CHANGE NOTICE

Title: Religious Services Manual	Department Manual Number: OPS.140.0002
Related MD Statute/Regulations: COMAR 12.03.02	Effective: 03/20/2017 Change Notice #1 2/21/2022
Related ACA and MCCS Standards: .05D 4-4512 through 4-4521; 5-ACI-3D-04 and 05; 5-ACI-7F-01	**Approved By:** Keith D. Kitchen **Keith Kitchen** **Chief of Religious Services**
Related Directives: DOC.200.0001 – Inmate Rights DPDS.200.0003 – Inmate Rights	**Issued Date:** July 13, 2026 **Effective Date:** July 13, 2026

Carolyn J. Scruggs

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Secretary

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Ellen Rappaport
Assistant Secretary
Programs and Reentry Services

OPS.140.0002 CHANGE NOTICE 01-26 EFFECTIVE DATE JULY 13, 2026
CHANGE NOTICE #2 TO THIS MANUAL

ADD: Appendix 19 Religious Diet Program Agreement

Religious Diet Program Agreement

I agree to participate in the Religious Diet Program (RDP) which provides me with an appropriate diet that meets or exceeds minimum daily nutritional requirements.

As a participant in the RDP, I agree to abide by all requirements of this program. I understand that the following violations of the program will result in the sanctions described below.

1. I am observed eating or trading unauthorized food items.

2. I have purchased or I have been observed eating food items from the Commissary inconsistent with the dietary requirements of the Religious Diet Program.

Violation of the RDP will result in the following sanctions:

First Offense: the incarcerated individual shall be counseled regarding commissary or food items that may be purchased or consumed under the RDP; be required to sign a new RDP agreement acknowledging understanding the consequences of a second offense; and permitted to continue in the RDP.

Second Offense: the incarcerated individual shall be counseled regarding commissary or food items that may be purchased or consumed under the RDP; be suspended from the RDP for 90 days; and upon completion of the 90-day suspension, be required to sign a new RDP agreement acknowledging understanding the consequences of a third offense before being permitted to participate in the RDP following the 90-day suspension.

Third Offense: the incarcerated individual shall be counseled regarding commissary or food items that may be purchased or consumed under RDP; suspended from the RDP for 1 year; and upon completion of the 1-year suspension, be permitted to participate in the RDP.

I understand that I may file a written appeal within 10 days of receiving a decision imposing a suspension from the RDP.

I understand that I must file a new Religious Diet Application Form every 2 years from the date of this application in order to remain on the religious diet.

I agree to abide by all of the requirements of the Religious Diet Program.

Incarcerated Individual Signature

_____

Printed Incarcerated Individual Name and DOC/SID Number

_____

Date _____

Staff Witness _____

Correctional Facility_____

CHANGE NOTICE

Title: Religious Services Manual	Department Manual Number: OPS.140.0002 – Revised
Related MD Statute/Regulations: 12.02.10	
Related ACA and MCCS Standards: .05D 4-4512 through 4-4521; 5-ACI-3D-04 and 05; 5-ACI-7F-01	**Approved By:** Keith D. Kitchen **Keith Kitchen** **Chief of Religious Services**
Related Directives: DOC.200.0001 – Inmate Rights DPDS.200.0003 – Inmate Rights	**Issued Date:** February 21, 2022 **Effective Date:** February 21, 2022

Robert L. Green
Secretary

Wayne Hill
Deputy Secretary, Operations

OPS.140.0002 CHANGE NOTICE 01-22 EFFECTIVE DATE 02-21-2022
CHANGE NOTICE #1 TO THIS MANUAL

Remove existing text in **§.07F(8)(a) and(f)** and insert the following:

.07 Religious Worship Services and Studies.

F. Attendance.

(8) Exceptions for Access to Worship or Studies**.**

(a) An offender assigned to special confinement may not be permitted to attend worship services, study groups, or congregate activities with offenders outside the offender's respective security related or disciplinary housing assignment. [~~An offender assigned to protective custody may not be permitted to attend congregate activity; worship or study, with other offenders outside the offender's respective security assignment.~~]

(f) A Managing Official in consultation with the Security Chief and the facility Chaplain, may prohibit on a case by case basis, an offender's participation in a congregate service if the offender demonstrates or is known to demonstrate dangerous, violent, or other characteristics that pose a serious threat to life, property, self, staff, other offenders, or facility security. [~~Allowing the offender to attend is incompatible with assigned custody and security classification status;~~]

Remove bracketed text in Appendix 4 of OPS.140.0002 and insert the following text.

Appendix 4.

	Worship Practices (Group & Individual)
Native American (0700)	Sweat Lodge Ceremony: In accordance with §.07(8)(a) of this manual, general population and special confinement inmates may not participate in religious activities together. **[**~~Available to general population, with exception of maximum security, disciplinary & administrative segregation, special housing units and protective custody inmates.~~**]**
	Due to the use of tobacco, only adults **[**~~male~~**]** may participate in a Sweat Lodge Ceremonies.
	Individual inmates may be denied participation in a Sweat Lodge Ceremony in accordance with the procedures established in §.07F(8)(f) of this manual.

* In the current edition of the Religious Services Manual "Special confinement" is defined as follows: "Special Confinement" means a status which includes administrative segregation, disciplinary segregation, protective custody, mental health, or institutional hospitalization and for which special accommodations are made for religious services programming to ensure protection of first amendment rights.

State of Maryland
Department of Public Safety and Correctional Services

RELIGIOUS SERVICES MANUAL

OPS.140.0002

March 20, 2017

Authorized by:

Chaplain Charles C. Law
Acting Chief of Religious Services

Approved by:

J. Michael Zeigler
Deputy Secretary
Operations

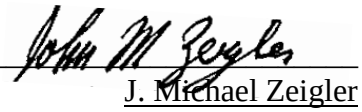
DISTRIBUTION: A, L, C, S – Chaplains

FOREWORD

The Religious Services Manual represents a continuous effort on the part of the Department of Public Safety and Correctional Services (DPSCS), to accommodate the constitutional mandates and governmental laws affording religious rights of its incarcerated population. Offenders are afforded the opportunity to freely exercise their religious beliefs through religious programming and practices, subject to the religious' program limits while maintaining security, safety, health and orderly operation of each correctional facility.

The policies and procedures by which the religious services program operates are contained in this manual. The Department of Public Safety and Correctional Services will maintain a neutral position relative to all religious beliefs. All religious activities will be conducted in a manner that is consistent with available resources. Offenders will not be discriminated against because of religious beliefs and practices or a lack of religious beliefs or practices.

The Managing Officials will ensure the following standards for the delivery of religious programs are met. The Chaplains are responsible for implementing and maintaining the religious services program. Volunteers assist the Chaplain. The Chief of Religious Services oversees the Department-wide effort.



J. Michael Zeigler
Deputy Secretary Operations
Department of Public Safety and Correctional Services

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.01 Introduction

1.1 Scope

Manual is applicable to all the Department of Public Safety and Correctional Services' (DPSCS) correctional facilities, except for limiting functionalities at Maryland Reception, Diagnostic and Classification Center (MRDCC) and Chesapeake Detention Facility (CDF), Baltimore City Booking and Intake Center (BCBIC) and Pre-Sentenced facilities. In addition, the provisions of this manual do not apply to special confinement housing unit populations.

1.2 Purpose

This manual establishes policy and procedures by which the Religious Services Program will operate under the Department of Public Safety and Correctional Services.

1.3 Revision and Maintenance

Maintenance of this manual requires annual review from Executive Director of Field Support Services or his/her designee, and Director of Religious Services or his/her designee. Revision to this manual is consistent with current DPSCS policy and procedures.

.02 References

2.1 Operations:

2.1.1 OPS.075.0007: Gifts, Contributions and Donations

2.1.2 DOC.135.0004: Correspondence Courses

2.1.3 OPS.160.0002: Religious Diet Program

2.1.4 OPS.170.0004: Volunteer Service – Policy and Procedure

2.1.5 OPS.195.0003: Offender Visiting Regulations

2.1.6 OPS.220.0004: Offender Personal Property

2.1.7 OPS.250.0001: Incoming and Outgoing Mail

2.1.8 DOC.270.0001: Procedures for Handling Offender Deaths

2.2 Maryland Standards and Codes, Cases, Case Law, Legislature:

2.2.1 MCCS Standard .05 D.

2.2.2 ACA Standards 4-4512 through 4-4521

2.2.3 COMAR 12.02.10

2.2.4 *Commitment Procedure Manual*, Chapter 90-800, Offender Name Change

2.3 Rescissions

2.3.1 DOC.140.0001: *Religious Services Program Manual*, dated July 31, 2008.

2.3.2 DCIB #2-10, *Religious Holy Day and Seasonal Observances*, dated February 1, 2010.

.03 Definitions

(1) "Ceremonial Meal" - a religious meal associated with the commemorating of a formal religious or sacred observance.

(2) "Chaplain" – a duly trained, religiously endorsed and certified individual compensated by the State to give administration, oversight, management, and direction to the operation of religious activities at one or more of its correctional facilities.

(3) "Chief" – Chief of Religious Services.

(4) "Denomination" - a particular religious group within a larger body of faith; a sect.

(5) "Day" – normal operational business day.

(6) "Donation" - agency-approved contributions to offender programs/activities.

(7) "Emergency Notification" – notification to an offender of his/her family regarding an emergency situation.

(8) "Enhanced Meal" - a dinner meal with additional portions provided to meet the minimum daily nutritional needs during a Religious Observance of fasting.

(9) "Faith" - a system of religious beliefs.

(10) "Faith-based Volunteer" – an individual from the outside faith community, religiously endorsed to provide support services, education, etc. to the offender population under the direction and oversight of the Chaplain.

(11) "Faith Group" - a religious or spiritual denomination, sect, or organization that is approved by the Maryland Department of Public Safety and Correctional Services.

(12) Faith Group Accommodation Overview - The Department's compilation that summarizes the diets, holy days, worship practices, and allowable property (personal and group) of the Faith Groups recognized by the Department.

(13) "Immediate family member" - an offender's legal spouse, child (birth, step and adopted), parent, or sibling (birth, step, adopted and half) or Grandparent, or Grandchild (birth, step and adopted).

(14) "Inappropriate conduct" - prohibited religious practices / rituals and/or behaviors either individual or in union with others which are deemed not to be in keeping with the intent, purpose, or mission of a particular function or activity.

(15) "Life threatening injury or illness" - a medical professional's determination that under the projected progression, a particular injury or illness has the propensity to

end life.

(16) "Offender" - an offender is a person who is incarcerated in any Maryland DPSCS correctional facility (maintaining and pre-release), or in-state, who is committed to the custody and supervision of the Maryland DPSCS.

(17) "Offender Facilitator" - any offender approved by the Chaplain to support religious service activities by presenting group issues to the Chaplain and assisting with religious worship, study, education, or reentry programs.

(18) "Offender Population" - the total of all offenders assigned to a facility. Also referred to as "population."

(a) *"General Population"* means the body of offenders within a facility, each of whose status affords access without qualification to approved activities.

(b) *"Special Confinement"* means a status which includes administrative segregation, disciplinary segregation, protective custody, mental health, or institutional hospitalization and for which special accommodations are made for religious services programming to ensure protection of first amendment rights.

(19) "Pastoral Care" - spiritual and life guidance provided through a ministerial relationship which can be provided by using individual counseling or group methods.

(20) "Profession of faith" - the act of publicly committing to a specific faith, sect, or denomination, or the act of publicly avowing or announcing affiliation with a specific faith, sect, or denomination.

(21) "Proselytize" - to convert or attempt to convert another to one's religion or religious beliefs; an individual's attempt to propagate religion.

(22) "Recognized" - a religion, sect, denomination, or organization approved by the Maryland Department of Public Safety and Correctional Services.

(23) "Religious Activity" - any event, ceremony, or program associated with the practice or function of a particular religion.

(24) "Religious Community Faith Group Leader" – any religious authority of recognized rank or position duly approved by the Maryland Department of Public Safety and Correctional Services to provide substantiated information on matters of religious practice.

(25) "Religious Education" - individual or group acts conducted primarily for the purpose of acquiring and sharing beliefs and information about a religion, to be distinguished from worship.

(26) "Religious Endorsement letter" - a signed statement from a national endorsing agent, ecclesiastical endorsing organization, denomination or group, certifying that a member is in good standing with that particular religious group with the authorization to conduct religious functions specified and determined by the group.

(27) "Religious Mentor" – an individual endorsed and approved to serve as a spiritual guide to an offender. The mentor may also provide other means of support services.

(28) "Religious Observance" - a worship activity involving sacred order of religious rituals and rites of special significance to a faith, sect, or denomination, usually celebrated annually and having elements which otherwise distinguish the observance from routinely celebrated worship.

(29) "Religious Personal property" - an individual possession of DPSCS approved religious materials, objects, or symbols essential to the offender's declared religious belief.

(30) "Sanctioned" - a religious practice which is approved or authorized to occur within a facility.

(31) "Seasonal Observance" - a worship or celebration recognized annually at a specific time of year which unlike a routine observance, has specific significance and/or value to a particular religious group.

(32) "Serious bodily injury" – physical harm which, either at the time of happening or at a later time, involves a substantial risk of death, permanent disfigurement, loss of organ function, or burns of second or third degree.

(33) "Serious illness" - any illness requiring hospitalization that could possibly result in death.

(34) "Sweat lodge" - a Native American ritual that utilizing hot coals within an inipi (a dome-shaped, wood constructed enclosure).

(35) "Unauthorized" – an unapproved, unrecognized practice in DPSCS facilities.

(36) "Volunteer" - volunteer as defined in DPSCS Administrative Manual.

(37) "Work Proscription" - a non-work day for an offender who has been excused from work or school related activities in observance of his/her particular religious beliefs or practices.

(38) "Worship" - individual or group rituals or acts conducted primarily to demonstrate reverence or devotion for a deity; to be distinguished from religious education and holy day observances.

.04 Organization and Management

A. Organization

Table of Organization (See page 15) graphically portrays the relationship of agency officials and employees associated with the religious services program.

B. Overview of Management

(1) Chaplains – Each facility shall have a designated Administrative Chaplain who has administrative oversight of religious service activities and serves as the principle adviser to the Managing Official on religious programs and practices. The Administrative Chaplain is responsible for planning the overall religious program in collaboration with all other assigned facility Chaplains which satisfies the intent of this manual.

(a) The Administrative Chaplain is responsible for managing, planning, leading, administering the religious services program, developing community resources, and managing religious volunteers in collaboration with all other Chaplains assigned to the facility to meet the religious needs of offenders within the guidelines set by policy with the approval of the Managing Official and the Office of Religious Services overseeing official.

(b) Each Chaplain is required to maintain the endorsement of the Chaplain's religious body and remain in good standing according to organizational requirements.

(c) Chaplains receive technical and programmatic assistance from the Director.

(d) Chaplains' accountability is bifurcated:

(i) *Generally* directly administratively accountable to the Assistant Warden or Facility Administrator; and

(ii) Indirectly administratively accountable to the Director.

(e) The Managing Official may delegate approval authority for specific actions to the Administrative Chaplain or his/her designee relative to the operational purview of religious services.

(f) In facilities without a Chaplain, the Managing Official shall appoint one or more staff members to perform the Chaplain's general duties.

