ritual in the Chapel for 3 hours. (Except in Daylight Savings Time, ritual should conclude by 10:00 p.m.).

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

Security note: Shavuos

- The two days of Shavuos are days of work proscription.
- It is recommended that dairy dishes be served on Religious Diet the first day of Shavuos.
- Services should be scheduled both days of Shavuos.
- If time, space, and equity permit, allow requesting inmates to study during Shavuos, in addition to scheduled services.

Chanukah. Chanukah is observed for eight days. It commemorates the historic victory of the Jewish people against the ruling Assyrian-Greek regime and their Jewish supporters who conspired to impose restrictions against Jewish religious practices about 2200 years ago. Chanukah means “dedication” and refers to the rededication of the Holy Temple after it had been defiled with pagan images and practices. It is permissible to work on Chanukah.

Security note: Chanukah

- Menorah and candles are needed for each evening.
- Candles must be lit each of the eight days in Chanukah.
- A 4:00 p.m. outcount may be necessary on Friday to ensure that the Chanukah and Sabbath candles are lit at the appropriate times.

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

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

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

Security note: Purim

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

Tisha B'Av. The saddest and most tragic day for the Jewish people is Tisha B'Av, a day of fasting and mourning that commemorates the destruction of the First and Second Temples in Jerusalem. In subsequent centuries, Tisha B'Av became identified with still more tragic events; the expulsion of the Jews from Spain in 1492 and the beginning of

World War One in 1914 both occurred on Tisha B'Av. If Tisha B'Av falls on Shabbos it is observed on the next day, Sunday.

Security note: Tisha B'av

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

Minor Public Fast Days. The minor Public Fast Days are observed only from dawn to nightfall. They are:

- The Fast of Tevet, observed on the 10th of Teves, marking the beginning of the Babylonian siege of Jerusalem.
- The Fast of Esther, observed the day before Purim on the 13th of Adar, in commemoration of the days of fasting and prayer by the Jewish people.
- The Fast of Tammuz, observed on the 17th of Tamuz, marking the first breach in the walls of Jerusalem during the Babylonian siege.
- The Fast of Gedaliah, observed on the 3rd of Tishrei, commemorating the assassination of Gedaliah, the Governor of the Jews in Babylon. This marked the final blow in the destruction of the first Jewish commonwealth.

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

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

RELIGIOUS ITEMS

Personal Religious Items

- Prayer tallis.
- Tallis Katan (tsitsit), worn under one's shirt.
- Tefillin.

- Prayer book.
- Yarmulke.
- Scarf for Orthodox women.
- Religious medallion and chain (ordinarily a star of David).

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

Security note: Upon request, ensure that the following personal prayer items are transported with the inmates:

- Tallis or prayer shawl.
- Tefillin.
- Yarmulke.
- Prayer book.

Congregate Religious Items. The following accouterments are needed for Sabbath services on Friday evenings and Saturday mornings:

- Sabbath candles and candle holders.
- Cups.
- Grape juice.
- Challah bread or matzoh.
- Prayer books.
- Prayer shawls (enough for each participant – to be kept in the Chapel for use in the Chapel only).
 - Tefillin (each Chapel should have two sets of tefillin for congregational use and, if necessary, for temporary individual use).

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

- Shofar.
- Megillah.
- Menorah.
- Holy day prayer books.
- Haggadah.
- Succah.

- Four Species.
 - ▶ lulav (palm branch).
 - ▶ etrog (citrus-like fruit).
 - ▶ myrtle.
 - ▶ willow.
- Yahrzeit Candles.

Searches

Officials are permitted to handle all Jewish items but must do so with utmost respect. The holiest religious article, except for the Torah scroll, is *tefillin*. They are sacred objects and must be treated with utmost reverence. *Tefillin* may be ion-scanned or x-rayed. Under no circumstance can an official break open the *tefillin*. In cases where security demands that it be opened, a rabbi must be present to open it in front of officials. If necessary, the *tefillin* may be temporarily confiscated until a rabbi is available for opening the seal. If this is the case, the inmate may be provided temporary use of the chapel *tefillin*. Religious articles are not to be mishandled, thrown, placed on the floor, brought into the bathroom, or set on a toilet or washbasin.

REQUIREMENTS FOR MEMBERSHIP

Requirements (Includes Rites of Conversion)

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

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

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

Although the Bureau allows inmates to simply designate a religious preference, Jewish law, *halacha*, does not recognize this determination. That is, while an inmate may

express a religious preference for Judaism, that does not make the inmate Jewish. While incarcerated, the inmate has the opportunity to worship and study.

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

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

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

Circumcision. Circumcision (or *milah*) is a ritual that has been observed by the Jewish people since the time of Abraham. This commandment marks the eternal covenant between God and the Jewish people – any medical or hygienic value is incidental. The circumcision ceremony is called a *bris*; the person qualified to perform the *milah* is known as a *mohel*, and is carefully trained to perform the procedure. A physician may not perform a *bris* unless he is an observant Jew. A *bris* must take place on the 8th day after birth. Only when the infant is sick or weak, and medical authorities concur, may the *bris* be postponed. If a baby has not been circumcised on the 8th day, the procedure should be fulfilled as soon as possible. A *bris* must take place only during daylight, preferably in the morning. Although it is preferable to have a *minyan* (10 male adults) present, it is not mandatory.

Bar-Mitzvah/Bas-Mitzvah. A boy reaches his religious majority upon reaching his 13th birthday, according to the Hebrew calendar. A girl reaches her religious majority upon reaching her 12th birthday, according to the Hebrew calendar. A boy who reaches this age is called a Bar-Mitzvah; a girl is called a Bas-Mitzvah. These terms mean a person

is subject to the commandments and is now obligated to observe the laws of Judaism. There are various ways of celebrating these occasions. The nature and extent of the festivities are a matter of local custom and individual preference. These may range from simple refreshments following the synagogue service to elaborate catered feasts.

Total Membership. There are about 6 million Jews in the U.S.; the number of Jewish people worldwide is 14 million.

MEDICAL PROHIBITIONS

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

DIETARY STANDARDS

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

BURIAL RITUALS

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

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

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

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

of the dead. Nevertheless, two specific allowances have been made:

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

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

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

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

Mourning Practices. Jewish law provides for three successive periods of mourning. The first period is known as *shiva*, which means seven, and refers to the seven-day period of mourning following the burial. An individual should observe *shiva* for one's father, mother, wife, husband, son, daughter, brother, or sister. Ordinarily, a family observes *shiva* in the home where the deceased lived. However, this is not mandatory; *shiva* may be observed at any location. The practice of observing *shiva* is often referred to as "sitting *shiva*." Inmates requesting to sit *shiva* should be allowed to do so, following community customs as closely as practical.

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

The funeral service is designed primarily for the honor and dignity of the deceased. The

service consists of selections from the Psalms, a statement of the deceased's finer qualities that survivors should seek to implant in their own lives, and a memorial prayer. A mourner recites a special prayer called *Kaddish* at every daily service for a period of 11 months. *Kaddish* is recited only in the presence of a quorum of 10 Jewish males over the age of 13.

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

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

Yahrzeit. *Yahrzeit* refers to the anniversary of the day of death according to the Jewish calendar, not the Gregorian calendar. Loved ones light a special memorial candle on the eve of the *Yahrzeit*, to burn undisturbed for 24 hours. These candles are available from appropriate vendors. *Yahrzeit* candles can be lit only in the Chapel area, not in the housing units. Arrangements will need to be made with the Safety Department to ensure that required procedures are followed. Correctional Services should also be informed. Some suggested safe areas may be a sink in the utility closet or staff restroom, or a pan or other metal container with sand on the bottom in one of the chaplain's offices. The inmate should be allowed to visit the chaplain's office for this purpose.

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

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

SACRED WRITINGS

Together with the Five Books of Moses (Pentateuch), God's will was also made manifest in the Oral Torah. The Oral Torah or Talmud – which clarifies and provides details of the commandments contained in the Written Torah – was transmitted from generation to generation and finally recorded in the 2nd century. In the broadest sense the study of

Torah refers to sacred scriptures and oral traditions embodied in the Talmud.