(g) Chaplains oversee activities supported by religious volunteers.

(2) Assistant Warden – The Assistant Warden (AW) is second in command of the Managing Official.

(a) The AW will fulfill the duties of the Managing Official in the time of absence.

(b) The AW of the facility normally supervises the Chaplain in day-to-day religious services operational matters.

(c) The AW is administratively accountable to the Managing Official.

(3) Facility Administrator – The Facility Administrator (FA) manages a smaller offender populated facility. The FA is administratively accountable to the Managing Official.

(4) The Warden is the Managing Official for the assigned facility.

(a) The Managing Official may designate the Assistant Warden to supervise the Chaplain in day-to-day religious services operational matters and, if applicable, the designation of management may be given to the Facility Administrator (FA) of the smaller facility.

(b) The Managing Official shall designate one facility Chaplain to serve as the Administrative Chaplain to have oversight of the religious services activities.

(c) The Managing Official is administratively accountable to the Commissioner.

(5) Chief – The Chief of Religious Services provides professional supervision of the religious services program through functional direction and technical assistance to Chaplains and facility administration. The Chief of Religious Services:

(a) Is responsible for monitoring and supervising the operation of the DPSCS Religious Services Program to ensure adherence to the applicable references, laws, and mandates.

(b) Communicates regularly with Chaplains, religious leaders, internal and external agency representatives, theological educators, attorneys, correctional administrators, legislators, volunteers, offenders and the offender's families.

(c) Establishes recommendations for review under the approval process of new religions, practices, property, etc. to the Secretary, or his/her designee.

(d) In consultation with the Managing Official and DPSCS Human Resources Department establishes the Chaplain's duties, functions, and placement assignments.

(e) Serves as a community liaison in order to ensure DPSCS best religious program practices.

(6) Office of Field Support Services – The Executive Director, as designated by the Deputy Secretary, has oversight of the development of field supported programs,

policies and operational procedures. Supervises managerial staff that has oversight of various programs and services that are provided State-wide inclusive of the Office of Religious Services. The Executive Director is administratively accountable to the Deputy Secretary for Operations.

C. Religious Services Overview

(1) The Religious Services Program is designed to afford offenders a reasonable opportunity to pursue the practice of religion within a correctional setting where a plurality of religious beliefs, traditions, and practices are accommodated within program limits.

(a) Religious practices are permitted in accordance with security needs and must conform to all safety and health requirements.

(b) When necessary to place a burden on the religious exercise of offenders, the Department will do so in the least restrictive means.

(2) The religious services program is a comprehensive program consisting of discrete activities and services established through policies, managed by Chaplains, and supported by volunteers.

(3) In conjunction with religiously endorsed Chaplains and volunteers, the discrete parts of the program include opportunities for individual and congregate practice, for spiritual care, and communal experiences that are rehabilitative in nature and teach pro-social values and behavior.

(4) Additional program elements may be developed and implemented through the promulgation of additional policies or manual modification as appropriate.

(5) The following program elements constitute the Religious Services Program and are provided contingent upon available resources:

(a) Registration of religious preference;

(b) Request to practice religion;

(c) Name change for religious reasons;

(d) Assistance with offender marriage requests;

(e) Individual and congregate worship services;

(f) Individual and congregate religious education;

(g) Individual and congregate holy day observances;

(h) Administration of sacraments;

(i) Publication of religious activities calendar;

(j) Special programs;

(k) Spiritual care and counseling;

(l) Compassionate notification in the event of:

(i) Illness;

(ii) Injury; and

(iii) Death;

(m) Volunteers;

(n) Property;

(o) Religious Diet Program;

(p) Planning, program development, and evaluation; and

(q) Reporting.

D. Chaplaincy Staffing

(1) Staffing shall be contingent upon available funding.

(a) Generally, it is recommended each maximum and medium security facility has one full-time Chaplain for every 500 offenders.

(b) For pre-release facilities, it is recommended that a part-time Chaplain be assigned or one full-time Chaplain at two facilities where both populations total no more than 500 offenders.

(2) In the event of a vacancy, the Managing Official in consult with the Chief shall address needs supporting the recruitment process activities for filling the vacancy.

(3) For extended vacancy or lack of support within a specific area, the Chief shall coordinate with the Managing Official or his/her designee, to designate another Chaplain to ensure that essential services or programs are supported or delivered.

(4) The Managing Official may request short-term or special assistance of Chaplaincy support from another facility through the Chief, who shall determine feasibility of the request and make arrangements with Managing Officials or designees of other facilities.

E. Chaplain's Role Overview

(1) The Chaplain's role is supportive to accommodations extended to both individual and groups through various duties and tasks which are instrumental in bringing a sense of humanity to the prison environment. (See appendix: 1-Chaplain's Core Functions and 2 -Chaplaincy- Standards, Development and Delivery)

(2) In fulfilling various Chaplaincy tasks, Chaplains are subject to all work policies, laws, guidelines, rules and regulations that apply to Department employees, including confidentiality and security procedures, unless otherwise stated in this operating procedure.

(3) The Department shall not impose upon the Chaplain or any volunteer Chaplain, any duties, responsibilities, or functions either directly or indirectly in conflict with the Chaplain's deeply held religious beliefs, practices, or convictions (i.e. marriage, communion, baptism, etc.).

(4) In matter of a conflictual or potentially conflictual nature, the Chaplain shall make every reasonable effort to secure another Chaplain, community religious leader, or volunteer to accommodate the offender's request.

(5) The Chaplain may employ or utilize offenders to assist the Chaplain in the discharge of his or her religious and/or administrative duties.

(6) The Administrative Chaplain or his/her designee shall prepare and post a Religious Activity Schedule by the Managing Official or his/her designee.

(a) The Managing Official or his/her designee shall determine a suitable location where religious services and activities can be held.

(b) The Chaplain shall seek to adequately accommodate all DPSCS recognized faith groups approved to congregate for the purpose of religious expression, worship, and/or study.

(c) The Chaplain shall give priority in access and scheduling to those religious groups with the largest number of offender participants.

(7) When requested to do so for purposes of spiritual counseling or religious practice, the Administrative Chaplain or his/her designee shall make every attempt to secure a religious representative of the same religious persuasion as the offender.

(8) The Administrative Chaplain or his/her designee shall attend regular staff meetings held by the Managing Official, or a designee, the Chief, or other relevant meetings assigned by supervisors.

(9) The Administrative Chaplain or his/her designee shall be available to provide confidential counseling and communication to offenders in areas of religious

concerns, personal matters, crisis or high anxiety situations, or family problems upon request from offenders. An appropriate private area should be made available for the Chaplain to counsel without interruption.

(10) The Chaplain is entitled to clergy-client privilege and shall not be expected to divulge confidential information except in those instances of potential suicide, homicide, or when the potential safety and/or security of the facility is in jeopardy.

(11) In coordination with the Managing Official or his/her designee, the Administrative Chaplain or his/her designee is authorized to solicit, preliminarily approve, and accept donations of equipment, materials, supplies for special approved events or other donations for use in religious programs or services, according to DPSCS policy regarding donations.

(12) The Administrative Chaplain or his/her designee will obtain and review all religious donated items that are packaged, as outside religious donations may not be given directly to an offender.

(13) The Chaplain may be requested to visit or counsel with staff or meet with staff's families in hospitals or funeral homes, and the Chaplain may be granted worktime by the Managing Official for such visits and meetings.

(14) In support of pastoral care, the Chaplain's duties extend to visits and pastoral care counsel of offenders who are located in the hospital or within the infirmary.

(15) The Administrative Chaplain or his/her designee is to coordinate the hospital and infirmary visits with the facility's Managing Official, as well as Managing Official of the facility overseeing the infirmary unit or hospital detail.

(16) The Chaplain shall confine their relationships with offenders, or offender's families, to those activities which are within the scope of the Chaplain's duties.

(a) Requests for exceptions must be submitted in writing to, and approved by their Managing Official, or a designee.

(b) Upon receipt of authorization, the employee shall provide a copy to the other applicable managerial staff that is involved with arrangements involving the exception.

(17) The Chaplain, due to the nature of work, may have to interact with offenders in ways that are unique and different from regular employees.

(18) The Chaplain may be authorized to interact with offenders that are under the Department's supervision or ex-offenders in non-supervised status to facilitate re-entry into the community. Department approval is required.

(19) The Chaplain who is assisting offenders or ex-offenders with transitioning efforts should be aware of fraternization restrictions so to help curtail the appearance of impropriety. Interactions should be professional and transitional in nature. Such activities include, but are not limited to, the following:

(a) Offering ex-offenders a place of worship for services, study groups, etc.;

(b) Providing support by way of offering a point of contact or other information in order to obtain transportation, clothing, food, and other such assistance; and

(c) Assisting with obtaining housing, education, vocational training, or job placement.

(20) Although the Chaplain may be authorized to assist offenders in unique ways, the following is prohibited:

(a) The Chaplain shall not provide money or financial assistance to offenders or ex-offenders out of their personal funds.

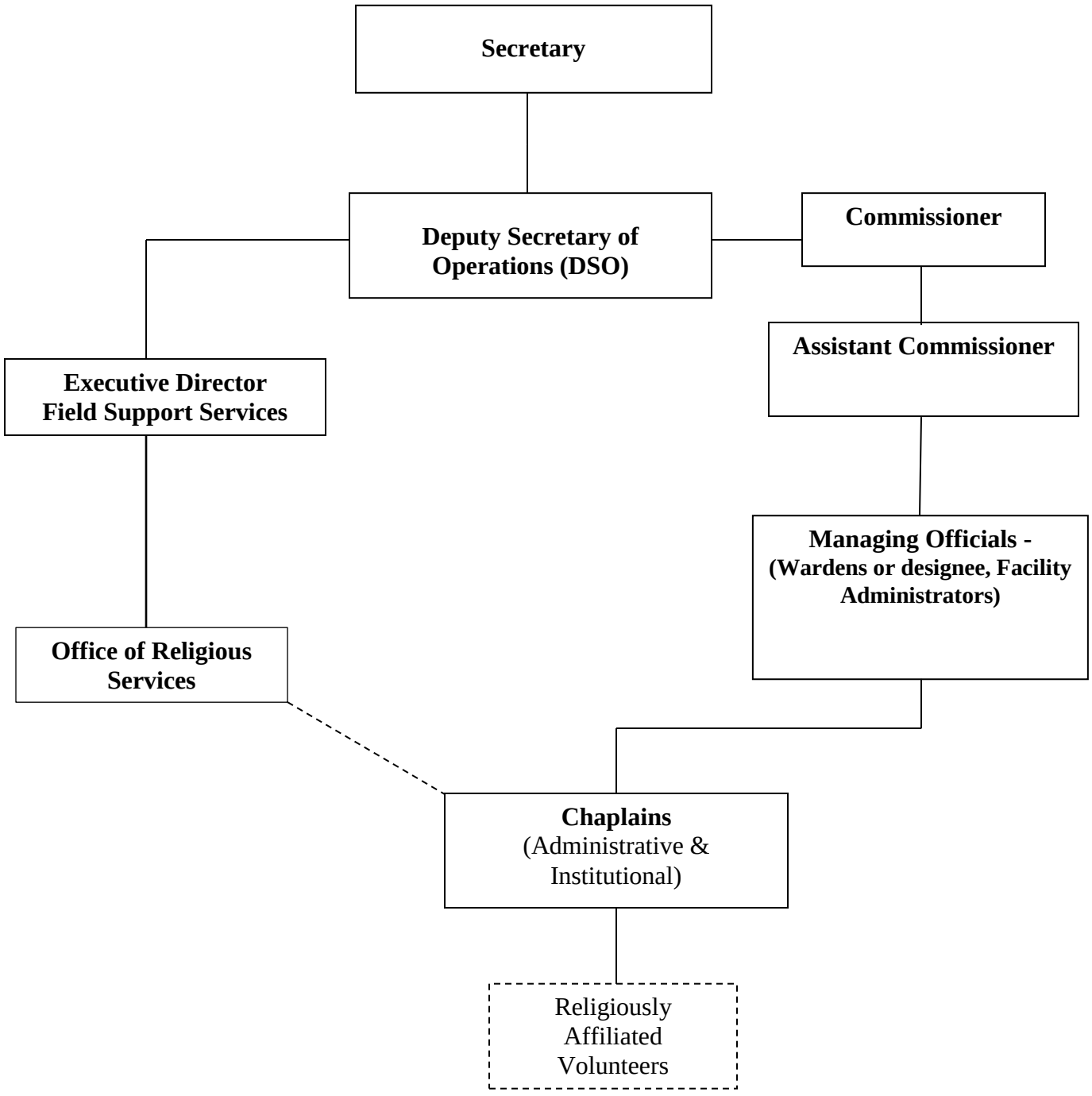
(b) The Chaplain shall not provide legal assistance (hiring or paying for a lawyer, contacting victims, contacting government officials) to or for offender or ex-offender.

(c) The Chaplain shall not assist, advise, or counsel offenders in their preparation of writs, appeals, or petitions for legal concerns, nor should they support or advocate such actions in any way.

(d) The Chaplain shall understand that crossing the line from professional to personal relationships with ex-offenders or serving as a conduit for information or contraband between ex-offenders and current incarcerated offenders will be dealt with to full extent of the Department's procedures and law.

Religious Services Unit

(Levels of Authority Review)



Legend:

——— Denotes- direct supervision

- - - - - - - - - - Denotes - functional relationship

.05 Religious Accommodations

A. General Accommodations

(1) Requests for accommodation of certain religious practices and observances shall be considered from offenders who provide sufficient evidence of their belief and affiliation with the religion.

(2) All requests for accommodation of religious practices shall be treated equally regardless of the religion involved.

(3) Equal and consistent treatment of all religions or religious beliefs may not always require the same accommodations or the same religious practices in all facilities or for all offenders.

(4) A person or religious group may not restrict an offender from joining or attending services of any religious group based on race, color, or nationality.

(5) An offender should have the opportunity for reasonable access to religious activities which may include, but are not limited to, the following:

(a) Regular religious worship services and ceremonies;

(b) Special ceremonies, holiday or seasonal observances, or sacraments;

(c) Individual and group pastoral counseling (in native language where possible-example: Spanish);

(d) Offender religious or spiritual cognitive group meetings; and

(e) Regular religious study group meetings.

(6) Requests for congregate activities shall be accompanied by a petition signed by at least eight (8) appropriately registered offenders intending to attend the activity. Facilities such as pre-release, minimum, and pre-trial shall have a minimum of four (4) appropriately registered offenders.

B. Preference

(1) At intake or orientation, each offender shall be given a Religious Preference Registration form to complete.

(e) Within two weeks of completing the form, the offender's preference will be logged into the Department Offender Case Management System (OCMS); and

(f) Offenders shall be added to the appropriate pass list to attend regular, ongoing activities such as weekly worship services, and study group.

(2) To change a religious preference, an offender shall contact the Administrative Chaplain or his/her designee.

(a) An offender may change registered religious preference semi-annually using the Religious Preference Registration form.

(b) The change shall become effective within the two weeks following semi-annual calendar period.

(c) The semi-annual calendar periods are January – June and July – December.

(d) The Administrative Chaplain or his/her designee shall log the change or will forward the form to a designee, approved by the Managing Official, for entry in the Department's offender management system and placement in the offender base file.