ORGANIZATIONAL STRUCTURE

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

Contact Office/Person. No one rabbi is the spokesman for all of Judaism. Chaplains are encouraged to use their contract rabbi to answer questions that may come up.

HISTORY

The terms Hebrew, Israelite, and Jew have been historically used interchangeably. The Bible refers to Abraham as *Ivre* (Hebrew), because he migrated from the other side of the Euphrates river and *Ivri* means “from the other side.” Israel was the alternate name of Jacob, the grandson of Abraham. Hence, Israel’s 12 sons and their descendants became known as the children of Israel. Jewish is derived from Judah, the son of Israel and the most prominent of the 12 tribes. This became the prevalent name for the entire people when the kingdom of Judea survived the downfall of most of the land of Israel in 722 B.C.E. Today, the people are called Jews, their faith Judaism, their language Hebrew, and their land Israel.

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

Abraham’s beliefs were carried on after him by his son Isaac and after Isaac by his son Jacob or Israel. Jacob had 12 sons who became the progenitors of the Twelve Tribes, who became enslaved in Egypt. At this time in the history of the Jewish people, there arose a national liberator in the person of Moses.

In the 3rd month of their departure from the land of Egypt the Jewish nation of 3 million people arrived at Sinai. This burning desert, with its cliffs and mountains, was the scene of the memorable covenant God made with the Jewish people. The Sinaitic revelation became the foundation of all Jewish religious knowledge and the guarantee of the truth of the faith. The revelation to 3 million people, as mentioned in the Book of Exodus, left no room for doubt as to the Patriarchs’ claims or the divine character of Moses’s mission. Fundamental to the revelation was the exhortation to observe the 613 Biblical

commandments – the essence of the Jewish faith and the Torah.

Judaism cannot be reduced to its Biblical period. In 70 C.E. the Romans destroyed the Temple in Jerusalem and the focus of Judaism shifted from the rites of the Temple to the study of Torah and its accompanying oral tradition. Torah study became a lifelong endeavor, and Judaism acquired a distinctly intellectual dimension and character. The Bible became a revealed text, inviting and requiring interpretation; approved interpretation was raised to the status of revelation itself. Thus, Judaism was able to provide clear definitions of norms for every new situation, which control and shape the existence of its adherents. Jewish life achieved an inner discipline and Judaism was saved from the excesses of rationalism and mysticism. The achievement of keeping Judaism alive and vibrant for 2000 years of diaspora existence is one of the wonders of history. Mark Twain, writing about the Jews, states:

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

THEOLOGY

Torah From Sinai. The essence of Judaism rests upon the acceptance of a spiritual historical event in which the Jewish people participated as a group: the promulgation of the Ten Commandments at Mount Sinai. God's will was also made manifest in the Written Torah, written down by Moses under Divine prophecy, during the 40-year period

after the Exodus. The Written Torah is commonly known as The Five Books of Moses or the Pentateuch.

In addition to The Five Books of Moses, Judaism believes that God's will was also made manifest in the oral tradition or Oral Torah, which also has its source at Sinai. This Oral Torah, which clarifies and provides details for many commandments contained in the Written Torah, was transmitted from generation to generation until finally recorded in the 2nd century as the *Mishna*. More detail was added over the next few centuries, which came to be known as the *Gemorrah*. Together the *Mishna* and *Gemorrah* are known as the *Talmud* and comprise the complete oral tradition in written form. The Torah is a record of God's will communicated to mortal man. No interpretation of Judaism is Jewishly valid if it does not posit God as the source of Torah.

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

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

The fact that Jewish law remains vibrant after more than 3500 years is testimony to the loyalty and devotion of the Jewish people. *Halacha* is practical, not theoretical; legal, not philosophical. Although faith is the basis out of which *halacha* develops, its major emphasis is on deed. *Halacha* asks for a commitment in behavior and covers every aspect of life, whether between man and woman or between people and God. As the *halacha* is all-encompassing, it might be said that the Jewish religion is all-encompassing; there are no areas in the realm of human behavior with which it does not deal or offer guidance. A person's eating habits, sex life, business ethics, family life, and

social activities are all under the scope of *halacha*. The Jewish religion does not disassociate itself from any aspect of life. Indeed, Judaism is a way of life – deed, not just faith. While there is no minimizing the central role that doctrine plays, the emphasis is on the deed. The truths of Judaism mean little unless translated into a way of life. A fusion of thought and action is vital. The *halacha* is the means by which the concepts and values of Judaism are applied to everyday living.

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

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

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

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

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

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

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

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

When a person's life is – or appears to be – in danger, it is one's duty to do whatever is necessary to save him/her. Similarly, Shabbos restrictions may be suspended in matters of serious illness. It is important to note that Shabbos (like Jewish holidays) begins on sundown of the preceding evening and concludes about one hour after sundown. Accordingly, times vary from location to location and week to week.

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

Ordinarily, Shabbos candles are lit 18 minutes before sunset to welcome the Queen. They may be lit about one hour before sunset but never after. Traveling candles (in a metal container) are most appropriate. When candles are not approved due to security considerations, an inmate may fulfill this obligation by specifically turning on an electric bulb for Shabbos use. Friday evening communal worship services should be conducted in the Chapel. This service – the welcoming of the Shabbos Queen – provides a unique spiritual experience for the observant Jew.

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

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

Security note: Sabbath communal service

- Schedule a service for two hours on Saturday morning.
- *Havdolah* supplies needed Saturday evening: candle with several wicks, grape juice, and spices (e.g., cloves).

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

consume additional food items to enhance their Sabbath service may purchase approved kosher items from the commissary. Policy requires that the commissary stock a sufficient selection of kosher food items if the inmates request it.

The Holy Person. It is necessary to define what is meant by “a holy person.” In Judaism, holiness does not depend upon asceticism, withdrawal from life, excessive denial of human pleasures, or repression of human drives. It consists, rather, in the individual’s full participation in the stream of community life, sharing joyous as well as sorrowful experiences and denying no legitimate pleasure, while at the same time developing one’s sense of discernment to be able to choose right from wrong, true from false, and good from bad.

The Thirteen Principles of Faith. One of the clearest statements of Jewish belief is contained in Maimonides’ Thirteen Principles of Faith. In formulating these principles, Maimonides, the great Jewish scholar and rabbi of the 12th century, went through the entire breadth of Jewish literature. In clear, concise language he established the well-known Thirteen Principles, which have been studied for the past 800 years. They are accepted as the one clear, unambiguous creed of Judaism.

For a Jew, however, it is never enough merely to accept a creed. One can believe, but if one does not act on belief, a statement of faith is so many empty words. On the other hand, one cannot practice Judaism in any sense unless he or she understands and believes in the roots from which it stems. It was for this reason that the Thirteen Principles were originally set forth.

■ **The First Principle.** *I believe with complete faith that the Creator, Blessed is His Name, creates and guides all creatures, and that He alone made, makes, and will make everything.*

Comment: This principle involves belief in the existence of God. All existence depends on Him and derives from Him. It is inconceivable that He could not exist. Only God is totally self-sufficient. Everything else, whether an angel, a star, a tree, an insect, or anything else, depends on Him for its existence. This is the ultimate foundation and pillar of wisdom.

■ **The Second Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is unique and there is no uniqueness like His in any way, and that He alone is our God, Who was, Who is, and Who always will be.*

Comment: The cause of everything is One, which cannot be subdivided into a number

of elements. God's unity is unique.

■ **The Third Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is not physical and is not affected by physical phenomena, and that there is no comparison whatsoever to Him.*

Comment: God is totally non-physical. Nothing associated with the physical can apply to Him in any way. Thus we cannot say that God moves, rests, or exists in a given place. When scripture does speak of God in physical terms it is only speaking metaphorically. These descriptive metaphors are adaptations to the human intellect.

■ **The Fourth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, is the very first and the very last.*

Comment: The One is an absolute eternity. Everything other than God Himself was created by God out of nothingness. Before our universe was created God existed alone. God does not exist in time. Such concepts as beginning, end, and age do not apply to Him.

■ **The Fifth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, to Him alone is it proper to pray and it is not proper to pray to any other.*

Comment: This principle teaches us that God is the only One whom we may serve and praise. We may obey only His commandments. There are no intermediaries. All our thoughts are directed only to Him.

■ **The Sixth Principle:** *I believe with complete faith that all the words of the prophets are true.*

Comment: There exist from time to time human beings who have such lofty qualities and achieve such perfection that they receive pure spiritual wisdom. Their intellect becomes bound up with their Creator and they receive an inspired emanation from Him. This is prophecy. A prophet may not add to or subtract from or amend the Torah.

■ **The Seventh Principle:** *I believe with complete faith that the prophecy of Moses our teacher, peace upon him, was true, and that he is the father of all prophets – both those who preceded him and those who followed him.*

Comment: Moses was the chief of all prophets. He was superior to all other prophets

whether they preceded him or followed. Moses attained the highest possible human level. The main reason for belief in Moses is because of what happened at Mount Sinai: "Our eyes saw, and not as strangers."

■ **The Eighth Principle:** *I believe with complete faith that the entire Torah now in our hands is the same one that was given to Moses, our teacher.*

Comment: The Torah given by Moses originated from God. Moses merely wrote it down like a secretary taking dictation. Every commandment given to Moses was given together with an explanation. This explanation or interpretation is called the Oral Torah.

■ **The Ninth Principle:** *I believe with complete faith that this Torah will not be exchanged nor will there be another Torah from the Creator, Blessed is His Name.*

Comment: The Torah is God's permanent word and no one can change it. Nothing can be added to or subtracted from either the Written Torah or the Oral Torah. Therefore, if any prophet comes to amend the Torah, we immediately know that he is a false prophet. It does not matter whether he is Jewish or non-Jewish. It does not matter how many signs or miracles he performs. If he says that God sent him to add or subtract anything, or to explain something differently than the tradition from Moses, he is a false prophet. The same is true if he teaches that the commandments given to the Jewish people were only given for a limited time.

■ **The Tenth Principle:** *I believe with complete faith that the Creator, Blessed is His Name, knows all the deeds and thoughts of human beings.*

Comment: God knows all that men do. Yet man has absolute free will and God does not foresee him or decree upon him what to do.

■ **The Eleventh Principle:** *I believe with complete faith that the Creator, Blessed is His Name, rewards those who observe His commandments and punishes those who violate His commandments.*

Comment: The greatest possible reward is inclusion in the World to Come. The greatest possible punishment is being cut off from it.

■ **The Twelfth Principle:** *I believe with complete faith in the coming of the Messiah, and even though he may delay, nevertheless, I anticipate every day that he will come.*

Comment: Jews believe and are certain that the Messiah will come – but do not set a time for his coming or try to calculate when he will come. The Messiah will be greater than any other human being who has ever lived. We do not hope for the Messiah to have power or wealth, but because he will create a community of the righteous, a community by goodness.

■ **The Thirteenth Principle:** *I believe with complete faith that there will be a resurrection of the dead.*

Comment: The resurrection of the dead is one of the foundations transmitted to Moses. It is mentioned many times in prayers. Innumerable references to it may be found in the Talmud. The concept of resurrection, that the body and soul will be reunited after death, is found in the Book of Daniel, Chapter 12.

Ritual Immersion – Mikvah. There is provision in Judaism for ritual immersion in a pool of water called a *mikvah*. The *mikvah* must comply with precise *halachik* qualifications. It must enable an average adult to stand upright and have the water reach to around the chest. The water must have been transported to the *mikvah* in a manner resembling the natural flow of water.

The general practice is to build cement channels on the *mikvah* roof that enable rainwater to flow directly into the *mikvah*. Piped water may be added if there are at least 200 gallons of rainwater. The *mikvah* may not be a portable pool, tub, vat, or spa. The water may not be brought into the *mikvah* by human effort. Also, the water must be stationary and not flow. Modern *mikvahs* are tastefully decorated and kept spotlessly clean at all times.

The Torah forbids sexual relations between husband and wife beginning with the onset of her monthly menstrual period to the end of seven “clean” days following menstruation. After this period concludes, the woman immerses in a *mikvah* and sexual relations may resume.

There are various customs regarding *mikvah* use by men. Some observant men immerse frequently, others before the Sabbath and holidays. If arrangements can be made for a private immersion at a community *mikvah*, and custody levels support furloughs or escorted trips into the community for this purpose, it is proper for requesting inmates to immerse before Rosh Hashanah and Yom Kippur.

Charity. It is a Biblical commandment to give charity or, as it is known in Hebrew,

tzedakah – literally, righteousness. Every person is required to give charity according to his or her means. Charity should be given cheerfully and sympathetically. The highest form of charity is to help a person *before* he becomes impoverished by offering a loan or helping him find employment, to make it unnecessary for him to become dependent upon others.

Shaving. Jewish law, based on Leviticus 19:27, prohibits the use of a razor to shave male facial hair. This prohibition has had an obvious impact on the historical appearance of the Jewish male and the traditional image of the bearded Jew. Many rabbinical authorities have approved an electric shaver because it cuts as a scissor and not as a blade. Therefore, many observant Jews may be clean-shaven. Observant inmates requesting a shaver should be permitted to use an electric or battery-operated shaver. Where the shaver will be maintained is a security issue and needs to be addressed. Many Jews, including Chasidic Jews, do not cut their facial hair or sideburns; hence their side-curls (*payos*) and long beards.

Security note: electric razor

- Approval should be granted if an electric or battery-operated razor is requested by an observant Jewish inmate.
- Location for storage of razor must be approved by Correctional Services.

Modesty. Modesty is an important principle of the Jewish faith. Modesty means moderation in speech, in dress, in eating, and in seeking pleasures. Vulgarity is unacceptable. Curse words and inappropriate expressions are in violation of Torah standards. It is important to be modest in dress. Modest dress for a woman consists of covering the legs at the knee and the arms at the elbow, and wearing high-neckline tops. Observant married women cover their head hair, either by wearing a wig or head covering, hat, snood, or kerchief. Observant women do not wear slacks. A jumper should be provided to requesting female inmates.

Security note: Observant Jewish women do not wear slacks. A jumper should be provided to requesting female inmates.

Vulgarity in all forms, including literature, television, newspapers, and radio, is the antithesis of Judaism. For an observant, traditional Jew, the struggle to maintain traditional values and standards is one of the greatest challenges and spiritual struggles. Observant Jews have no physical contact with the opposite sex. When feasible, opposite-sex physical contact between staff and observant inmates should be avoided.



Head Covering. Observant males wear a head covering at all times, called a *yarmulkah*, *kipah*, or skullcap. No religious significance is attached to the size, color, or design of the *yarmulkah*. Inmates should be permitted to wear their *yarmulkah* at all times. When in transit, Jewish inmates should be given the opportunity to cover their heads. Jewish women may wear the authorized head scarf.

Divorce. A Jewish divorce, called a *get*, is condoned when necessary. The prerequisites are the consent of both parties and the husband's authorization for the writing and transmission of the divorce decree to his wife. The divorce decree is written in the presence of a rabbinical court called a *Bais Din*. The divorce document is lettered like and is similar in appearance to a column of a Torah scroll. The husband may deliver the decree personally to his wife or through an agent. Until this is done the divorce is not consummated. The divorce permits either party to remarry in accordance with Jewish law. Without a *get* neither party may remarry. A bill of divorce may not be form-printed; it must be handwritten in its entirety, specifically for the particular man and woman.

Tattooing. The Bible writes "You shall not imprint any marks upon you" (Leviticus 19:28). This prohibition applies to a mark etched into the skin so that it can never be erased. Judaism teaches that if one scratches his skin and inserts ink or any other coloring matter that leaves a mark, or if one first dyes his skin and then makes the incision, he transgresses this commandment. Accordingly, observant Jews do not apply tattoos.