(e) The computer entry shall be made within 10 business days of receipt of the form by the orientation provider, Chaplain, or a designee;

(f) When transfers occur, the offender may change preference only if the receiving facility does not offer an active congregate group in which the offender was previously enrolled.

(g) A preference resulting from a transfer does not count toward the two times of the year when an offender may change religious preference.

(3) An offender is not required to attend the religious activities of their declared faith.

(4) An offender may not attend religious activities of any other religion, unless approved by the Managing Official or his/her designee.

(5) An offender may request to be removed from the preference list of a religion at any time.

(6) Once removed, the offender shall wait until the next enrollment is available.

(7) When an offender changes their faith group affiliation, any property in the offender's possession for that religion can either be sent out of the facility, be donated to the Chaplain's Office, or otherwise disposed of within 45 days after the change in faith group affiliation.

(8) If an offender expresses a desire to change religious preference, the Chaplain may encourage that offender to consider all implications of the change.

(9) The Chaplain should not attempt to influence an offender to change religious preference.

(10) Offenders are not permitted to pressure other offenders to change religious

preference or faith.

(11) Subsequent preference request to change religious affiliation or to return to the original religious preference shall be documented and achieved through the above procedure.

(12) The frequent change of religions, purely to have privileges under the claim of First Amendment Rights, shall be deemed a manipulation of the Religious Program and special privileges may not be afforded to offenders seeking frequent changes.

(13) In an effort to support offenders' preference selection, each facility shall provide a listing of all active recognized faith groups in operation at the facility by way of the Religious Activities Schedule.

C. Requesting Accommodation of Religious Practices

(1) Existing Sanctioned Religion Request - An offender requesting an accommodation to initiate an already Department's recognized faith group shall follow the following process:

(a) An offender shall submit a request slip to see the Administrative Chaplain or his/her designee noting the reason of the request.

(b) The Administrative Chaplain or his/her designee shall respond to the request slip within 10 business days of receipt.

(c) The offender shall submit in writing, a petition requesting to start a group activity required under § A.(6);

(d) In responding to the request, the Administrative Chaplain or his/her designee shall consider:

(i) Whether the activity requested by an offender is an adherent;

(ii) If there are already services or classes that meet the need;

(iii) If adequate similar recognized faith group activities already exist at the facility;

(iv) The availability of a chapel or multi-purpose area time slots in consideration of other faith group needs;

(v) If there is an available Chaplain, volunteer, or approvable offender facilitator to assist with activities;

(vi) The number of offenders who would participate in the service;

(vii) If the offenders petitioning congregate activities are registered for the relevant faith (sect or denomination);

(viii) If applicable literature compromises the safety, security or good order of the facility;

(ix) Whether facility resources can support the activity; and

(x) Whether security is compromised.

(e) Within 30 days of receipt of the request, the Administrative Chaplain or his/her designee shall:

(i) Conduct an interview;

(ii) Obtain applicable information; and

(iii) Submit a summary along with relevant documentation to the Managing Official or his/her designee for review, evaluation, and approval.

(f) The Chaplain's summary should advise the Managing Official or his/her designee of all issues involving the activation of an approved faith group.

(g) If the request for the approval to activate congregate activities is denied due to the lack of resources or impact on a facility; at the request of the offenders, the request for activities shall be reviewed at minimum each quarter (calendar year) or prior to the next annual planning period.

(h) If the request is approved, the Administrative Chaplain or his/her designee shall inform the offender of the final decision and take appropriate measures to accommodate the request as approved within 30 days of notification by the Managing Official.

(i) The offender may utilize the grievance procedure to appeal the Managing Official's decision if the offender finds it unacceptable.

(2) Religious accommodations impacting facilities State-wide include, but are not limited to, the following areas:

(a) Practices;

(b) Property;

(c) Ritual items; or

(d) Things alike are to follow the process noted under New Religion Request and complete the form – Request to Amend Approved Religious Practices.

D. Request - New Religious Practices/Property or Amend Religious Practice/Property.

(1) An offender whose religious needs are not addressed through existing sanctioned religions or through religious programs offered within the Department shall:

(a) Submit a request slip along with a written petition to the Administrative Chaplain or his/her designee.

(b) The Administrative Chaplain or his/her designee shall respond to the request slip within 10 business days of receipt and, pending on the request, provide the offender with a New Religion Accommodations Questionnaire or Request to Amend Recognized Religious Practice and Property form.

(c) The offender shall provide all relevant information (as much as possible) to the Administrative Chaplain or his/her designee when interviewed.

(d) The Administrative Chaplain or his/her designee shall obtain and assess the offender's understanding and knowledge base of applicable details involving the new religious components.

(e) The Administrative Chaplain or his/her designee shall assess if there is an approvable volunteer or offender facilitator to assist with the faith group's religious activities.

(f) The offender is to complete and submit the questionnaire that includes, but is not limited to:

(i) The name of the religion;

(ii) The specific practice requested, including items needed, description of events at worship, and holy day observances, sacraments, etc.;

(iii) The name and address of an authority on the religion who can apply to become an approved Department volunteer to assist with religious activities or provide information about the religion and the practice; and

(iv) Present literature or titles of literature which may support the request.

(2) Within 45 days of receipt of the request, the Administrative Chaplain or his/her designee shall conduct interviews, obtain applicable information, and will submit a summary along with relevant documentation to the Managing Official or his/her designee for the approval process.

(3) Administrative Chaplain or his/her designee's summary will consider the petition required under § .05C (1) (d) and all information gathered by the offender.

(4) The Managing Official or his/her designee shall make a recommendation based on the request to include, but not be limited to:

(a) Whether the offender indicated membership in or affiliation with the religion upon admission or has a verifiable history of such affiliation;

(b) Whether the offender qualifies for membership in the religion according to the religion's own criteria for membership;

(c) Whether the offender is familiar with the primary written text, if any, of the religion;

(d) Whether the offender has changed religious affiliations and how often;

(e) Whether the manner in which the offender seeks to practice the religion or exercise the beliefs shall disrupt Department and facility practices, policies, or operations that are founded on concerns for security, safety, rehabilitation, or sound correctional management;

(f) Whether the request is accompanied by a petition signed by (at minimum) the number of offenders as required; and

(g) Whether all petitioners are registered for the relevant sect or denomination.

(5) Within 25 days of receipt of the Administrative Chaplain or his/her designee's summary, the Managing Official or his/her designee shall review all applicable information and further assess the request in order to make a recommendation as to approve or deny the request.

(6) The Managing Official shall carefully examine factors inclusive of, but may not be limited to:

(a) Security needs and resources;

(b) Space needs and resources;

(c) Equitable accommodations among all sects and denomination

(d) Impact on facility operations and security;

(e) Relevant directives applicable to property, offender appearance, etc.; and

(f) The Administrative Chaplain or his/her designee's summary of pertinent information.

(7) Within 60 days of receipt of the Administrative Chaplain or his/her designee's summary and the Managing Officials recommendation, the Chief shall assess, investigate, and consider the religious basis by reviewing:

(a) The history or origin of the religion or religious beliefs, including when, where, and by whom it was founded or established;

(b) Whether the religion is organized, or has established or formed churches, temples, synagogues, or other facilities or groups for the purpose of practicing the religion;

(c) Whether there is a body of literature stating specific religious principles;

(d) Whether the practice is recognized by a group sharing common ethical, moral or intellectual views;

(e) How the practice is viewed by authorities within the religion;

(f) Whether any existing religious programs or services can accommodate the requested practices(s) in whole or in part; and

(g) Facility support – Administrative Chaplain or his/her designee's summary, supporting documentation, and Managing Official's recommendation.

(8) The Chief may establish a Religious Accommodations Review Committee **(RARC)** to review submitted religious accommodation requests, depending on the complexity of the request.

(9) Should a request initiate the support of a **(RARC)** to review a request, the review and approval process may take up to 90 days.

(10) The Religious Accommodations Review Committee **(RARC)** shall consist of the following at the discretion of the Chief relevant to need for oversight and input of the request.

(a) The Chief of Religious Services (Chair)

(b) The Executive Director of Field Support Services or Designee;

(c) Representative from the General Counsel's office;

(d) Representative from the Security Operations;

(e) Representation from Managing Official;

(f) Two Chaplains selected by the Chief;

(g) Religious affiliated community leader; and

(h) All other applicable staff needed to make appropriate assessment

(11) The team will submit the recommendations to the Deputy Secretary or designee for final review under the approval process.

(12) Within 10 days of receiving the Chief, RARC or Deputy Secretary's or his/ her designee's approval, the Administrative Chaplain or his/her designee may begin to take measures to implement, if approved.

(13) The Administrative Chaplain or his/her designee shall inform the offender of the final decision and take appropriate measures to accommodate the request as approved within 30 days of notification by the Managing Official.

(14) The prescribed time frames may be extended, for example, the inability to contact a religious advisor or unable to make full assessment.

(a) If the delay is at the facility level, the Administrative Chaplain or his/her designee will notify the following in writing within the allotted 30 days of the reason for the delay and the projected date for recommendation:

(i) The Chief;

(ii) The Managing Official;

(iii) The Commissioners; and

(iv) Executive Director of Field Support Services.

(b) If the delay is at the headquarters level of review, the Chief shall notify the following in writing within the allotted 45 days of the reason for the delay and the projected date for a recommendation:

(i) The Managing Official;

(ii) The Chaplain; and

(iii) Executive Director of Field Support Services.

(15) Exceptions to be considered:

(a) Equal, consistent treatment of all religions or religious beliefs does not always require the same accommodations of the same religious practices in all facilities or for all offenders.

(b) The nature of a particular facility, including the physical limitations, the custody levels and security classification status of the offenders housed there, and the correctional goals sought to be met there may be taken into consideration in determining whether to allow a particular religious property or religious practice at the facility.

(c) Some factors that may justify the restriction of certain religious practices for which accommodation is sought at particular facilities include, but are not limited to the following:

(i) A facility may not have the physical capacity to accommodate the type of religious practice for which approval is sought.

(ii) While some offenders may be at a custody level that allows the individual to live at a facility where security and operational needs do not preclude the accommodation of particular religious practices or religious property, those practices or property might appropriately be prohibited or restricted at a different facility.

(16) If the request is denied, there is no further review unless there is significant change to or information added whereas another review is necessary.

E. Transfers

Accommodations may incur a disruption, however it is the responsibility of the offender to address accommodation needs with the receiving facility staff, as soon as possible; specially desiring to continue religious observances or activities to include, but may not be limited to:

(1) Religious Diet Program meals;

(2) Special arrangements religious observances participation (i.e. Passover, Ramadan, public fast, etc.); and

(3) Religious practices or worship needs.

F. Religious Needs Assessment

(1) Record of Religious Preferences — The Chief of Religious Services shall ensure the Chaplain maintains a record of the religious preferences of the offender population in order to allocate available time and space to support the religious needs of the population at the facility.

(2) Religious Needs Assessment — A religious needs assessment shall be conducted, at minimum annually, by the Administrative Chaplain or his/her designee to assess the need and to allocate the available resources to meet that need as much as possible. The assessment shall include a review of:

(a) Requests made by the offender population.

(b) Population size based on religious preference.

(c) Participation within current congregative groups.

(d) The facility's mission.

(e) Available resources to fulfill programming needs.

(f) Special needs (the section of the population sharing common characteristics) of the facility's population; example: hearing impaired, Spanish speaking.

(3) The religious activity plans shall be submitted annually by the end of October to the facility's Managing Official for review and approval, and after approved, to the Chief.

.06 Religious Activities Publication

A. Prior to the end of October of each year, the Administrative Chaplain, in consultation with other facility Chaplains, will develop a monthly calendar of scheduled religious activities for the general population and for protective custody.

B. The general population calendar and the protective custody calendar shall include:

(1) Congregate worship services identified by sect or denomination and location;

(2) Group religious education identified by sect or denomination and location;

(3) Congregate holy day observances identified by sect or denomination and location;

(4) Special programs identified by faith or designed to be interfaith, in which case any offender may attend, and location;

(5) Instructions for offenders to request individual pastoral care and counseling; and

(6) The Managing Official's, or a designee's dated signature preceded by, "Approved by".

C. Approval of the Calendars

(1) The Administrative Chaplain or his/her designee shall submit each new update to the calendar to the Managing Official for review and approval fifteen days in advance of the on-coming month.

(2) The Managing Official will return the approved or disapproved calendars to the Administrative Chaplain or his/her designee within five days of receipt. Failure of the Managing Official to approve the calendar and return it to the Chaplain by that time shall constitute approval.

(3) If disapproved, the Administrative Chaplain or his/her designee shall amend the calendar per the Managing Official's instructions.

D. Posting

(1) The Administrative Chaplain or his/her designee shall post the calendar in the general areas (i.e. housing unit, recreation area, etc.), chapel or a designated meeting area for religious services and in each Chaplain's office in a manner which is visible to office visitors.

(2) The Administrative Chaplain or his/her designee shall forward copies of the calendars (as applies) to the AW, chief of security, shift commanders, case management supervisor, and volunteer coordinator at least 6 days before the start of the month.

(3) The Administrative Chaplain or his/her designee shall ensure that the appropriate monthly calendar is posted on all offender and housing unit bulletin boards at least 5 days before the start of the month. The posting officer shall initial the calendar and note the date of posting on the schedule.

(4) The Administrative Chaplain or his/her designee may submit the facility schedule of religious activities for inclusion in the offender newsletter, if applicable.

.07 Religious Worship Services and Studies

A. Worship, spiritual reflection, and religious study are all key components of correctional rehabilitation, and comprise one of the primary missions and purposes of the Religious Services Program; and, as such, all offenders should have the opportunity for reasonable access to religious activities.

B. Individual Worship

(1) Sanctioned individual worship practices and associated items are located in the appendices to this manual.

(2) Individual worship is sanctioned only if the practice does not interfere with the privacy of another individual, does not interfere with unit operations, and does not pose a threat to the security or safety of the facility, and if sanctioned, may be conducted:

(a) In the cell or bed assignment;

(b) During non-working hours; or

(c) During non-programming times

(3) An offender may acquire and possess worship items by following procedures provided under this manual.

(4) Individual worship may be permitted in both general population and special confinement housing units.

(5) Appearance as intertwined with worship applicable to hair and beards may be worn in accordance with established policy for offender appearance, grooming and hygiene.

C. Solitary Devotees

(1) In the event the offender's religion of choice is not available (recognized religion, active congregate services) or the offender chooses not to participate in available faith group activities, the offender may make a request of a community religious leader - clergy visit via the Chaplain's Office.

(2) The clergy is required to have appropriate credentials from the faith judicatory.

(3) All visiting details and arrangement shall be reviewed and approved by the Managing Official or a designee.

(4) Clergy may not be a relative of the offender.

D. Congregate Worship Service

(1) Within maintaining facilities for the sentenced population, all religious groups shall be afforded equal or nearly equal opportunity for weekly congregate worship, including groups in protective custody, in accordance with the tenets of the faith within the reasonable limits of each correctional facility.

(2) Those religions or faith traditions that require a weekly congregate worship shall be afforded opportunities to schedule weekly services on the prescribed day if time and resources permit.

(3) Faith traditions that do not require a weekly service shall be afforded opportunities for congregate activities as required by the tenets of their tradition as resources permit.