Abortions. Abortions to preserve the life of the mother are not only permitted but mandatory. Whenever there is a question regarding the life of the mother or that of the unborn child, Jewish law, *halacha*, rules in favor of preserving the life of the mother. There is rabbinic agreement that abortions for reasons of convenience, economics, or other personal reasons are prohibited. While a fetus is not regarded as a living soul until birth, it does have the status of a potential life and may not be destroyed. Abortion is a very serious matter in Jewish law and requires great deliberation before a decision can be made.

Women in the Covenant and Marriage. Women are equally part of the Jewish faith. God's covenant was not made with the first Patriarch alone, but with both Abraham and Sarah. No covenant is possible without the full participation of Sarah. Indeed, after

Sarah's demise, Abraham makes no significant religious advance or statement. Indeed, all the Patriarchs were partners with their wives, sharing the divine covenant.

The institution of marriage is sacred. Rooted in loyalty and integrity, nurtured by true love, and immortalized by children, marriage is mandated by Jewish law. No other relationship can guarantee the survival of both Judaism and the human species and perpetuate morality. Adultery is considered the most heinous of crimes, while sex within marriage is most honorable. Husband and wife can produce the light of future generations.

APPENDIX A: JEWISH HOLY DAYS

The description of the various holy days and their proper observance is more detailed here than in the outline. Depending on the level of observance by the participating inmates, requests to properly observe these holy days, fasts, and other religious activities may vary greatly. Requests for particular observances not covered should be routed through the Regional Chaplain.

Rosh Hashanah

Meaning. Rosh Hashanah is the Jewish spiritual New Year. It marks the start of a 10-day period of spiritual self-examination and repentance that culminates with Yom Kippur. Rosh Hashanah celebrates the creation of the universe and the divine judgement of mankind. These awesome days call for introspection and self-criticism, during which the Jew resolves to alter his or her spiritual and ethical shortcomings. This is no small order – but, if there is to be no change, can there be a new year?

The great theme of these 10 days – beginning with Rosh Hashanah and reaching a climax on Yom Kippur – is standing trial in a court of law with God as the judge, deciding on life or death, comfort or penury, health or disease for every living person.

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



Practice. The special precept that is most identified with Rosh Hashanah is the blowing of the *shofar* or ram's horn. The sound of the *shofar* is regarded from time immemorial as a call to penitence and as a reminder of the *shofar* that sounded at Mount Sinai. The ram's horn recalls the faith that Abraham and Isaac displayed in the great hour of the binding of Isaac on the altar.

If Rosh Hashanah falls on Saturday, the *shofar* is not blown on that day. It is necessary that the chapel have a *shofar* for the Rosh Hashanah holiday. Ancient tradition has handed down three distinct *shofar notes*: a long drawn-out sound, a broken plaintive sound, and a series of sharp, staccato sounds.

Substantial prayers for the High Holy Days are not found in regular prayer books; special prayer books for Rosh Hashanah and Yom Kippur must be provided. Rosh Hashanah worship is lengthy; additional time for congregational worship should be allotted. Special prayers include scripture lessons and beautiful liturgical poetry composed during the middle ages. Observant inmates may request a ritual immersion (*Mikvah*) on the day preceding Rosh Hashanah. This may be accomplished through an unescorted or escorted trip to a community-based *Mikvah*. The immersion ritual should only take a few minutes.

Similar to the Sabbath, the lighting of candles formally ushers in Rosh Hashanah. The sanctification ritual (*kiddush*), said before the evening meal, requires kosher grape juice and matzoh/challah. The *kiddush* is again repeated before lunch, and is recited both days of Rosh Hashanah. Please refer to the discussion on *Shabbos* for a more extensive presentation of the candle lighting and *kiddush* rituals. It is mandatory to consume two celebratory meals on Rosh Hashanah, but no special arrangements with Food Service need to be made.

Various symbolic foods are customarily eaten at the evening Rosh Hashanah meals. These serve as good omens for a successful new year. A universally accepted custom is dipping a piece of challah into honey. After the challah has been eaten, a piece of apple sweetened with honey is given to each participant.

Beginning on the Sunday morning or Saturday night before Rosh Hashanah, many observant Jews recite special prayers at dawn called *slichos* (supplications for forgiveness). If Rosh Hashanah occurs on a Monday or Tuesday, one begins *slichos* Sunday of the preceding week. *Slichos* prayers continue daily, except Saturday, until Yom Kippur. When possible, and upon request, communal *slichos* worship opportunities should be accommodated.

Slichos are prayers of supplication in which a Jew asks God's forgiveness and promises amendment. Special *slichos* books need to be provided. Beginning one month before Rosh Hashanah, it is customary to sound the *shofar* on a daily basis, usually during morning prayers. This is preparatory for the mandated *shofar* sounding on Rosh Hashanah.

During the afternoon of Rosh Hashanah it is customary to go to the banks of a river (or other body of water) and recite various verses and prayers. The practice is called *Tashlich*. Various interpretations have been given for this observance. In an institution setting, it is extremely difficult to provide a *Tashlich* opportunity unless a body of water such as a pond or a stream is located on the grounds.

In addition to unique Rosh Hashanah observances, Shabbos prohibitions also apply to Rosh Hashanah with the following two exceptions: cooking is permitted, and carrying outdoors in a camp situation is permitted.

Yom Kippur

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

Practice. Yom Kippur is observed by a complete fast – no drinking or eating whatsoever is permitted for about 25½ hours. The fast begins before sundown local time with the traditional *Kol Nidre* congregational service and concludes one hour after sundown on the following day. Similar to Shabbos, candles are lit before Yom Kippur. Please see the section on the Sabbath for additional information.

Inmates may request a one-time ritual immersion in a community *Mikvah* on the days preceding Yom Kippur as a spiritual expression of repentance. Requesting inmates may be accommodated through a day furlough or an escorted trip, at the inmate's expense, to a community *Mikvah*. Yom Kippur is a work proscription day. It is customary to remain in prayer throughout the entire day; day-long opportunities for communal worship should be provided. If necessary, and requested by inmates, an out-count should be implemented.

Work prohibitions (*melachah*) are the same as for *Shabbos*. In addition, on Yom Kippur eating, drinking, bathing, wearing leather footwear, and applying cosmetics are not

permitted. Transportation shoes may be provided if necessary. It is important to note that Jewish law declares that in cases of serious or potentially serious illness or danger to life, all Yom Kippur restrictions can be suspended.

Wearing a white robe (*kittel*) is a time-honored custom, representing the ideal of purity and the confidence of the Jew that God forgives. This may be accommodated during congregational worship. If inmates do not own *kittels*, they may be provided kitchen whites, if available, for the observance. Appropriated funds may not be used to purchase *kittels*.

The conclusion of Yom Kippur is marked by a single long blast of the *shofar*. It is now time to eat and rejoice. Jewish law and Bureau policy require that a substantial pre-fast dinner be provided before the onset of Yom Kippur due to the severity of the fast. Food Service should make additional dietary provisions for participating inmates. It is also necessary for Food Service to provide a substantial meal equivalent to the three missed meals to be consumed after the holiday concludes.

Most Yom Kippur prayers are not found in regular prayer books. Special prayer books for the High Holy Days must be furnished. The concluding service on Yom Kippur day is particularly important. God is requested to keep the gates of mercy and repentance open, as the gates of heaven close with the setting sun. An example of a Rosh Hashanah/Yom Kippur prayer is as follows:

“We celebrate the mighty holiness of this day, for it is one of awe and dread. You sit hereon in truth. Truly it is You alone who are judge and arbiter, who knows and witnesses. You write down and set the seal, You record and number, You remember the things forgotten. You open the records and the deeds therein inscribed proclaim themselves, for the seal of every man’s hand is set thereto. You who enter the world You cause to pass before You like a flock of sheep. As a shepherd seeks out his flock and causes it to pass beneath his staff, so do You cause to pass and number, tell and visit, every living soul, appointing the measure of every creature’s life and decreeing its destiny.

On the first day of the year it is inscribed and on the Day of Atonement it is sealed, how many shall pass away and how many shall be born, who shall live and who shall die, who shall be tranquil and who shall be harassed, who shall be at ease and who shall be afflicted. But penitence and prayer and charity avert the evil decree. As for man, he is from the dust and unto the dust shall he return. He is like a fragile potsherd, like the grass that withers, like the

flower that fades, like a fleeting shadow, like a passing cloud, like a dream that flies away. But You are King, God, living and everlasting.”

Succos

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

Succos contains a powerful, universal message. This was demonstrated by the Succos sacrifices of 70 oxen in the Jerusalem Holy Temple for the 70 nations of the ancient world. These offerings were a public expression of Israel’s solidarity with all the nations of the world. Succos thus embodies a messianic ideal: let Israel pray and work for all humanity.

Practice. A unique feature of this seven-day holiday is the observance of the Biblical commandment to dwell in a temporary shelter (*succah*) for seven days. Accordingly, facilities should provide a *succah* for requesting inmates.



Construction of the Succah. A *succah* must have at least three walls. The walls may be made of any material and must be firmly fixed to the ground. The temporary quality of the *succah* is shown in its roof. Anything that grows from the ground and has been cut off from the ground is acceptable as a roof covering except fruits and vegetables. Branches cut from trees or bushes, corn stalks, and bamboo are all acceptable. To be a valid roof, the covering must be sufficiently dense that there will be more shade than sunlight inside the structure during the day, yet thin enough so that stars are visible at night. A *succah* may not be built under a tree or a roof. It is praiseworthy to decorate a *succah* so that it appears beautiful and cheerful.

The institution may order an easy-to-assemble, prefabricated *succah* from a vendor or build one from scratch. Where security and safety permit, inmates should be given the opportunity to help build it.

There are two reasons for dwelling in a *succah*: it represents the actual huts that the Jewish people lived in when they wandered in the desert and also the clouds of glory that guided the Jews through their 40-year trek in the desert. Whether earthly or heavenly, the *succah* is one of the most treasured symbols of the Jewish year. In fact, dwelling in a *succah* and its actual building is enjoying a great revival among Jewry today.

Use of the Succah. On the first two nights of Succos, Jews are obligated to recite the sanctification over kosher grape juice (*kiddush*) and to eat at least a half matzoh or challah in the *succah* regardless of the weather. One is excused from participating in case of rain or extreme cold.

The first two days of Succos are work proscription days. Opportunities for communal worship should be provided in the evenings and daytimes. Sabbath restrictions apply to these two days except for cooking and carrying in an unenclosed area, which are permitted. In the community, observant Jews eat all their meals in the *succah* during this holiday. Accordingly, the institution should permit requesting inmates to bring their religious diet meals to the *succah* for their three daily meals unless security and good order warrant otherwise. Although it may be customary for some orthodox Jews to live in the *sukkah* for the holiday period, security concerns exclude inmates from doing so.

The Four Species. Another distinctive aspect of Succos observance is the precept “to take” the Four Species: an etrog (a lemon-like fruit), a palm branch, three myrtle branches, and two willow branches. The last three are bound and held together, while the citron is held separate. The Four Species are held together during the daily morning service. However, they are not held on the day when Succos coincides with Sabbath.

The citron represents the heart, the palm branch is a backbone, the myrtle is a mouth, and the willow an eye. The precept “to take” the four species symbolizes that all of one’s facilities must be used in the service of God. Alternatively, a Jew must have a good heart, a strong backbone, an eye that sees good in others, and a soft-spoken, kind mouth.

The four species can be obtained through a vendor that sells Jewish religious articles. It is important to note that they are perishable. They should be obtained close to the holiday and preserved so they do not dry out or wilt.

The Intermediate Days. The third through seventh days of Succos are known as the Intermediate Days of Succos or *Chol Hamoed*. These are not work proscription days; however, they are days of sanctity and consideration should be given to an inmate's request to spend free time in prayer and study.

The seventh day of Succos is called *Hashanah Rabbath*. A distinctive aspect of this day's observance is the use of five branches during the morning service. Opportunities for congregational worship should be provided. The worship service for this day is particularly lengthy.

Shmene Atzeres and Simchas Torah. Although commonly regarded as the final two days of Succos, Shmene Atzeres and Simchas Torah have their own observances. The year-long cycle of Shabbos readings now comes to a close and begins once again on the same day. These two days are marked by extensive evening and morning communal worship; opportunities for congregational worship should be provided. They are days of singing and dancing; several circular processions are made around the synagogue or Chapel.

Shmene Atzeres and Simchas Torah are work proscription days. The sanctification ritual (kiddush) for these days requires kosher grape juice and challah or matzoh. Sabbath restrictions apply to these two days except for cooking and carrying in an unenclosed area, which are permitted.

Passover

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

Practice

Preparation. About two months before Passover, Food Service will need to order Kosher-for-Passover meals. Jewish inmates must be contacted to see if they desire to eat the Kosher-for-Passover meals during Passover. Their response needs to be in writing. All inmates whose religious preference is Jewish are eligible to eat Kosher-for-Passover meals. They do not need to be on the certified food component of the religious

diet to be eligible.

It is recommended that every facility designate a microwave oven exclusively for Passover use. A knife and cutting board exclusively for Passover use should also be obtained. After Passover, these items should be sealed and secured in the chapel or another area away from Food Service and not used until the next Passover. In storing these items, please make sure regulations about securing tools, shadow-boarding, etc., are followed – especially if stored in the Chapel area. These items should not be taken from storage until the area where they will be used is freed from *chometz*. This prevents having to secure new items every year.

Matzoh and Chometz. Unique to Passover is the eating of Passover matzoh (unleavened bread) and the stringent prohibition forbidding the eating of all food containing *chometz*. The prohibition against *chometz* goes into effect about 10:00 a.m. of the day preceding Passover.

Chometz is any one of five grains – wheat, rye, barley, oats, and spelt – that has come in contact with a liquid for 18 minutes. Not only bread, but any food in which these five grains may be an ingredient, even if only in minute amounts, is *chometz*, and may not be eaten on Passover. Matzoh purchased for Passover must state “Kosher-for-Passover” on the box. Matzoh produced for year-round consumption will state “Not for Passover Use” on the box.

Food or drink that contains *chometz* may not be eaten for the entire eight days of Passover. It is also forbidden to possess *chometz* during Passover, even if one does not eat it. Utensils, dishes, ovens, etc., used throughout the year with *chometz* may not be used during Passover. Although not specifically classified as *chometz*, most Jewish people follow the custom of not eating rice, corn, peanuts, and other legumes during Passover. Other fruits and vegetables are permitted.

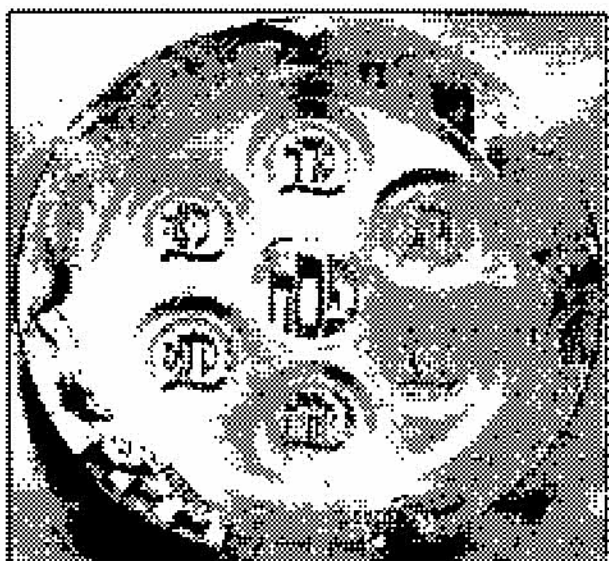
To guarantee that industrially processed foods contain no ingredients prohibited for Passover use, it is necessary that institutions purchase only canned, bottled, and packaged foods that are certified by rabbinical authorities as kosher for Passover.

Shmurah matzoh is an important element of Passover observance. *Shmurah matzoh* is matzoh made from grain that was supervised by rabbinical authorities from the time of reaping, as opposed to grain supervised from the grinding process. This extra supervision absolutely ensures that the grain did not come in contact with water and render it *chometz*. Very observant Jews make a special effort to eat only *shmurah matzoh* for the entire Passover holiday. Nevertheless, it is mandatory that every Jew eat at least a half of a *shmurah matzoh* each of the first two nights of Passover during the

seder ritual. Accordingly, requesting inmates should be provided with *shmurah matzoh*.