(4) Special worship services may be approved consistent with resources and common practice within the outside religious community (e.g. Christmas, Passover, or Ramadan).

(5) All religious group activities shall be visually observed. A religious program may be canceled when no staff is available to provide required supervision. No facility shall habitually cancel religious activities due to staff shortage.

(6) Abuse or misuse of religious rights and privileges, (for example, an offender using a religious item for non-religious purposes, or an offender with permission to be excused from a job or program assignment to attend religious gathering but fails attend without a valid excuse such as illness), may result in appropriate disciplinary action.

(7) All regularly scheduled congregate worship services shall be sectarian or denominational depending upon:

(a) Program needs;

(b) Available resources; and

(c) Like tenets and core beliefs

(8) With the approval of the Managing Official, the Administrative Chaplain shall determine the length of worship services in consideration of the religion's tradition, the need to accommodate religions equitably, and facility resources and security.

(9) Sanctioned worship services, the manner of observance, and approved items are listed in the appendices to this manual.

(10) It is preferable that a Chaplain or approved volunteer conduct worship services; however, an offender facilitator may assist with services as provided under the offender facilitator section of this manual.

(11) Those conducting worship services shall agree to teach the central and inclusive doctrines common to the major faith group without degrading or impacting the tradition of others in a negative way.

(12) With the approval of the Managing Official, the Chaplain may discontinue and delete an approved religious service activities from the schedule:

(a) For Pre-release and Minimum Security facilities, if fewer than four offenders attend four consecutive services. Consideration will be given for reinstatement of services after 30 days upon receipt of a petition from at least four appropriately registered offenders.

(b) For Medium and Maximum Security facilities, if fewer than eight offenders attend four consecutive services. Consideration will be given for reinstatement of services after 30 days upon receipt of a petition from at least eight appropriately registered offenders.

E. Studies and Adjunct Activities

(1) All religious groups, including groups in protective custody, may be afforded opportunity for weekly study class, choir practice, religious mentor meetings, or any other such adjunct gathering of a relative faith nature as resources and security permit.

(2) If the number of faith groups requested by offenders exceeds the resources available, worship and study activities may be consolidated to include all \groups, which share reasonably similar beliefs and practices (for example, various Protestant faiths or various Moorish faiths, may study as a group).

(3) For these consolidated groups, preference shall be given to volunteers who indicate the willingness and ability to worship and teach in a non-sectarian manner.

(4) Volunteers may seek to provide additional programming in support of the Chaplain's goals.

(5) The Chaplain may use the Program/Services Proposal Coversheet to help with gathering information that is being submitted.

F. Attendance

(1) If applicable, offenders shall be afforded an opportunity to:

(a) Attend one weekly congregate worship service whether led by the Chaplain, religious volunteer, or approved offender facilitator.

(b) Attend scheduled religious study class, choir practice, religious mentorship-style meetings, or any other such adjunct gathering as resources permit.

(2) The Managing Official or his/her designee shall authorize more than one congregate activity should the group exceed room capacity and pose security concerns.

(3) The Managing Official or his/her designee shall afford reasonable opportunity for offenders to attend congregate worship.

(4) When possible, worship services shall be scheduled so as to not conflict with offender work schedules, educational, vocational, or treatment activities.

(5) When a scheduling conflict exists, an attempt shall be made to accommodate offenders' requests to attend the designated religious worship service.

(6) If a schedule change cannot be made to remedy the conflict with the worship schedule, there may be opportunity by using the allotted number of authorized absences towards worship attendance in accordance with the Offender Assignments and Wage Scale directive.

(7) The integrity of religious activities shall be maintained at all times. Offenders who attend religious services shall show proper respect; not be disruptive; or talking and disturbing others. Any act, whether spoken, visual, or written which would tend to degrade a particular person or group may result in disciplinary action.

(8) Exceptions for Access to Worship or Studies

(a) An offender assigned to protective custody may not be permitted to attend congregate activity; worship or study, with other offenders outside the offender's respective security assignment.

(b) Protective custody worship services (if possible) shall be conducted by a Chaplain or his/her designee.

(c) An offender may not participate in worship or study activity if the offender is not listed in the facility sign-up/count-out listing for that program.

(d) Space limitation, when offenders of another religious preference would preclude the attendance of offenders of the designated religious faith associated with the program.

(e) Limited access to religious activities for facilities with limited capabilities due to facility design and lack of programming space structure.

(f) Allowing the offender to attend is incompatible with assigned custody and security classification status;

(g) An offender who has been placed on a suspension restriction from participation in religious activities.

(h) The offender is assigned at that time to a work detail that is essential to the operation of the facility; and

(i) The offender is assigned at that time to a program for purpose of which is to promote rehabilitation by providing education, simulating societal working conditions, or fulfilling the requirements of program agreement.

(9) Work on School Proscriptions

(a) Only offenders that are a part of a religion's faith that have a requirement of non-work days shall be afforded the accommodation to not attend work or attend school;

(b) Those applicable observers who elect to participate, may not be paid and receive credit for attendance and may not be allowed to make up the day missed; and

(c) Notification of participation in applicable religious observances shall be submitted to the Chaplain, supervisor, and program head, at a minimum, 10 days prior to the observance.

G. Religious Activities Designated Area

(1) With the approval of the Managing Official or his/her designee, the Chaplain shall ensure an area is made available for conducting worship services and other religious activities.

(2) Designated areas shall be nonsectarian for use by a wide range of religious groups with the exception of pre-existing architectural designs.

(3) In order to not disrupt the orderly operation of the facility, unless permitted by the Managing Official, there may not be demonstration of public individual or group prayer outside of the area designated for worship in the following areas:

(a) Worksite;

(b) School;

(c) Recreation; and

(d) Day room.

(4) Facility staff shall have access to all designated religious activities areas and lockers and shall observe, as well as, monitor any worship, study, or any other religious activity to ensure the safety, security, and good order of the facility.

H. Scheduling

(1) When scheduling worship, study, and all other religious activities, the Administrative Chaplain or his/her designee shall consider both the availability of staff supervision and elements for equitable and fair treatment of all faith groups and equal use of facility resources.

(2) The Administrative Chaplain or his/her designee, in consultation with the Managing Official or his/her designee, shall resolve conflicts pertaining to the scheduling of activities.

I. Resolving Disputes

(1) When possible, disputes related to religious practice shall be resolved by the Administrative Chaplain or his/her designee with the concurrence of the Managing Official.

(2) The Administrative Chaplain or his/her designee shall consult with the Chief to ensure consistency and uniformity of religious practice.

(3) If needed, the Chief shall consult with the Office of the Attorney General or appropriate Department executive and senior level operational authorities.

(4) If comprehensive assistance is required, the Chief shall consult with Religious Accommodations Review Committee or other religious authority who is:

(a) Recognized as having special knowledge or insight within the specific religious tradition;

(b) An accredited representative of the religion; and

(c) Not under the jurisdiction of the criminal justice system.

(5) If the dispute is not satisfied, the offender can follow the Inmate Grievance process to formalize the complaint.

J. Documentation and Reporting

(1) All present at a worship service shall sign a facility attendance roster.

(2) All rosters shall be forwarded to the Administrative Chaplain or his/her designee.

(3) The Administrative Chaplain or his/her designee shall file all rosters in accordance with the provisions of Documentation and Reporting section of this manual.

.08 Religious (Holiday and Seasonal) Observances

A. Calendar - Prior to the end of October of each year, each facility shall draft and submit a proposed religious services annual plan for the new calendar year.

(1) When applicable, an offender faith group may observe a minimum of 3 religious observances (holiday or seasonal) each year based on the facility's annual religious services plan, unless the observance is cancelled.

(2) The annual plan shall encompass and identify the observances which are mandated by the religion to be the highest observances.

(3) When there is a deviation from the scheduled observance, the Administrative Chaplain shall submit notification for the deviation with justification to the Director.

(4) The offender facilitator for a faith group may submit a written request for additional religious observances (holiday or seasonal).

(a) The written request shall be:

(i) Signed by the offender faith group facilitator and at least two other members of the faith group; and

(ii) Submitted to the Chaplain at least 90 days prior to the date of the additional observance.

(b) Upon review of the request for an additional religious observance (holiday or seasonal), the Chaplain shall, within 15 days of receiving the request:

(i) Recommend approval or disapproval of the request; and

(ii) Forward the request to the Managing Official, or his/her designee.

(c) When reviewing the request for an additional religious observance (holiday or seasonal), the Managing Official shall consider the:

(i) Chaplain's recommendation;

(ii) Availability of facility resources to accommodate the request; and

(iii) Impact of the request on facility security, safety and the order of operation of the facility.

(d) The Managing Official shall provide the Chaplain with a written decision, within 30 days of Chaplain's submission regarding the request for an additional religious observance (holiday or seasonal).

(e) Upon receiving the Managing Official's decision, the Chaplain shall:

(i) Advise the offender facilitator of the faith group; and

(ii) When the request is approved, forward a copy of all documentation regarding the request to the Chief.

B. Ceremonial Meals

(1) A religious observance (holiday or seasonal) may be held with a meal when a meal is required as part of the religious tradition or mandate. (*See appendices-Religious Observances with a Ceremonial Meal).*

(2) Each faith group may have one ceremonial meal each year with religious observance, unless the observance is cancelled.

(3) An offender registered to a designated offender faith group may be afforded the opportunity to attend one ceremonial meal each year.

(4) Ceremonial meals shall be served in the food service area unless the Managing Official or his/her designee approves another location.

(a) The food service department shall procure all ceremonial meal items.

(b) A Managing Official may allow offenders to purchase through commissary special ritual food items that are supplementary to the observance.

(c) Meal items may not be donated or catered.

(5) The Chaplain shall work with food services and commissary services to coordinate staff to ensure:

(a) Appropriate ritual foods are available; and

(b) A minimum of 60 days is afforded for necessary preparations.

(6) Religious observances (holiday or seasonal) shall be held for an offender on protective custody.

A. Preparations for Religious Observances

(1) The Chaplain shall review all planned approved religious observances (holiday and seasonal) to determine the highest level of observance in accordance with the tenets of a particular faith.

(2) The Chaplain shall make every effort to coordinate religious observances in accordance with the tenets of a particular faith by obtaining the:

(a) Services of an agency staff Chaplain with expertise in the particular faith;

(b) Services of a qualified individual from the faith community to guide, advise, or conduct the required religious service for the religious observance; and

(c) Advice and guidance from the Chief.

(3) If the Chaplain cannot secure the services of a qualified individual from the faith community, the Chaplain shall use the following resources to provide the faith group with an observance in accordance with its tenets:

(a) The Religious Services Manual;

(b) The Internet; and

(c) Books of the faith group's rites and customs concerning the observance of the particular holy day or seasonal observance.

(4) The Chaplain shall review and document the religious holiday and seasonal observances with the offender faith group facilitator.

(5) The Managing Official or his/her designee shall ensure that every reasonable attempt occurs to accommodate approved religious observance.

(6) Observances, services, celebrations, or worship activities may be cancelled or postponed as described under the "Cancellation of Religious Activities/Programs" section of this manual.

(7) Should there be a cancellation of a religious observance, the Chaplain or his/her designee shall complete a matter of record and file.

.09 Special Religious Activities/Ceremonies

A. Special Programs and Religious Ceremonies

(1) Except at MRDCC, the Chaplain may schedule additional religious activities that promote the spiritual well-being of offenders or that support the mission of the facility.

(2) Special programs and activities shall be included or considered in the scope of planning religious activities and ceremonies.

(a) Special programs may be held on protective custody, subject to facility resources, security and staffing.

(b) The Chaplain shall communicate the schedule of religious activities and ceremonies to the offender population.

(c) When necessary for the security and orderly operation of the facility, the Managing Official may limit attendance at or discontinue a religious activity or ceremony.

(d) The Administrative Chaplain or his/her designee shall visit segregation and the infirmary once every two weeks.

(e) Chaplains shall have access to all areas of the facility to the extent necessary to perform assigned duties.

B. Sacraments

(1) Normally, sacraments shall be administered to offenders during an approved worship service.

(2) Sacramental Wine.

(a) Only the Deputy Secretary of Operations or his/her designee may authorize a faith group to bring in wine for the purpose of administering the wine as a sacrament.

(b) A religion which has such authorization shall be identified in relevant appendices to this manual.

(c) For a religion which has authorization to bring wine into the facility, no more than one ounce of wine in a clear plastic container may be brought in per service, to be consumed by the officiator only.

(3) Sacraments on Segregation – Special Confinement housing. The Chaplain shall make arrangements for sacraments to be administered to offenders on segregation, subject to facility resources, security and staffing.

C. Religious Dietary Requirements

(1) Certain religious traditions require dietary restrictions as a part of the practices.

(2) An offender who requests an accommodation in the form of a religious diet may not dictate the form in which the diet is provided. The religious diet shall meet the minimum requirements of the religious belief, inclusive of requirements for religious holidays, and the nutritional needs.

(3) In an effort to accommodate the variety of traditions, the Department has instituted pork-free kitchens and provides special menu or meal options (i.e. religious diet and Lacto-Ovo). The Religious Diet Program section of this policy and COMAR 12.02 describe the details of those procedures.

(4) When an offender's religion requires special food services, daily or during certain religious observance or periods that involve fasting, or restricted diets, facility staff shall make all reasonable efforts to accommodate those requirements, (for example, modifying menus, or providing meals at unusual hours, etc.), as defined and directed by the appropriate Director of Food Services and Chief of Religious Services.

(5) Medically assigned diet requirements take precedence over religious diets and meals.

(6) There may not be donations of meals or such items that can be provided via Food Services or through the commissary.

(a) Religious Diet Program – Offenders that choose to participate in the program shall meet the qualification and adhere to the requirements set forth under the Religious Diet Program section of the manual and COMAR 12.02.

(b) Ceremonial Meal – The facility's operation shall strive to accommodate dietary restrictions and considerations.

(i) Dietary items not approved or specifically defined shall be limited to those available items within the food services cyclical menu (as being the most preferred meal) with the approval of the Managing Official.

(ii) The Managing Official or his/her designee shall determine if the ceremonial meals are served to the entire offender population on the identified day to cause less strain to the facility's operations.

(c) Special Meal – The Managing Official may choose to prepare special meals for holidays that may reflect religious observance or time of celebration, which do not have a mandatory meal requirement; approval and menu details are at the discretion of the Managing Official or his/her designee.

(d) Ritual Consumable Food Items – The Department shall strive to provide ritual food items which are symbolically used within a religious ceremony usually during a religious observance (holiday or seasonal) that is prescribed by a religion.

(i) These food items should be a part of the meal menu and should support the caloric intake as prescribed by the Department's dietary standards.

(ii) Other essential consumables (communion kits, grape juice, matzah) require approval by the Managing Official or his/her designee if the items are to be donated when not provided by the Department, commissary or obtained through an offender faith group purchase order; and

(iii) Must be obtained by way of an approved reputable vendor that is to be shipped to the facility within commercially-sealed packaged containers.

(iv) All ritual consumable food items provided by the Department shall have prior approval before the accommodation is made by the Chief, Executive Director of Field Support Services or the DSO.

D. Religious Fast

(1) There are generally two different types of fasts, a public and a personal fast.