A formal search for *chometz* takes place the night before Passover. It is customary to use a single candle or flashlight to conduct this search, though this may not be possible due to security considerations. An inmate would need to search only his cell or living area.

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



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

The word *seder* means “order of service” because of its orderly integration of the elaborate symbolism in food, prayer, narrative, and ritual. It is a meticulous and mysterious blend of exuberance and melancholy – the grape juice to celebrate the release from tyranny and the bitter herbs to commemorate the suffering of bondage. The *seder* may take place only after nightfall and ordinarily lasts about three hours.

The *seder* service is contained in a special prayer book called the *Haggadah*. *Seder* procedures are intricate and extensive. The *Haggadah* should be made available to

each participating inmate; it provides accurate and concise instructions for proper *seder* observances.

The first two and last two days of Passover are work proscription days. Sabbath restrictions apply to these four days except for cooking and carrying in an unenclosed area, which are permitted. The intermediate days of Passover are not work proscription days. However, they are days of sanctity; consideration should be given to an inmate's request to spend these days in prayer and study.

It is appropriate that opportunities for communal worship be made available each day and night of the Passover holiday. The sanctification (*kiddush*) ritual is virtually the same as Shabbos, except that matzoh is substituted for bread. "Kosher-for-Passover" grape juice must be available.

Jewish inmates wishing to observe the special eight-day Passover requirements must submit a written request to the chaplain. This includes all requesting inmates – those who participate in the religious diet program as well as those inmates who eat from the mainline. Some inmates who are not observant may choose to participate in the Passover observance because of its meaning in Jewish history.

Passover issues an eternal call of hope for all mankind. Throughout the generations, Jews have celebrated this festival with special ardor. Today, Jews celebrate Passover with intense gratitude, realizing that they have achieved a free and independent State of Israel, the fulfillment of a centuries-old dream.

Shavuos

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

Practice. The two days of Shavuos are work proscription days. Sabbath restrictions apply except that cooking and carrying in an unenclosed area are permitted. It is customary to eat dairy dishes on the first day of Shavuos, which may necessitate an adjustment in the religious diet menu cycle.

Many observant Jewish people remain awake on Shavuos night to study and pray.

Opportunities for communal worship should be made available each night and day of the holiday. The sanctification, *kiddush*, is virtually the same as for Shabbos. Matzoh or challah should be provided each day.

Chanukah

Meaning. Chanukah is observed for eight days. It commemorates the historic victory of the Jewish people against the ruling Assyrian-Greek regime and their Jewish supporters who conspired to impose restrictions against Jewish religious practices about 2200 years ago. Chanukah means “dedication” and refers to the rededication of the Holy Temple after it had been defiled with pagan images and practices. It is permissible to work on Chanukah.



Practice. The major religious observance of this holiday consists of lighting a Chanukah candelabra (*menorah*) each of the eight days. The lighting takes place after sundown; when feasible, in a communal setting. On the first night one candle is lit and on each subsequent night an additional candle is lit. The candles should burn for at least half an hour and should be allowed to burn out rather than being extinguished. The order of lighting is as follows: one begins on the first night by placing the candle at the far right of the menorah. On the second night, two candles are placed in the two rightmost positions, etc., until on the eighth night each arm of the *menorah* is occupied by a candle. The new candle is always the first to be kindled. An extra light, called the *shamash* (a utility candle) is used to kindle the other lights. As the Chanukah lights are increased night by night, the power, significance, and popularity of Chanukah grows even brighter.

Chanukah candles are kindled solely as symbols and are not permitted to be functional. Therefore, one should not read by these candles. On Friday evenings the candles must

be lit before sundown. (It may be necessary to light the Chanukah candles before the recall for the standup count.) A 4:00 p.m. outcount may be necessary on Friday to ensure that candles are lit at the appropriate times. Safety and security need to be addressed when determining the location of the lighting ceremony. The Chapel or chaplain's office are suitable locations. Chanukah candles are not lit in housing units or in Special Housing Units. Chaplains need to make sure that an ample supply of *menorah* and candles are available.

It is customary, though not necessary, on Chanukah to play a game called "*dreidle*." A *dreidle* is a small spinning top. *Dreidles* are available from vendors that sell Jewish materials. It is also customary to eat foods cooked in oil during the Chanukah celebration. If Food Services provides donuts for occasional Chapel programs, it would be appropriate to have them provide kosher donuts or potato pancakes (available in frozen packages suitable for microwaving) for the occasion.

Purim

Meaning. Purim is a one-day celebration observed one month before Passover. It commemorates the saving of the Jewish communities living under Persian rule about 2500 years ago. Purim is a most joyous holiday. Many Jewish communities sponsor parades and carnival-type activities on Purim.

Practice. The most prominent feature of this holiday is the reading of the Scroll of Esther (*Megillah*) on Purim evening and morning. The *Megillah* is a parchment scroll written by hand that relates the events that took place 2500 years ago in Persia. Reading the *Megillah* is a skillful act and is usually done in a communal setting. Opportunities for communal worship should be provided Purim evening and morning. Purim is not a work proscription day. Inmates should be placed on a callout if they wish to participate in the daytime Chapel program.

An additional feature of Purim is the exchanging of food or drink with a friend. This can be fulfilled in an institution setting by having inmates exchange token amounts of food from the commissary. Because this is not generally authorized, chaplains should notify staff of the custom and ensure that inmates are not sanctioned for the food exchange. The requirement for a festive meal can be observed by consuming a regular meal and perhaps purchasing additional food from the commissary. Appropriated funds may not be used for this gift exchange. If no *megillah* scroll is available, a printed copy of the *megillah* may be used.

Chaplains need to provide a *megillah* scroll so that requesting inmates may fulfill their obligatory readings on Purim evening and morning. The *megillah* may be borrowed from

a local synagogue or Jewish organization.

It would be appropriate for the chaplain or Food Service to provide a small quantity of *hamentaschen* or kosher cookies to share after the reading of the Megillah, if baked goods are provided for other special occasions in the Chapel.

Donated food items **may not be accepted**. Chaplains may arrange for inmate purchase of *hamentaschen* through established Trust Fund procedures.

Tisha B'Av

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

Practice

Restrictions of the Three Weeks Preceding Tisha B'Av. Tisha B'Av is the culmination of a three-week period that is marked by observances of semi-mourning. It is customary not to cut one's hair during this period and not to marry.

Restrictions of the Nine Days Preceding Tisha B'Av. During the nine days preceding Tisha B'Av, it is customary not to eat meat or drink wine or grape juice. These restrictions do not apply to the Sabbath that falls during this week.

Observances and Mourning Practices. Tisha B'Av is a day of total fasting. Similar to Yom Kippur, eating or drinking anything for 25 hours from before sundown until one hour after sundown on the following day is forbidden. Fasting inmates should be given substantial food provisions nutritionally equivalent to the missed meals after the fast. It is important to note that the value of fasting lies not only in remembering the past, but in applying its lessons to the present. Purposeless, baseless hatred was the root cause of the destruction. Solidarity is a key to Jewish continuity. A famous Yiddish proverb states: "On Yom Kippur, who wants to eat? On Tisha B'Av, who can eat?"

A provision in Jewish law provides for abstention from work until about 1:00 p.m. on Tisha B'Av day. Although the Operations Memorandum regarding work proscription does not include Tisha B'Av, consideration should be given to requests by inmates for additional opportunities for prayer and study in the Chapel in the evening, morning, and

afternoon.

On the evening of Tisha B'Av, worshipers should gather at the chapel, remove their shoes, and sit on the floor in near darkness. During the evening service, the book of Lamentations is chanted or read in mournful melody.

Jewish law requires abstinence from washing, shaving, or using cosmetics. In addition, it is prohibited to wear leather footwear (transportation shoes may be provided) or sit on regular chairs. It is customary to sit on the floor. *Tallis and Tefillin* are not worn in the morning. They are instead worn for the afternoon service. Traditional medieval dirges are chanted during the morning service.

Minor Public Fast Days

The minor Public Fast Days are observed only from dawn to nightfall. They are:

- **The Fast of Tevet**, observed on the 10th of Teves, marks the beginning of the Babylonian siege of Jerusalem.
- **The Fast of Esther**, observed the day before Purim on the 13th of Adar, commemorates the days of fasting and prayer by the Jewish people.
- **The Fast of Tammuz**, observed on the 17th of Tamuz, marks the first breach in the walls of Jerusalem during the Babylonian siege.
- **The Fast of Gedaliah**, observed on the 3rd of Tishrei, commemorates the assassination of Gedaliah, the Governor of the Jews in Babylon – the final blow in the destruction of the first Jewish commonwealth.

Fasting inmates should be given a substantial religious diet meal nutritionally equal to the missed meals after these fasts. The observance of fasts serves three purposes: repentance, pleading for a special request, and mourning for sad occurrences. If any of these fasts fall on Saturday they are observed one day later, on Sunday.

Contemporary Israeli Holidays

Tu Bi'Shevat. Tu Bi'Shevat is the Jewish New Year for trees. It is celebrated at the time of the year when trees in Israel are beginning to awaken from their winter slumber. This day is a minor holiday. There are no work stoppages or lengthy prayers. The only custom associated with this day is eating fruits native to Israel such as dates, figs, pomegranates, or the fruit of the carob tree. These may be obtained from local vendors using Chapel funds or through Special Purchase Orders.

Yom Ha-Shoah (Holocaust Remembrance). Until the 20th century, there was no single

tragedy in the history of the Jewish people comparable to the destructions of the First and Second Temples in Jerusalem. After the annihilation of one-third (6 million) of the world's Jews during the Holocaust, the seemingly unimaginable idea of a second national day of mourning and remembrance was discussed.

Slowly, the 27th day of the Hebrew month of Nisan came to be observed in Israel and the Diaspora as that day. Although Yom Ha-shoah was not officially enacted by all the world's rabbinical authorities, it has been increasingly recognized as a day to share the testimonies of survivors and the doom that enveloped the Jews of Europe.

In Israel, radio and television programs on the Holocaust air all day and air-raid sirens sound throughout the country. Millions of people stand at attention and, if they are driving, stop their cars and get out to stand. For the Jews of the U.S., times for community observances of this day are sometimes moved to the nearest Sunday, to facilitate increased participation. Community commemorations often include films, plays, and lectures about the Holocaust. As for religious observances, there is no uniform practice and liturgy. Some common practices are:

- Lighting a memorial candle on the eve of the day.
- Reciting a special memorial prayer for Jews who were martyred.
- Community recitation of the Kaddish prayer at the end of a worship service.

Yom Ha-Atzma-Ut (Israel Independence Day). The founding of the State of Israel on May 15, 1948, created the first Jewish state in almost 2,000 years. Certainly, after the Holocaust, most American Jews appreciate the importance of Israel in safeguarding the physical security of Jews everywhere in the world. Most American Jews feel a bond with Israel and sense that their own survival is bound up with its fate. This is why Israel Independence Day celebrations since 1948 are festivals of joyous song for many Jews.

There is no uniform practice or liturgy. Religious observances in some communities include the recitation of Psalms and inspirational sermons. The date of the celebration may be moved to the nearest Sunday to accommodate greater participation.

Israel-born inmates would likely especially appreciate programs on Israel Independence Day. Recommended activities include viewing documentaries on Israeli history, listening to or singing Israeli music, and Torah study pertaining to Israel.

It should be noted that there is a minute group of Jews who reject the existence of the State of Israel on religious grounds. Obviously, members of this group would decline to participate in Israel Independence Day activities.

APPENDIX B: KOSHER LAWS

Judaism places its distinctive imprint on the most ubiquitous practice of all, the eating experience, in what are known as the kosher laws. “Kosher” is a Hebrew word now found in standard English dictionaries. It implies being acceptable, passing the grade. While kosher laws do ensure a great degree of cleanliness, all kosher food is not necessarily hygienically pure, just as hygienic food is not necessarily kosher. A hog could be raised in an incubator, given antibiotics, bathed daily, and slaughtered in a hospital operating room without rendering kosher the pork chops it yields.

Jewish law mandates many principles that determine how a kosher animal is selected, how it is processed in accordance with religious, humane, and hygienic standards, and which parts of the animal may not be eaten. It must be stressed that an observant Jew observes kosher not because it provides pleasure or because kosher food is healthy, but because kosher laws are regarded as divine commandments. “Kosher” is a religious term with very specific meanings. It is more than a diet. Its applicability is determined by religious criteria. It does not stand for ethnic cooking or cuisine. Inmates desiring to eat kosher food must join the Alternative Diet Program, the only approved religious diet in the Bureau of Prisons.

What Foods Are Kosher?

- All fresh vegetables and fruits are kosher.
- Only meats derived from split-hoofed and cud-chewing animals qualify. In effect, this excludes beasts of prey, swine, insects, rodents, and reptiles.
- Among fish and seafood, only those with fins and scales are kosher. This eliminates shellfish – lobsters, shrimp, oysters, clams, mussels, scallops, etc.
- Birds designated by the Torah as kosher are chicken, turkey, and ducks.
- Birds of prey, such as eagles, vultures, falcons, hawks, and owls, are forbidden.
- Insects are forbidden. It is traditional to examine fresh fruits and vegetables for insects before serving.

Kosher Endorsements

Many processed foods may not be kosher because they may contain non-kosher ingredients. Examples of questionable ingredients are shortening, enzymes, amino acids, gelatin, softeners, stearic acid, grape derivatives, and glycerin. All foods prepared for religious diet consumption must meet the strict definition of kosher.

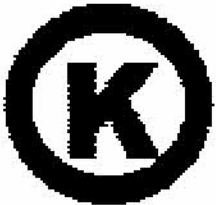
When institutions purchase food they must insist that the food have a reliable kosher

endorsement from one of the nationally recognized kosher supervisory organization. Each organization maintains its own kosher symbol. It is highly recommended that **only nationally recognized orthodox kosher symbols** be accepted for the religious diet program.

Food certified by any nationally recognized, orthodox organization may be used in Bureau facilities. These are examples of major, nationally recognized, reliable, orthodox kosher symbols.



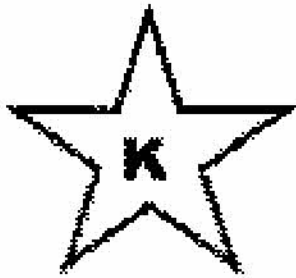
Union of Orthodox Jewish Congregations
45 West 36th Street
New York, New York 10018
(212) 563-4000



Organized Kashrus Laboratories
P.O. Box 218
Brooklyn, NY 11204
(718) 756-7500



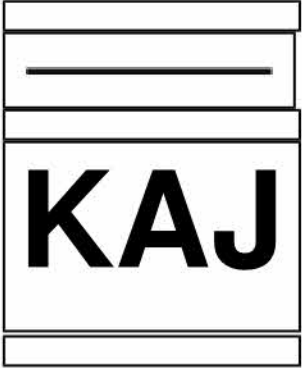
"KOF-K" Kosher Supervision Service
1444 Queen Anne Road
Teaneck, NJ 07666
(201) 837-0500



"Star-K" Kosher Certification
11 Warren Road
Baltimore, MD 21208-5234
(410) 484-4110



Central Rabbinical Congress (Hisachdus Harabonim)
85 Division Street
Brooklyn, New York 11211
(718) 384-6765



KAJ Kahal Adas Jeshurun (Breuer's)
85-93 Bennett Ave.
New York, NY 10033
(212) 923-3582

The letter K by itself is unprotected by copyright law and may be used with impunity. It is important for Food Service supervisors and purchasing agents to know that food items marked with a simple K, without design, may not be kosher and must not be included in the Religious Diet Program.

Food Additives

Following is a list of food additives and their relationship to kosher acceptability.