(2) An offender may observe a public fast that is mandated by law or custom for all applicable faith adherents (for example, Ramadan, Yom Kippur, etc.), whereas meals are missed, the facility's food services unit shall provide an enhanced meal as to meet the dietary mandated standards that does not include the entire missed meal.

(3) Public fasts usually begin and end at specific times.

(4) No meal adjustments applicable to a public fast will be accommodated without the pre-approval of Executive Director of Field Support Services or a designee.

(5) An offender, who chooses to participate in the religious observance which involves a public fast, shall notify the Administrative Chaplain or his/her designee at minimum 10 days prior to the observance.

(6) If an offender chooses to fast for personal religious reasons, special accommodations may not be made for the meals missed.

(7) Prior to participating in a fast, it is the responsibility of the offender to review this option with the medical department with regards to personal concerns, medications, or medical diets to ensure what is most practical for each individual.

E. Smoke/Fire Generating Ceremonies

(1) State of Maryland correctional facilities and grounds are tobacco-free and use of smoking products is prohibited. Due to religious requirements, the Native American population is afforded the opportunity to use smoking products that may contain tobacco for congregative worship only. *(See appendices – Tobacco Usage for Native American).*

(2) Offenders can make no demands or set requirements as related to the smoking product being authorized for worship.

(3) A sign-in and sign-out log shall be kept in the designated area for recording offenders' using of tobacco products for congregative worship. The Chaplain or designated staff is responsible for maintaining the records, attendance, and supplying the lighting device for the purpose of lighting the sacred herbs and tobacco.

(4) Outside of an authorized worship activity, offenders found using or in possession of tobacco products, tobacco-less products, paraphernalia or lighting devices shall face appropriate disciplinary action.

(5) Religious ceremonies involving activities that generate smoke or fire, namely group smudging, pipe, and sweat lodge ceremonies shall only be conducted outdoors.

(6) The frequency and details of group ceremonies shall be arranged through the Chaplain, in consultation with the Managing Official.

F. Religious Activities Outdoor Grounds *(only for religions that require religious activities outdoors)*

(1) Offenders should have access to designated area only during approved religious activities.

(2) The location and size is determined by the Managing Official based upon:

(a) The specific facility;

(b) Available space;

(c) Security level;

(d) Number of participants;

(e) Normal operations of the facility; and

(f) Flow of offender traffic.

G. Sweat Lodge

(1) Sweat Lodge ceremonies are religious ceremonies held for the purpose of prayer and physical, mental, and spiritual purification of the participant.

(2) Sweat Lodge ceremony shall be available to the general population whose Religious Preference is Native American, providing resources and adequate circumstances permit, and only as a form of congregate worship.

(3) Sweat Lodge ceremonies shall operate according to a published schedule by the Chaplain's office. A list of approved participants shall be dispersed to the appropriate staff.

(4) Each offender seeking to participate in the sweat ceremonies must review, and sign the Sweat Lodge Acknowledgement Form prior to being allowed to participate within the ceremony.

(5) Facility conditions permitting shall make available a minimum of three scheduled ceremonies per year, possibly coinciding with the Spring and Fall Equinox, and Summer Solstice.

(6) A proposal may be submitted to the Chaplain for additional Sweat Lodge ceremonies. These requests shall be accommodated if resources and adequate circumstances permit and the offender are not a threat to safety or security.

(7) Sweat Lodge ceremonies are generally open to offenders in general housing, they are not open to offenders on Special Confinement housing units. Security staff may restrict the access of offenders in general housing or treatment units if there is a compelling security reason to do so.

(8) Only adult men (18 years or older) may participate at a male facility.

(9) Each participant should meet reasonable medical requirements for fitness to sweat and can be subject to drug testing before and after ceremonies.

(10) Offenders with medical conditions or medical concerns should seek medical advisement by way of the medical department prior to and (if needed) thereafter participating in the ceremony, should stress to health occur.

(11) The frequency of offender participation might vary or might be limited by the capacity of the facility.

(12) Although all members of the Native American Faith Group (NAFG) should technically be qualified to take part in the Sweat Lodge ceremony, not all would necessarily be allowed, prepared or willing to participate for each ceremony held at the facility.

(13) The NAFG would accommodate members fairly and uniformly coordinating participants with the Chaplain.

(14) All participants should be decently clothed, if only in shorts or trunks. No one is to be naked or clothed only in underwear.

(15) Each participant may have a towel.

(16) A Sweat Lodge ceremony is held outside, so participants are allowed to wear clothing and footwear that is appropriate to weather conditions and carry personal items for Sweat Lodge ceremony.

(17) Depending on the completed size of the lodge, approximately fifteen male offenders may occupy the sweat lodge at any given time.

(18) A Sweat Lodge ceremony may not be conducted without the presence of an approved Department volunteer of the same sex as the offender participants and each ceremony shall be conducted according to the traditions of the outside volunteer running the ceremony.

(19) Sweat Lodge Ceremony Preparation

(a) The Administrative Chaplain or his/her designee shall review the details to ensure operational arrangements occur efficiently. *(See appendices- Sweat Lodge checklist).*

(b) The facility shall provide sufficient time for designated fire tinder to build the fire and heat the stones at least 1 ½ -2 hours prior to the scheduled start time of the ceremony.

(c) In this time the fire tinder shall also prepare the lodge for use.

(d) When the fire is ready, other participants are released into the area.

(20) Sweat Lodge Ceremony

(a) The facility shall allow, at minimum, approximately 2 ½ hours of uninterrupted time for the Sweat Lodge ceremony (this includes clean up).

(b) The Sweat Lodge ceremony shall take place between count times, so as not to be interrupted by count.

(c) Following the ceremony all participants can assist in putting materials away and clearing the sweat lodge area.

(21) Prior to and following a ceremony, offenders may be searched. Custody staff may make a security inspection of the area before and after the ceremony, showing proper respect for the sacredness of the area and objects.

(22) For security, as well as traditional ceremonial purposes, once participants enter the area they should not be permitted to leave until the ceremony is completely over; unless medical attention is needed or the inmate needs to be removed for lack of participation, distracting or non-ceremonial behavior.

(23) Unless deemed necessary, staff should not enter the lodge grounds while the ceremony is taking place, rather, they can view from the perimeter of the fenced area, from towers, or utilizing cameras.

(24) Security searches of a sweat lodge and surrounding areas

(a) The sweat lodge and immediate vicinity are considered sacred ground.

(b) Security needs and searches for contraband shall be conducted with sensitivity and respect and any questionable items shall be brought to the attention of a Chaplain before being removed, destroyed, or discarded.

(c) When the area is to be searched, Chaplaincy staff should be notified. Following the search, performance of a needed ritual such as smudging may be necessary.

(d) At no time shall the area of the sweat lodge be left in a state of disarray or desecration following a search.

(25) Sweat lodge practice may be terminated, temporarily interrupted, or postponed by either the administration, or if requested, by members of the NAFG.

(a) The administration may cease activity of the sweat lodge for security reasons.

(b) Sweat lodge practice may be suspended if the condition of a NAFG proves unable to continue to support it spiritually, financially, or for lack of participation.

(c) An approved Department volunteer may have cause to halt a ceremony in progress in order to preserve the sanctity of the sweat lodge.

(d) If a NAFG sweat lodge practice is suspended, the reasons for the suspension shall be made known to the members.

(e) Requests for continuing ceremonies will be considered by the facility's administration once the issue surrounding the suspension has been resolved.

H. Volunteers (**Sweat Lodge only**)

(1) An outside, spiritually-adept, volunteer, approved by the Department, and admitted by the facility may be required for planning and construction of the sweat lodge, as well as providing leadership ensuring the integrity of the ceremony.

(2) Native American volunteers shall be allowed to bring in personal items necessary for conducting a Sweat Lodge ceremony such as:

(a) Pipes;

(b) Rattles;

(c) Hand drum; drumsticks (one per drum);

(d) Bone whistles;

(e) Medicines used for ceremony and smudging;

(f) Prayer feathers or fans;

(g) Medicine bags;

(h) Ceremonial item for the altar (i.e. buffalo skull, prayer sticks, other ceremonial sacred items necessary for the ceremony);

(i) Tote bag for carrying clothing (including sweat shirt, shorts, towel, comb or brush, clean socks, underwear, etc.);

(3) An area for changing clothing shall be accessible from the outside worship area for the volunteers.

(4) Volunteers and participants are to inform the Chaplain if they would like to bring personal religious items to the ceremony and the Chaplain, in consultation with security staff, can make the necessary arrangements for items to be included on the visit.

(5) The time of ceremony will be established by the facility.

(6) Factors such as count times, shift change, staff availability, and other offender activities shall be considered when establishing date, time, and (if applicable) location change for the ceremony.

.10 Religious Diet Program

A. The Department of Public Safety and Correctional Services (Department) shall make reasonable accommodations to provide inmates in each correctional and detention facility under the Department's authority with dietary options that meet accepted religious restrictions consistent with the Halal and Kosher dietary requirements.

B. The Department's Religious Diet Program (RDP) consists of the following two meal platforms:

(1) The Halal diet that shall be offered to an offender who has designated the offender's religious faith as one of the following Islamic groups:

(a) Shi'ite;

(b) Sunni;

(c) Nation of Islam (all recognized groups);

(d) Moorish Science Temple (all recognized groups); or

(e) Other recognized religions that have the same basic tenets that require the Halal diet; and

(2) The Kosher diet that shall be offered to an offender who has designated the offender's religious faith as one of the following faith groups:

(a) Jewish;

(b) House of Yahweh;

(c) Assemblies of Yahweh;

(d) Messianic Jewish;

(e) Hebrew Israelites; or

(f) Other recognized religions that have the same basic tenets that require the Kosher diet.

C. By October of each year, the Administrative Chaplain, or his/her designee shall:

(1) Prepare an annual religious services plan for the next calendar year (January – December);

(2) Include in the religious services plan the dates for the high religious observance days, seasonal observances, fasting periods, and programs for each recognized faith group that require a special ceremonial diet; and

(3) Distribute the annual religious services plan to the Managing Official or a designee.

D. Full details related to §C. 1-5 of the Religious Diet Program are contained in Code of Maryland Regulations (COMAR 12.02.10 Faith-Based Services).

1. Request for Offender Participation in the Religious Diet Program.

2. Approval or Denial of an Offender Request for RDP Participation.

3. Withdrawal (Voluntary or Involuntary) from the RDP.

4. Removal (Voluntary or Involuntary) from the RDP.

5. Appeal of Involuntary Removal from the RDP.

E. An offender designated to have a diet based on medical needs or a special management diet may not participate in the RDP.

F. During a declared emergency and for up to 72 hours from the start of a lockdown of a housing area or facility that houses a RDP participating offender, the facility's Managing Official may suspend delivery of meals that are in compliance with RDP requirements.

G. The facility shall provide an RDP bag lunch for an RDP offender assigned to a work crew outside the facility.

.11 Prohibited Religious Practices and Rituals

The Department does not authorize religious activities and practices that include or advocate the following:

(1) Domestic and foreign terrorism or promotes any type of violence;

(2) Language or behaviors that could reasonably be construed as a threat to safety, security, or the orderly running of the facility;

(3) Nudity;

(4) Self-mutilation;

(5) Use, display, or possession of weapons or what appears to be a weapon (e.g., paper sword);

(6) Paramilitary exercises;

(7) Self-defense training;

(8) Sexual acts;

(9) Profanity;

(10) Consumption of alcohol;

(11) Ingestion of illegal substances;

(12) Use of verbal or physical intimidation or pressure to attempt to convert an individual from one faith or belief to another;

(13) Political promotions, discussions, and debates;

(14) Gang infiltration (gang-like activities – security threat group materials or symbols);

(15) Use of encoded or scrambled language; and

(16) Disparage other religions.

.12 Cancellations of Religious Activities/Programs

A. The Managing Official or his/her designee, shall have the right, without notice, to cancel, suspend, postpone, or restrict religious activity participation for the following:

(1) An individual offender;

(2) A faith group; or

(3) All faith groups for an entire correctional facility.

B. Conditions: Any religious observances, services, celebrations, programs or worship activities may be suspended, cancelled, postponed or limit participation for the following reasons:

(1) Concerns for facility safety and security;

(2) Violation of prohibited religious practices or rituals;

(3) Facility lockdown;

(4) Inappropriate conduct;

(5) Inclement weather; or

(6) Natural disaster.

C. Suspensions, Cancellations, or Restrictions

(1) Suspensions, cancellations, or restrictions of a regularly scheduled group religious program shall be the least restrictive means necessary to protect the facility's safety and security, according to the judgment of the Managing Official or his/her designee.

(2) High priority shall be given to high religious observances or worship services which should not be cancelled due to scheduling conflicts with other facility activities.

(3) Suspension of scheduled religious activities shall be lifted once corrective action has been taken or the facility concerns no longer exist.

(4) Cancellations of planned religious observances (holiday or seasonal) shall be documented. (See appendices –Religious Observances Cancellation form).

D. Notification

(1) Administrative action. If there is a suspension, (an offender's exercise of a religious practice is denied), of group activities that exceeds 90 days which

impacts religious worship, studies, and religious observances (holiday or seasonal), the Administrative Chaplain or his/her designee shall prepare, in writing, the specific reasons supporting the suspension; and the Managing Official or his/her designee must notify the:

(a) Chief;

(b) Commissioner; and

(c) Executive Director, Office of Field Support Services.

(2) Facility action: If there is a suspension, the Administrative Chaplain or his/her designee, shall:

(a) For a group, post copies of notifications in each housing unit, designated places of worship, and the Chaplain's file.

(b) For an individual, forward a copy of the notification to the offender, offender's base file, and the Chaplain's file.

(3) Suspended faith group or faith group members are limited to individual study.

(4) Suspensions of faith group members or the entire faith group can extend up to 90 days or more pending reoccurrence of violations applicable to:

(a) Concerns of safety and security;

(b) Prohibited religious practices or rituals; and

(c) Inappropriate conduct.

(5) Any suspension may be in addition with formal discipline.

.13 Approved Religious Property

A. All previously approved religious items, purchased or otherwise approved prior to this policy effective date, shall be subject to facility review for compliance with this policy and may be allotted a grace period for offenders to purchase approved items for replacement.

(1) Any religious property that is used for other than the intended purpose, or is used to designate affiliation with a security threat group is subject to confiscation by the facility's administration.

(2) The Administrative Chaplain or his/her designee shall be responsible to approve religious items through a request by way of purchases from an approved vendor or donated through an approved source.

(b) An offender shall generally be allowed to possess a religious text primary to the approved religion.

(c) Religious group property items (inclusive of some consumable items - tobacco, communion kits, etc.) may not be provided to the offender at the State's expense unless of unusual and reasonable circumstance (for example, sweat lodge materials, religious property group lockers).

(3) An offender or faith group is allowed to possess property as provided in the Faith Group Accommodations Overview.

(4) The use or possession of approved group religious items used in congregate religious services, supervised activities, ceremonies, or prayers may not necessarily be allowed for an offender's use during private individual worship conducted in living area or cell.

(5) All property is subject to normal considerations of safety and security.

(6) Although many religious property items have a monetary value noted, overall, no religious item may have a monetary value greater than $100, unless pending the significance of the item for a religious worship practice. Review and approval by the Managing Official or his/her designee is required.

B. Personal Religious Property

(1) All religious property (excluding reading materials) shall be limited to those approved items for individual possession and practice of religious traditions of the offender's declared faith as outlined in the Faith Group Accommodations Overview.

(2) An offender is encouraged to store religious items in a manner marked "religious property items". (*See appendices- Personal Religious Property Inventory).*

(3) Commensurate with legitimate concerns for order, rehabilitation goals, the mission of the Department, or maintenance of security; an offender may be allowed to only possess religious items that are referenced under allowable personal property.

(a) Other items can be disallowed in the attempt to widen coverage for the accommodation of religious requirements based on legitimate security concerns.

(b) Legitimate concerns for order or security include, but are not limited to:

(i) Proper utilization of available space;

(ii) Safety from fire and other physical hazards;

(iii) Dangerousness of the item, including potential for use as a weapon; or,

(iv) The item's value or attractiveness encourages conflicts or theft.

(c) Property not applicable to the declared faith group affiliation is subject to confiscation and can be sent home or may be donated to the Chaplain to be given to another offender where the property is applicable.

(d) When items are confiscated, the Chaplain is consulted as to the item's religious significance.

(e) All individual religious property shall be inventoried through the property officer in accordance with the procedures in handling and responsibility for offender personal property.

C. Written and Recorded Material

(1) An offender may possess written and recorded religious materials consistent with the provisions of allowable offender property.

(2) At the request of the Managing Official or his/her designee, the Administrative Chaplain or his/her designee shall review the intended religious reading and recorded material to be distributed through the religious services program to determine whether the content is religious and whether the primary intent seems to be the derision of any religion.

(3) The Chaplain or his/her designee may deny materials based on the following criteria because the item:

(a) Advocates violence or religious or racial discrimination; and

(b) Is detrimental to the offender's rehabilitation process or threatens the security of the facility.

(4) An offender may use funds from the offender's financial account to purchase reading and recorded material or may accept material distributed through the religious services program in accordance with the offender mail directives.

(5) In support of religious activities, the Managing Official or his/her designee may provide offenders with a reasonable opportunity to have photocopies made of approved materials to assist with religious programming.

(6) The amount of photocopies and other specifics are to be determined by the Managing Official or his/her designee.

D. Other Religious Property

(1) An offender and faith groups may possess religious property as identified in the Faith Group Accommodations Overview.

(2) Any other non-applicable religious property shall be considered contraband.

(3) An offender and faith groups may use funds from the offender's financial accounts to purchase religious property or may accept materials distributed through the religious services program.

E. Religious Headgear

(1) Religious headgear is permissible, provided such religious headgear does not constitute a safety or security problem.

(2) Religious headgear may be any color.

(a) In consult with the Chief, the Managing Official may further restrict the color or other features of the religious headwear as necessary to maintain safety, security, and orderly operations. Restrictions shall be closely reviewed to ensure appropriateness and the headgear meets the needs of the respective faith traditions.

(3) An offender may wear approved religious headgear at all times except when a photo ID is being taken.

(4) Religious headgear can be removed and searched at any time for security reasons unless otherwise noted.

(a) Staff searches should have reasonable cause.

(b) Female Population Only. Respecting the Muslim belief that only a husband may see the bodies or portions of the body of a wife, when searching the headgear (Hijab, scarf), the officers shall conduct a simple pat search while the headgear (Hijab, scarf) is on the offender's head.

(i) If there is a concern of contraband, the female offender shall be taken to an area of privacy, and a female officer will conduct a search.

(ii) Only the offender removes the headgear, the officer searches the item, and the offender puts the headgear back on.

(5) An offender shall be permitted to wear religious headgear in all areas of the facility, unless there is a safety or security concern.

(6) Each offender will be permitted to maintain no more than three religious headgear items at one time under general population status.

(7) The religious headgear may be made of cloth, knitted or crocheted.

(8) Bandana style headgear is prohibited.

(9) As much as possible, pending hairstyle, the headgear shall fit flush to the head and may not extend below the eyes or ears or cover any portion of the face.

(a) Female population - Religious headgear hijab or scarf like may not be larger than 36”wide x 36” long.

(b) Male population - Religious headgear turban or turban like may not be larger than 21 ½” wide x 72” long.

F. Religious Garments and Jewelry

(1) Approved religious clothing may be worn to, during, and from authorized religious service activities only.

(2) No garments are to be altered in order to establish it as a religious item.

(3) Offenders are not permitted to purchase or possess robes as personal property.

(4) If the facility receives donations of robes, they may only be used during religious services in the chapel or designated area.

(5) Medicine Bag - An offender declared as Native American shall be permitted one medicine bag as a medallion.

(a) A medicine bag may not exceed a maximum length of 2”x 3” inches. It must be made of leather, may not be embellished after purchase, and must be suspended from a leather strap no longer than 24 inches.

(b) A medicine bag may not be worn to the visiting room or while working in food service.

(c) Any contents of a medicine bag must be listed in this manual.

(d) If staff chooses to search the contents of the medicine bag, the contents will be placed on a piece of paper and visually inspected. If a particular item is called into question, staff will remove the item and place it as evidence for examination by Security staff and Chaplain to determine its appropriateness for inclusion.

(6) Approved religious jewelry may be worn at all times except in the visiting room.

(a) One pendant, cross, pin, or medallion, no longer than two inches in diameter, may be worn around the neck or a jewelry-type chain that is no longer than 24 inches.

(b) Each offender is permitted only one (1) religious medallion.

(c) Prayer beads or rosaries are to be wood or plastic (white or wood color only).

(d) Medallions may be made of metal, wood, or plastic and may be round in shape or in the shape of the appropriate religious symbol such as a cross, star, or crescent.

(e) Prohibited medallions include: swastika, iron cross, inverted cross, or any item identified as gang-related or security threat group-related.

(f) A pendant, cross, pin, medallion, prayer beads, or rosary shall be worn under the top layer of clothing.

G. Congregate Use Articles

(1) Congregate use articles and sacraments shall be used as prescribed in:

(a) Faith Group Accommodations Overview; and

(b) The Special Religious Activities/Ceremonies section of this manual.

(2) Expenditures shall be pre-approved by the Chaplain and the Managing Official.

(3) The voucher authorizing expenditure shall bear the signature of the offender designated by the faith group, the Chaplain, and the Managing Official.

(4) Each faith group shall be responsible for collecting funds to pay for various religious items such as religious oils, relative piping products, or communion kits.

(5) Items may be donated only with the approval of the Managing Official.

(6) Non-consumable supplies and materials for use in a specific activity may be

provided by the facility or brought in by the volunteers conducting the activity upon the approval of the Managing Official or his/her designee. (Example - handouts, booklets, video, etc.)

(7) Faith groups that are afforded the opportunity to have prayer rugs are permitted to possess only one prayer rug and the prayer rug shall be commercially made no larger than 36" x 48".

H. Storage and Access

(1) In accordance with the provisions of property accountability policy, Chaplains shall provide for the identification of equipment and the secure storage and inventory of all approved congregate supplies and materials which are purchased by the facility or offenders or donated.

(a) The Administrative Chaplain shall:

(i) Identify Chaplains, volunteers, and offenders from each sect or denomination to have access to the supplies, equipment, and materials needed for sanctioned activities;

(ii) Prepare a list of authorized individuals, including activity name, time, location and specific items to which the individual shall have access; and

(iii) Distribute a copy to the chief of security, all shift commanders and authorized persons.

(b) The Administrative Chaplain or his/her designee shall supervise the pickup and return of stored items by volunteers and offenders.

(c) The Chaplain shall periodically inspect religious storage areas to ensure the integrity of the storage space.

(2) Security inspections of a religious storage area shall be done with respect for those items that are sacred.

(3) If inspections occur and materials are confiscated, the Chaplain shall be notified and may also be consulted as to the significance of the items removed.

(4) If supplies and materials are to be brought in by the volunteer on the day of the activity:

(a) The Administrative Chaplain or his/her designee shall prepare a memo including:

(i) The name, date, time, and location of the activity;

(ii) The names of the volunteers;

(iii) The items being brought in and the quantity of each item; and

(iv) Which items may be given to be kept by the offenders.

(b) The Administrative Chaplain or his/her designee shall forward the memo to the Managing Official or his/her designee for approval no later than 5 days prior to the intended date of activity, attaching a sample of any literature to be distributed if available.

(5) If the Managing Official or his/her designee approves, the Managing Official or his/her designee shall return the memo noting approval to the Chaplain, and the Chaplain shall ensure that the shift commander receives a copy of the memo no later than 2 days prior to the date of the service.

(6) If the Managing Official or his/her designee disapproves, the Managing Official or his/her designee shall return the memo to the Chaplain noting disapproval and providing any additional instructions.

(7) The shift commander or his/her designee shall ensure that a copy of the approved memo is available at the facility point of entry prior to the activity.

(8) The entry post officer shall permit entry only for those items on the approved list and shall instruct volunteers that unapproved items may be kept in lockers or returned to the volunteer's vehicle.

I. Donations

(1) All donated items intended to support the religious services program shall require acceptance by the Managing Official or his/her designee.

(2) The Chaplain shall request permission to accept donations consistent with the provisions of Department policy related to gifts, contributions and donations.

(3) The Chaplain may accept donations of items for an offender's use if the items are identified in appendices to this manual, enhances the religious services program activities, promotes rehabilitation, or promotes progressive spiritual growth.

(4) The Chaplain shall make available approved items to offender members of the relevant sects or denominations or to all offenders pending the significance of the items.

(5) The Chaplain may accept donations of office, study equipment, supplies, and other worship supporting items for the Religious Services Program.

(6) The Chaplain may accept donations from offenders to support spiritual care that support activities for the facility's population needs related to religious item

needs, personal hygiene needs, etc.

(7) Equipment shall be issued a property identification number in accordance with procedure for property accountability.

(8) The Chaplain may accept donations of reading and recorded materials if, after the Chaplain's review, it is determined that the material does not have as a primary intent the derision of any religion or may cause any negative impact to the safety, security or good order of the facility.

(9) Donated items for religious activities become the property of the facility, but if it is intended for a specific faith group, it is managed by the Chaplain for the faith group.

(10) An offender may not demand oversight or claim ownership of congregative religious items.

J. Financial Donations: The Chaplain may accept monetary donations for the benefit of the religious services program or for the benefit of a particular faith, or in general as long as any additional stipulations for use do not conflict with the provisions of any Department policy.

K. Tracking Donations: The Chaplain shall maintain a log of accepted donations, to include:

(1) The item;

(2) Dollar value;

(3) Donor;

(4) Any stipulations for use and date accepted; and

(5) The use of donated monies.

L. Confiscation: Any religious article that is used for other than its intended purpose, or is used to designate affiliation with a security threat group is subject to confiscation.

.14 Religious Oils

A. An offender who participates in a religion which requires the use of oils may use these oils only for congregate religious activities.

B. Religious groups who are authorized to use oils are identified in the Faith Group Accommodations Overview.

C. The Managing Official, or his/her designee, shall be responsible for maintaining, storing, dispensing and accounting for oil to be used by adherents for congregate religious activities, and shall maintain records of use by each group.

D. The Managing Official shall restrict the usage of certain fragranced oils that are overly pungent or offensive to the area where other religious or non-religious activities are to occur.

E. The Managing Official may not limit the oils to one fragrance for all groups but being least restrictive, can minimize the usage of oils, at minimum, to 3 different types (to include a non-fragrance oil) at a given time.

F. Oils may be scented or unscented.

G. The usage log should include, but is not limited to:

(1) Faith group's name;

(2) Amount on hand and date;

(3) Amount dispensed;

(4) Date dispensed; and

(5) Dispensed to: Offender Name and SID #

H. Each facility shall conform to the following guidelines:

(1) Oils shall not be purchased with State funds, including offender welfare funds.

(2) Fund-raising activities and means projects may not be used to obtain funds for oils.

(3) Applicable offender faith groups may purchase oils with pre-approval by the Managing Official, or his/her designee.

(4) With the approval of the Managing Official, donations of oils may be accepted from the external community through purchases from a vendor.

(5) All oils shall come from an approved vendor approved by the Managing Official.

(6) An offender may not store oil for personal use.

(7) Each faith group shall be responsible for collecting enough funds to pay for the selected oil.

(8) Glass containers may not be allowed.

(9) Offenders may have restricted usage of oil if found to be in misuse.

(10) Usage amount for group activities may be given based on the group size.

.15 Religious – Offender Facilitators

A. In the event there is no Chaplain or religious volunteer identified to facilitate a religious worship, study, and other religious activities, the Managing Official or his/her designee may appoint up to two offenders to facilitate the activities.

(1) The Chaplain may assess the necessity of the activity and may assign an offender to serve as an "Offender Facilitator" for religious activities.

(2) An offender does not have a right to facilitate religious services, studies, classes, or activities without the express approval of the Managing Official, or a designee, or the Chaplain.

(3) An offender may not be recognized as clergy (such as Reverend, Imam, or Priest) nor shall the offender be permitted to function as such.

(4) An offender who is considered authorized as a cleric or ministerial leader through any religious body prior to incarceration may not be recognized in that capacity.

(5) The Chaplain or his/her designee shall consider the following criteria when selecting offender facilitators:

(a) The offender's maturity, temperament, and knowledge of the relevant religion.

(b) The quality of the offender's relationship with the relevant faith group.

(c) The offender's history with staff and relevant faith group's members.

(d) The offender's ability to interact positively with staff and peers.

(6) The Chaplain may not consider the following offenders to serve as offender facilitators:

(a) A validated Security Threat Group (STG) member.

(b) An offender who has not been infraction-free for less than one (1) year.

B. Approved Facilitators

(1) The Chaplain may train and utilize offenders to act as facilitators for religious activities, presenting group issues to the Chaplain, and assisting with mentoring religious educational or reentry programs.

(2) The offender facilitator may not organize nor conduct group meetings without prior approval of the Chaplain or his/her designee.

(3) The performance of the offender facilitator shall be evaluated periodically by the Chaplain, or his/her designee.

(4) An offender facilitator may not serve more than 3 years at a given time, unless no other approved facilitator can be identified.

(5) In the case of an offender facilitated religious activity, an evaluation can be completed by the Administrative Chaplain, or his/her designee, or a volunteer of relevant religion.

(6) The results are to be reported to the Administrative Chaplain, Managing Official, or his/her designee.

(7) If at any time the offender facilitator is found to be lacking in any of the specifications under criteria in §§15A (5) (a-d) and §§15.A (6) (a-b) or involved in activities which are prohibited, the Chaplain, or his/her designee may terminate participation under this role.

(8) An offender facilitator will not be allowed to present information or materials which have not been reviewed and approved by the Chaplain or his/her designee.

(9) In the case of disputed materials the matter may be referred to the Managing Official, who may consult with the Director.

(10) If there is no approved offender facilitator, Chaplain, or volunteer identified to facilitate faith group activities, the Managing Official. or his/her designee may:

(a) Reduce number of weekly congregate activities;

(b) Suspend congregate activities until an acceptable person is identified; or

(c) Limit the duration of activity to a minimum of 60 minutes.