- **Acetic Acid:** Vinegar and products containing vinegar must have kosher control to guarantee that the origin of the vinegar is neither wine nor wine alcohol.
- **Cream of Tartar** (Tartaric Acid): It is produced by the aging and baking of wine residue obtained from wine barrels. Kosher guarantees are necessary to confirm this process.
- **Enzymes:** A natural substance produced by living cells. Enzymes can be derived

from animal tissue. Products produced with enzymes must be effectively kosher controlled.

- **Flavors:** These are produced by a synthetic chemical process, either from fats and oils of animal or vegetable origin, or from petrochemicals. The kosher status of a flavor formulation can be determined only after review of the ingredients.
- **Food Coloring:** Kosher control is necessary to guarantee both the source of the coloring and its additives.
- **Glycerides:** Produced from fats of both animal and vegetable origin. Kosher is guaranteed only when the entire production process is under full kosher control.
- **Glycerin:** May be derived from both animal and vegetable products. Only when the origin of the glycerin is kosher-guaranteed may it be accepted as kosher.
- **Hydrogenated Vegetable Shortening and Oil:** May contain non-kosher ingredients or may have been produced in a non-kosher facility. It may be accepted as kosher only when the entire production process and sources of raw materials are under full kosher control.
- **Lard:** Lard is purified hog fat. It is not kosher.
- **Stearic Acid:** An acid found in both animal and vegetable fats. Kosher is guaranteed only when production is under full kosher control.
- **Turmeric:** A spice commercially available as ground powder or oleoresin extract. Since oleoresin is produced with glycerides, the origin must be controlled to guarantee kosher.
- **Whey:** A milk byproduct used in the production of cheese, ice cream, candy, etc. It cannot be eaten with meat and may be accepted as kosher only when produced under kosher supervision.

Milk and Meat Mixtures

Jewish people observing kosher dietary laws may not combine meat and dairy products. Meat, including fowl such as chicken or turkey and products containing them, and dairy foods may not be cooked together, served at the same meal, or even served or prepared with the same kitchen- and tableware. It is necessary to maintain separate cooking and eating utensils for meat and dairy dishes. They must be properly marked or easily distinguished by color, design, etc.

Not all coffee creamers and butter substitutes labeled “non-dairy” are non-dairy according to kosher laws. Some contain sodium caseinate derived from milk. It is necessary to ensure that cream substitutes and margarine served with meat or fowl are non-dairy. A specific time must elapse after one has eaten meat or fowl before one may eat a dairy product. Acceptable practices range from one to six hours. However, after one has eaten dairy, one may rinse the mouth, eat a neutral food, and then eat meat or

fowl.

The same washing machines and ovens (including microwave ovens, unless the items are double-wrapped) may not be used for meat and dairy foods even though both foods are kosher. For this reason, it is essential that the religious diet program provide disposable styrofoam, plastic, or paper utensils and tableware if inmates request it.

Fish, vegetables, fruits, and pasta products are considered neutral (or *parve*) and may be eaten with all other kosher foods. As noted above, a kosher item that is cooked, baked, or prepared in a utensil or oven used for non-kosher food or prepared with non-kosher cutlery renders the kosher food non-kosher. For example, a kosher egg boiled in a non-kosher pot becomes non-kosher. The one exception: if kosher food is double-*sealed* it may be heated in a non-kosher oven, but the double seal must be maintained throughout the heating process. Thus, pre-packaged or “TV-style” meals provided by kosher vendors and double-sealed in plastic wrap may be heated in standard ovens or microwaves.

Religiously certified food must be prepared in a secure area; preparatory equipment, including ovens, vessels, knives, other utensils, etc., must be used exclusively in the Religious Diet Program. The use of disposable items is recommended because it will help avoid mishaps. Those preparing religiously certified meals need to be well trained in kosher rules.

What is the primary aim of the kosher laws? One realization is clear: for whatever reason God chose to give the Jews these limitations on food, the functional goal they serve is to render the people distinct, thus discouraging assimilation into indigenous populations and faith groups. They also serve as constant cues, especially while traveling or incarcerated, that observant Jews have many religious obligations.

It is suggested that copies of this Appendix be provided to all Food Service administrators and purchasing agents.

APPENDIX C: GLOSSARY OF JEWISH TERMS

Bar Mitzvah: A boy who has achieved the age of 13 and is obligated to observe the commandments. It is customary to celebrate this event with family and friends.

Bat Mitzvah: When a young woman reaches the age of 12, she is required to accept her Torah responsibilities. This event is celebrated by family and friends.

Bris: Literally a covenant of circumcision. The ritual circumcision of a male child at the

age of eight days or of a male convert to Judaism.

Challah bread: A braided loaf of bread used during the Sabbath services. Matzoh may be used as a substitute.

Etrog: A citron used during the feast of Tabernacles or Succos. One of the four species used during Succos.

Haftorah: Literally, final passage. This refers to the passage from the prophets read in the synagogue after the reading from the Five Books of Moses.

Hagadah: The book used in the observance of the Passover Seder, which tells of the exodus out of Egypt.

Halacha: Literally, step or guidance. The complete body of rules and practices followed by Jews. They include biblical commandments, commandments instituted by rabbis, and binding customs. They deal with legal questions.

Hamentaschen: Triangular, fruit-filled pastry traditionally served or given as gifts during Purim.

Havdolah: Literally, separation. This is a special prayer used at the termination of a Sabbath or a festival.

Kaddish: The ancient Aramaic prayer recited by mourners during the first 11 months of bereavement and on the anniversary of a family member's death.

Kashrut: The Jewish dietary laws.

Kiddush: Literally, sanctification. A prayer recited over the bread and grape juice blessing the Sabbath or a holiday.

Kittel: A white robe worn by some observant Jews during Yom Kippur. An observant person is usually buried in the kittel he wore during his lifetime.

Lulav: Palm branch used in the ceremony of Tabernacles or Succos. One of the four species used.

Matzoh: Unleavened bread prepared in a Kosher-for-Passover location with only Kosher-for-Passover utensils. Only 18 minutes are permitted to mix, roll, perforate, and bake matzoh from the time water and flour are mixed.

Megillah: Literally, scroll. A term commonly applied to the Book of Esther, which is read on the evening and morning of Purim.

Melacha: This refers to physical work, which is forbidden on the Sabbath and holy days.

Mikvah: Literally, gathering. A ritual bath used for spiritual purification.

Minyan: The quorum necessary to recite certain prayers, consisting of 10 adult Jewish men.

Mishnah: An early written compilation of Jewish oral tradition, the basis of the Talmud.

Mitzvah: A religious obligation.

Mohel: A person who is qualified to perform ritual circumcision.

Myrtle: Three myrtle branches are used in the ceremonies of the Feast of Tabernacles. One of the four species used during Succos.

Pentateuch: The five books of Moses, also known as the *chumash*.

Shmurah Matzoh: Handmade matzoh used during the Passover season.

Seder: Literally, order. This is the religious service that recounts the Exodus, the deliverance from bondage in Egypt, celebrated on the first and second evenings of Passover.

Shabbos: Literally, rest. The Jewish Sabbath, the seventh day of the week, a day of spiritual enrichment.

Shiva: Literally, seven. The seven-day period of mourning after the burial of a close relative.

Shofar: A ram's horn used as a call to repentance during Rosh Hashanah services.

Siddur: Literally, order. A prayer book used during religious services.

Tallis: A prayer shawl worn during private prayer as well as in synagogue devotions.

Tallis katan: A four-cornered, poncho-like garment worn under a shirt used during prayers, both private and congregate.

Talmud: Literally, study. The most significant collection of the Jewish oral tradition interpreting the Torah.

Tefillin: Phylacteries.

Tsitsit: The ritual fringes on a tallis katan. These fulfill the commandment to place fringes (tsitsit) on the corners of the garments.

Willow: One of the four species used in the ceremonies of the Feast of Tabernacles.

Yahrzeit: The anniversary of the death of a relative. The Jewish calendar is followed in establishing the anniversary, not the Gregorian calendar.

Yarmulke: A skullcap, also known as *kipah*.

Zmiros: Songs sung around the Sabbath table.