(11) If an offender facilitates activities, the following shall be adhered to:

(a) A faith group may not assume a paramilitary structure;

(b) A faith group may not act in the capacity of guard, sentry, sergeant-at-arms, or in any other capacity that suggests enforcement of behavior or rules; and

(c) Circulated materials may not advocate violence or religious or racial discrimination, be harmful to the offender's rehabilitation process or threaten the security of the facility.

.16 Religious – Volunteers

A. All volunteers and participant visitors for religious services activities and programs shall be managed in accordance with the provisions set forth by the *Volunteer Services Program manual*.

B. Religious Volunteer Overview

(1) An individual or groups aspiring to be volunteers do not have First Amendment rights to minister in prison.

(2) Each religious volunteer shall comply with policies in the Volunteer Program Administrative Manual.

(3) Outside clergy or religious volunteers should be recruited to assist in meeting the religious needs of all represented faith groups in the facility.

(4) Religion may be a factor in selecting volunteers, either to maintain balance between faith groups or to recruit a leader for a specific faith group.

(5) A religious volunteer may be required to inclusively lead groups and failure to do so may result in their dismissal.

(6) A religious volunteer may speak positively about the volunteer's faith but may not speak negatively about other faiths.

(7) A religious volunteer may work with the Chaplain to introduce new activities.

(8) With the approval of the Managing Official or his/her designee, the Chaplain may recommend to designate a volunteer Chaplain to support religious activities.

(a) Duties are assigned according to differing skill levels, abilities, and time commitments to the facility.

(b) The volunteer may fill in to attend to some duties in the absence of the Chaplain.

(c) The volunteer may be required to attend additional training.

C. Requirements for Volunteer Participation

(1) The Managing Official or his/her designee and the Administrative Chaplain shall review the facility's faith group activities to ensure that services or activities are available to meet the needs of the offender population along with determining the need to recruit volunteer representatives for those faith groups.

(2) The Administrative Chaplain shall collaborate with the Volunteer Activities Coordinator to update file records for all religious volunteers every 3rd year of service or sooner based on requirements of the Volunteer Program.

(a) All volunteers who are in a leadership role shall possess credentials which authorize them to conduct worship and associated rituals and rites according to the tradition of the faith, sect or denomination and have a current affiliation with and a written reference from a religious organization of the faith, sect, or denomination.

(b) Volunteer leaders and external faith community group leaders shall possess religious authority of sufficient rank to provide authoritative information and guidance to the Maryland Department of Public Safety and Correctional Services regarding the specific religion.

(c) Religious services volunteers and religious programs shall be preliminarily approved by the Administrative Chaplain or his/her designee prior to their submission to the Managing Official for final approval.

D. Religious Activity Support Materials provided by Volunteers

(1) All materials, such as recordings, articles, or craft items, shall be approved by the Administrative Chaplain or his/her designee prior to the date of the activities.

(2) Recorded or written materials may not be allowed in the facility without a memo from the Administrative Chaplain or his/her designee.

(3) All materials are to be in support of religious activity or programming.

.17 Religious – Mentors

A. Mentors supportive of religious programming are in two forms, internal and external

(1) **Internal** - A religiously-associated mentor is considered a volunteer if they are entering into the facility to attend routinely scheduled programming associated with the incarcerated population and shall adhere to requirements of the Volunteer Program Administrative Manual.

(2) **External** – A religiously-associated mentor is not a volunteer if they are visiting the facility for mentoring an incarcerated person by way of the visiting room but shall adhere to established programming guidelines established by the Administrative Chaplain or his/her designee.

B. All plans and coordinating process of religiously associated mentor programming shall be reviewed and approved by the Managing Official with the consult of the Chief or Administrative Chaplain and associated organizational heads supporting the program.

C. Due to the special circumstances involving the roles and responsibilities associated with mentoring, the following shall apply:

(1) Proposed mentors shall meet the following criteria:

(a) Mentor applicants shall be at least 21 years of age and shall be of the same gender as the offender;

(b) Married couples may be approved to mentor an offender however, the person who is of the same gender as the offender shall be required to be present during all mentoring contacts with the offender;

(c) Mentor applicants shall be sufficiently mature to accept the responsibilities of the assignment;

(d) Ex-offenders who are not under active supervision for a criminal offense may be assigned as mentors subject to the approval of the Managing Official, or his/her designee;

(e) Relatives or other individuals who have already formed a personal relationship with an offender may not be approved to mentor that offender;

(f) An individual serving as a mentor **(internal)** to an offender housed in a facility may not serve as a volunteer under any other capacity at the same facility as the offender, but may serve at another facility; and

(g) Mentors (**external**) may not be on a special visiting list of any other offender at the same facility as the offender being mentored.

(h) Internal and external mentors shall be associated with a faith-based organization.

(2) Mentor Participation and Conduct

(a) Mentors shall abide by the procedures established under this manual, the rules of the program, in which the mentor serves, and applicable rules and policies of the Department.

(b) A mentor shall maintain appropriate boundaries with offenders and may not have any inappropriate conversation or physical contact with offenders.

(c) Mentors may be involved in other volunteer activities in addition to mentoring within Department of Public Safety and Correctional Services facilities so long as it is not at the same facility in which the mentoring programming is in operation.

(d) Mentors shall be authorized to meet on-site in facilities with assigned offender during scheduled mentoring group program times or during the offender's regular visiting period; pending the mentors participation, internally or externally.

(e) Mentors shall be authorized to correspond by mail to the assigned offender to support the relationship and assist in reintegration release efforts in accordance with facility mail procedures.

(f) Mentors may not use personal detailed information in mailing correspondences (for example, address and home phone number).

(g) Any other on or off-site contact between a mentor and an assigned offender during the offender's incarceration (for example, during a work release phase) requires the approval of the appropriate Managing Official or his/her designee in advance.

(h) A mentor may be allowed to serve as the guide or transporter of an offender being mentored at the time of the offender's release.

(i) A mentor may not enter into any financial contract with an offender or ex-offender where the mentoring relationship exists.

(j) A mentor may provide support with food, clothing, or help finding shelter for an offender upon release from incarceration.

(k) All assistance provided to an offender by a mentor under this policy shall be temporary (up to 18 months) and should include a plan that enables the offender to become self-sufficient and to learn to address and resolve financial issues as well as other barriers independently.

(3) Volunteers shall comply with policy for employee and inmate visiting and communication that require prior approval which must be granted prior to processing in such activities.

NOTE: The mentoring procedures set forth herein are intended to establish directives and guidelines for staff and offenders and those entities that are required to comply with them. This procedure is not intended to establish or create new Constitutional rights or to enlarge or expand upon existing Constitutional rights or duties.

.18 Religious Education – Correspondence Courses

A. An offender interested in starting or continuing a correspondence course shall submit to the Administrative Chaplain or his/her designee, information about the course content, any required material or equipment necessary to complete the course, and the entity offering the course.

B. If approved, such materials may not be limited in number by the offender property policy.

C. Participation in correspondence study is voluntary.

D. The Administrative Chaplain or his/her designee shall review and determine that the course is not contrary to the good order and security of the facility.

E. The Administrative Chaplain or his/her designee shall forward the offender's request to the Managing Official or his/her designee, with a recommendation and rationale regarding approval or disapproval.

F. The Managing Official or his/her designee shall approve or disapprove all new or existing correspondence courses.

G. If a request or materials are disapproved, the Administrative Chaplain or his/her designee shall inform the offender noting the reason.

H. Correspondence course materials received without approval are subject to be returned to the sender at the offender's expense.

I. Offenders are responsible for all associated costs such as registration, tuition, materials, and postage charges for correspondence courses.

.19 Pastoral Care

A. Individual Pastoral Care and Counseling

(1) Chaplains, as well as approved volunteers with pastoral care credential, may, with the direction of the Chaplain, provide individual pastoral care to offenders upon request.

(2) Privileged information or communication does not apply with regards to matters that involve harm or illegal activities, which may impact safety and security of the offender, other offenders, staff, or volunteer.

(3) Offenders shall submit facility request slips addressed to the Chaplain identifying the nature of the request when seeking pastoral care and counseling.

(4) In preparations for death (hospice or critical condition), the Chaplain can be supportive by:

(a) Performing last rites or strive to assist with fulfilling this request by obtaining support through an appropriate religious leader.

(b) Obtaining religious associated burial information to be given to family at or prior to death.

(c) Obtaining updated next of kin information.

(5) After receipt, the Chaplain shall review all request slips, note the date received on the slip, and assign them to the appropriate faith Chaplain, if applicable.

(6) Counseling referrals may be referred to other professional staff (psychology).

B. Response

(1) The assigned Chaplain shall respond to the offender within 10 days of the date noted on the request slip.

(2) The assigned Chaplain shall prioritize responses by the date received; unless determined that the nature of the request is serious enough to justify a more immediate response.

(3) The assigned Chaplain shall note on the request slip the date when the offender is seen, describe the intervention taken, and shall retain a copy for filing.

(4) If the request is referred to other departments as appropriate (Psychology), the Chaplain shall follow-up with the staff to ensure that the request was addressed.

(5) The Chaplain shall retain a copy for filing.

C. Chaplain Rounds

(1) Chaplains shall make rounds throughout the facility at least once every two weeks (bi-weekly).

(2) The Chaplains shall regularly visit special confinement populations where group religious activities are not available.

(a) Where the Chaplain has the assistance of volunteers supporting pastoral care who are approved to visit the units, Chaplain shall tour the units at least once every two weeks (bi-weekly).

(b) While on tour, the Chaplains and volunteers shall respond to offender verbal requests to be seen, as well as to request slips received from the unit.

(c) The Chaplain shall record their visits in special confinement unit logs.

D. Group Pastoral Care and Counseling

(1) Chaplains and volunteers supporting pastoral care with documented training in group intervention methods may provide group pastoral care and counseling.

(a) Chaplains who plan to provide group pastoral care and counseling shall develop a protocol for approval.

(i) The Administrative Chaplain shall submit the protocol and any necessary documentation for pastoral volunteers to the Chief and Managing Official.

(ii) The Chiefr and Managing Official may confer on the matter.

(b) The Chief and Managing Official or designees shall submit a response with rationale for the approval or disapproval within 40 days after receiving the request.

(2) Group pastoral care and counseling may be provided for the general and special confinement populations.

E. Pastoral Visits from Community Clergy

(1) Visits with an external clergy or equivalent religious leader shall be conducted in accordance with the provisions of offender visiting policy.

(2) The Managing Official or his/her designee may authorize special visits between an offender and clergy under circumstances deemed meritorious by the Managing Official and if religious needs are not met.

F. Crisis Management

(1) Individual pastoral care includes counseling offenders and families in times of crisis, such as the death of an offender's family member or an offender's death.

(2) State paid calls can be afforded to an offender when emergencies involve immediate family members.

(3) Immediate family members shall include:

(a) Parents;

(b) Step-parents;

(c) Adoptive parents;

(d) Legal guardian;

(e) Grandparents;

(f) Brother;

(g) Sister;

(h) Step-or half-brother or sister;

(i) Spouse;

(j) Son,

(k) Daughter;

(l) Step, foster or adopted children; and

(m) Grandchildren.

NOTE: Maximum duration of the call shall be fifteen (15) minutes.

(4) Chaplains or designees may facilitate telephone calls in emergency situations.

(a) Verification of information shall occur prior to granting a call or making a call of notification.

(b) Chaplains or designees shall be present during all granted phone calls.

(c) A Chaplain or a designee may discontinue the call without notice if conversation subject matter changes, if there is display of talking in code, or if conversation becomes combative.

(5) Chaplains shall maintain a telephone log that includes:

(a) Name and SID number of the offender;

(b) Date, person called, and telephone number; and

(c) Reason called.

G. Emergency Notifications

(1) Offender Critical Illness or Death of an Offender.

(a) In accordance with procedures for handling offender deaths, the Chaplain or a designee shall notify the next of kin when an offender dies or is in serious medical condition.

(b) A Chaplain or a designee shall record all offender deaths, next of kin notifications processed, to include but not limited to:

(i) Date of death;

(ii) Offender Name and SID number; and

(iii) Person notified (name and relationship to offender).

(c) A Chaplain's notification of an offender's death shall communicate any religious request associated with the burial made prior to the offender's death.

(d) Religious related preparations for burial shall be arranged by the family.

(e) The Chaplain or a designee shall make a Matter of Record related to the offender's death notification.

(2) An Offender Family Member's Critical Injury, Illness, or Death

(a) Facility staff obtaining information shall acquire as much information as possible for entries to the Offender Notification form and then submit the form to the Chaplain or a designee.

(b) The Chaplain or a designee shall notify the offender as soon as possible. If notification information is obtained after 6:00 pm, the Chaplain or a designee shall give notification the following day if scheduled to report.

(c) In the absence of the Chaplain, notification shall be made by a designee as soon as possible pending the seriousness of the notification.

(d) The Chaplain or a designee shall review and verify all pertinent information received from the calling party concerning the condition of the family member.

(e) The Chaplain shall notify the offender and arrange for a call.

(f) The Chaplain or a designee shall complete an Offender Emergency Notification form and the form shall be filed under "Offender Emergency Notification".

(g) A copy shall be sent to Case Management to be placed in the offender's base file.

.20 Offender Marriages

A. Historically, offender marriages have been associated with the Religious Services Program. However, the processing of a request may not be solely addressed by the Chaplain.

B. Full details related to Inmate Marriage are contained in Code of Maryland Regulations (COMAR 12.02).

C. An employed or contracted Chaplain or volunteer may not officiate a marriage ceremony of an offender.

D. A Chaplain or a designee coordinating the marriage request process may not give referrals of potential officiants.

E. No incarcerated person shall be permitted to marry an employee or another incarcerated person.

F. The requesting offender shall be mentally competent according to State law.

G. If a prior married couple becomes incarcerated under the Department, the individuals may not be housed at the same facility or housing unit.

H. Within 5 business days of receiving a written request to marry an offender at a correctional facility from both the offender and the intended spouse, the managing official shall designate a member of the facility's staff to process the request to marry an inmate at the facility.

I. The Managing Official may designate and assign the facilitation of the marriage process to the Chaplain or his/her designee, however, a managing official may not require a Chaplain or religious leader under the authority of the managing official to participate in the inmate marriage process if the Chaplain or religious leader has a religious constraint.

J. The Chaplain or a designee shall provide the requesting offender with an inmate marriage information sheet or form.

K. The offender shall complete and submit the inmate marriage information sheet to the Chaplain or a designee so that it can be reviewed for approval.

L. The Managing Official or his/her designee shall consider at minimum:

(1) Commitment to marry is agreed to by both the inmate and intended spouse;

(2) Marriage does not constitute a threat to security or operation of the facility; and

(3) Marriage complies with requirements established under this chapter.

M. The Managing Official or his/her designee may also consider the following as a part of the review of the request to marry:

(1) The offender's criminal record to include information contained in related police reports and pre-sentence investigations;

(2) The offender's correctional adjustment history;

(3) Compliance with the offender's case plan;

(4) The existence of detainers and pending charges for the offender and intended spouse;

(5) The offender's physical and mental health;

(6) If the offender is a Patuxent inmate, from the Patuxent inmate's treatment team as to the offender's mental competency; and

(7) If the intended spouse had any involvement in correctional or law enforcement related services (volunteer or employment) that may have placed the intended spouse in contact with the inmate.

N. If the Chaplain or a designee determines that the offender marriage does not meet the minimum requirements the Chaplain, or a designee, shall:

(1) Prepare a written recommendation to deny the request;

(2) Include in the recommendation the basis for the recommendation; and

(3) Forward the recommendation to the managing official no later than 10 business days after being designated to process the request.

O. The Managing Official receiving a recommendation may:

(1) Accept the recommendation, in which case the managing official shall notify the designee to advise the inmate and intended spouse, in writing, that:

(a) The marriage ceremony is not permitted at the correctional facility and the reasons; and

(b) Unless the offender demonstrates significant change in the circumstances on which the denial is based as provided, then the Managing Official's decision is final with no opportunity for appeal.

(2) Not accept the recommendation and advise the designee to continue to process the request:

(a) As submitted; or

(b) With modification to the original submission.

P. If an offender who is housed in a Department correctional facility, but who is under federal or another state's jurisdiction, requests to marry at the correctional facility, the offender is required to:

(1) Comply with policy and procedure and statute and regulation concerning offender marriage of the sending jurisdiction; and

(2) If the offender is a federal detainee, obtain authorization from the United States Marshall and the prosecutor in the detainee's case.

Q. If an offender from the federal or another State jurisdiction submits a request to marry at the correctional facility to a Department managing official, the managing official, or a designee, shall include contact with and input from the offender's responsible jurisdiction as part of processing the request to marry at the correctional facility as established under this chapter.

R. If authorization to marry an offender at a correctional facility has been granted and the involved offender is transferred to a different Department correctional facility for non-disciplinary reasons, and if the offender intends to continue with the plan to marry, is required to notify the managing official of the receiving correctional facility, as soon as possible after the transfer is completed, of the intent to marry.

S. A managing official notified under §.20R of this manual shall:

(1) Obtain from the offender's previous managing official documentation concerning the request and authorization to marry an offender at the correctional facility; and

(2) Review the information obtained.

T. After review of the information concerning the request and authorization, the new managing official may, according to provisions established under this chapter:

(1) Overturn the previous managing official's authorization and deny the request to marry an offender at the new correctional facility; or

(2) Modify the previous managing official's authorization.

U. The Managing Official or his/her designee shall give the final approval and shall make the approval for all arrangements for granted offender requests to marry – location, attendees, date, time, etc.

V. Only the Managing Official of the correctional facility where an offender is requesting to marry may authorize an offender to marry at the correctional facility.

W. After the ceremony is completed, the offender or the offender's spouse shall:

(1) Immediately obtain a copy of the certificate of marriage signed by the officiant; and

(2) Within 5 business days of the date of the ceremony provide the designee with a copy of the court-approved certificate of marriage.

X. Upon receipt of the court-approved certificate of marriage, the designee shall forward all documents related to the offender's marriage to Case Management for inclusion in the offender's base file.

.21 Offender Name Change for Religious Reason

A. Offenders may change their name for religious reasons.

B. An offender who wishes to change their name for religious reasons shall be referred to the offender's case manager pursuant to the Commitment Procedure Manual.

.22 Documentation and Reporting

A. Chaplains, or designees, shall establish and maintain files for religious activities pertaining to the following:

(1) Attendance sheets for religious activities;

(2) Offender request slips;

(3) Notification of the next of kin of an offender's death or illness;

(4) Notification of an offender's family member's death or illness;

(5) Listings of participants of the Religious Diet Program;

(6) Matter of Record (for example, suspensions, or violations); and

(7) Requests for new religion and amending religious practices

B. Annual Religious Services Plan

(1) Each October, the Administrative Chaplain shall submit to the Chief a plan for annual religious events for the upcoming calendar year.

(2) The plan shall include:

(a) Listing of active groups;

(b) Most current religious activities schedule;

(c) Holy days or seasonal observances by religion;

(d) Ceremonial meal; and

(e) Special programs by religion.

(3) The Administrative Chaplain may submit amendments to the plan during the calendar year to the Managing Official, or a designee, and the Chief.

(4) The Administrative Chaplain shall maintain file of plans and shall have approval of the plans by signature and date by the Managing Official.

C. Quarterly reports

(1) Quarterly reports shall be completed by the Administrative Chaplain or his/her designee (*see appendices – Quarterly Report).*

(2) Reports for each calendar quarter are to be submitted to the Chief by the 15th of

the month following the end of the quarter, except for the final quarter the report is due on or before June 20th.

(3) Chaplains shall maintain file and submit the following quarterly reports:

(a) Attendance sheets for religious activities;

(b) Offender request slips;

(c) Notification of the next of kin of an offender's death or illness; and

(d) Notification of an offender of a family member's death or illness.

(4) Compilation of quarterly reports

(a) The Chief shall compile the data from the quarterly reports to develop a profile of activity within the Religious Services Program.

(b) The Chief or the Chaplain's managing official, or his/her designees, have the authority to require reports, research and other documentation of all Chaplains in addition to the quarterly reports.

D. General documents shall be retained for 3 years and then can be destroyed. Unless it is a Matter of Record or documentation supporting other significate matters involving an incident, then the document should be kept on file for 7 years from the date of the incident.

THE CHAPLAIN'S CORE FUNCTIONS

The Chaplain's Core Facility Functions

(These are the 9 major categories)



THE CHAPLAIN'S CORE FUNCTIONS

In general, the duties of the Chaplaincy staff include but are not limited to:

PASTORAL CARE SERVICES

- Ensures that necessary materials are available for all faith groups.
- Provides pastoral care systemically by making rounds in special housing units, segregation units and infirmary.
- Provides spiritual care to inmates and Staff who are hospitalized away from the Institution in a local hospital.
- Provides pastoral care for inmates in general population.
- Coordinates the purchase of religious materials for use by a variety of faith groups.
- Develops and maintains communication with faith communities and approves donations of equipment, or materials for use in religious programs.
- Coordinates and supervises Special Religious Programs for faith groups.

DENOMINATIONAL SERVICES

- Conducts Services for the faith group that he/she is a minister.
- Provides sacraments for his/her denomination.
- Personal prayers, theological and educational counseling for their specific denomination.
- Coordinates guest speakers for their specific denomination.
- Provides for their specific denominational religious education program.

RELIGIOUS EDUCATION

- Coordinates religious education for all religious groups.
- Monitors and oversees all religious education programs.
- Provides all available resources for religious education programs.
- At times, coordinates or finds a guest lecturer for the religious education program.

COUNSELING

- Provides Religious Counseling. Denominational
- Provides Pre-Marital Counseling, if requested.
- Provides Marital Counseling, if requested.
- Provides Family Counseling, if requested.

THE CHAPLAIN'S CORE FUNCTIONS

CORE FUNCTIONS CONTINUED

COUNSELING

- Provides follow-up counseling for serious illness, injury or death to either inmates, concerning their family members or to their family members, as permitted by security, concerning the life threatening illness, injury or death of an inmate.

DEATH, ILLNESS, AND INJURY NOTIFICATION

- Upon verification, provide an inmate with information concerning, the serious illness, injury or death of a family member.
- As permitted by security provide family members with information concerning the life threatening illness, injury or death of an inmate.
- If inmate is Pre-Release upon verification forward information to Case Management so that they can request a Compassionate Leave.
- If inmate is not eligible for a Compassionate Leave, upon verification a Chaplain can ask for and arrange for a Compassionate visit by family members.

ADMINISTRATIVE SUPPORT

As Addressed by the Administrative Chaplain

- Organize Religious Program.
- Give religious advisement to assist the Managing Official with compliance of constitutional mandates.
- Coordinates the selection and training of religious program volunteers.
- Monitors and supervises religious program volunteers.
- Processes all inmate requests for to practice religion
- Certifies the credentials of those ministers who are to be placed on an inmate's visitors list as clergy, for the purpose of clergy visits.
- Prepares the weekly religious activity schedule
- Prepares the Annual Religious Program Plan
- Provides the Managerial Official a review and evaluation of all religious program activities, specifically identifying existing programs and participation, addressing if they are adequate for the institution's needs.
- Prepares quarterly reports for inclusion in the Institutional Annual Report.
- Coordinates reports and files reflective of auditing measures established by the Audit Department.
- Provides monthly documentation for all necessary Audit responsibilities associated with Religious Services.
- If applicable Interview inmates that request to partake in the Religious Diet Program, as required by EmD.DOC.160.0002 and following all procedures as outlined in the above.
- Other duties as assigned.

THE CHAPLAIN'S CORE FUNCTIONS

CORE FUNCTIONS CONTINUED

ADMINISTRATIVE SUPPORT

Institutional Tasks customarily addressed by the Institutional Chaplain

- Provide Pastoral Services
- Assists in the functions of the Religious Program.
- Processes inmate requests to practice religion.
- Conduct Denominational Services for which He/She is a minister
- Provide pastoral care for inmates by systematically making rounds in the housing units, the segregation units and Medical Department.
- Interviewing Inmates who request to partake in the Religious Diet Program as outlined in policy and following all procedures.
- Other duties as assigned
- Coordinates with Administrative Chaplain and Institutional case managers the certification of those ministers who are to be placed on inmate's visiting list as clergy for the purpose of clergy visitation.
- Coordinating recruitment for needed religious support
- Assist with a portion of the coordination for training of Volunteers at Institutional level
- Coordinates selection and training in concert with the Administrative Chaplain
- Monitors and supervises the institutional religious program for volunteers.

MAINTAINING COMMUNITY TIES

- Encouraging all Chaplains to visit Community Organizations in order that they send volunteers that will assist Chaplains in fulfilling their mission.
- Attending National Conferences to serve as a presenter in order to educate the Community concerning DPSC'S mission, vision and needs so that we join in a partnership of mutual support.

DEVELOPING FAITH-BASED RE-ENTRY PROGRAMS

- Assist in the evaluation of the inmate population needs in order to develop faith-based programs that provide appropriate re-entry services, in collaboration with community stake holders.

CRISIS INTERVENTION

- Coordination of Chaplain Services if called upon for a crisis.

Chaplaincy Standards, Development, and Delivery

A. Personnel Qualifications:

Staff Chaplains shall meet the minimum qualifications for employment as a Chaplain, as established by the State of Maryland's Personnel Department and the standards established by DPSCS.

Requirements acceptable for hire and retention includes but not limited to-

- Meets the positions minimum qualification requirements
- Pass all background checks and evaluations
- Meet satisfactory (at minimum) for applicable established training as designed through Field Training Operations (FTO) and the Correctional Training Academy
- Maintains acceptable religious credentials
- Meeting physical standards (able to walk throughout facility compound, lift at least 50 pounds)
- Meeting suitability (computer literate, effective communication skills, etc.)

- **Basic Minimum Qualifications for hire-**

  Education: Bachelor's degree from an accredited college or university.
  Experience: Two years of ministerial leadership experience following formal certification, or an acceptable equivalent experience, in that the applicant has fashioned a firm cleric identity.
  Required Document: *Chaplains must possess current ecclesiastical endorsement from a recognized denominational authority***.**
  Initial appointment- Highly desired -*The applicant's relationship to the endorsing body should reflect a minimum two-year association before endorsement.*

  Note: *For education obtained outside the U.S., candidates are required to provide proof of the equivalent of American education as determined by a foreign credential evaluation services. All information used to determine your qualifications must be submitted with the application by the closing date.*

- **Preferred Qualifications:**

  - A Bachelor's degree in the disciplines of Theology, Religious Studies, or Sacred Studies from an accredited institute, seminary, or equivalent;
  - One year of experience specifically counseling others or completion of one course in Clinical Pastoral education;
  - At least two years of ministerial experience working under a correctional setting (or similar setting) or with various groups at a given time.

Staff Chaplains shall maintain the endorsement of their religious body as a condition for continuing employment as a Chaplain. In the event an endorsement lapses or the Chaplain wishes to change their ecclesiastical or religious endorsement to a different endorsing body, the Chaplain shall provide written notification to his/her supervisor and the Director of Religious Services providing the rationale for change

and provide documentation of the process of re-endorsement. The endorsement must be obtained within a reasonable amount of time; specially 6 months or less. A copy of the new endorsement shall be retained in the Chaplain's personnel file, with a copy to the Office of Religious Services' Chief. The Chaplain shall verify *(with ecclesiastical/religious endorsement information)* every even year that his or her endorsement is current.

B. Employment of Personnel:

The Chief of Religious Services shall assist the facilities in the recruitment of religious services personnel. The Chief and the Managing Official or designee shall work cooperatively to ensure the employment of competent and qualified persons. The Chief shall be informed of and, at the discretion of the Chief, shall participate in the interview process. The Managing Official or designee shall inform the Chief in a timely manner of any vacancies and/or personnel issues that have an impact on religious services program delivery. Adequate support staff shall be employed to facilitate the delivery of the religious services program, including clerical services, offender clerks, and/or program supervisory staff (e.g., custody).

- **Probation:**
  Each Chaplain enters into employment voluntarily, and is free to resign at any time for any reason or no reason. However, customarily employees should (in writing) inform their immediate supervisor, the personnel office and the Chief of Religious Services of their resignation with their expected last day of employment (2 weeks or more notice is most desired but not required). Similarly, the agency is free to conclude its relationship with any employee at any time for any reason or no reason within their probationary period. During the probationary period, a new employee's performance is being evaluated to determine whether further employment is appropriate. Under the probationary period various areas are examined but not limited to: attendance, tasks proficiency, interpersonal skills, ability to retain training information, etc. Additionally, the Chaplain must complete all required training as designed under the Correctional Training Academy and Field Training Office (FTO).

- **FTO**- is training designed to give hands-on training for expected duties to be assigned under Chaplaincy. Normally, a certified trainer Chaplain is assigned to conduct the training of the new Chaplain. If none are available, it will be designated to a seasoned Chaplain as fulfilling the trainer's roll. A minimum total of 80 hours is mandated, however, the trainer may require more time if the trainee-Chaplain needs it. The FTO requirements may differ for contractual employees. Additionally, each year Chaplains are required to obtain in-service training hours as prescribe by the agency's designated training offices.
  Please Note: Probationary periods may differ pending on employment status (full-time/part-time Position ID Number (PIN), or contractual). Other details as it pertains to the probationary period, the Chaplain should communicate with their immediate supervisor and/or personnel office.

C. Professional Development:

Chaplaincy Standards, Development, and Delivery

The professional development of religious services program staff shall be encouraged and endorsement requirements met. Professional development activities may include conferences, visitations and intra-departmental and inter-facility religious services staff meetings. Religious services personnel may attend professional development activities with the approval of the Managing Official or designee and in accordance with all applicable state travel rules and regulations. The Managing Official or designee may consult the Director to verify the effectiveness of the professional development program. All conference attendance requests shall be submitted in accordance with the department's fiscal procedures.

In order to maintain an ecclesiastical or religious endorsement, Chaplains are expected to attend retreats, clergy meetings and judicatory meetings with their respective faith groups. During the course of a year, this paid leave time normally will not exceed five (5) working days for full-time staff and two (2) days for part-time staff. Attendance of such activities shall require the approval of the Managing Official or designee and shall be in accordance with applicable state travel rules and regulations.

D. Religious Services Staff:

Chaplains are to function as religious professionals within the correctional setting and shall not undertake or be required to undertake roles that are contrary to that of spiritual care provider (i.e. custody tasks, same sex marriage, etc.). Chaplains exercise their profession in a multi-faith setting, which requires cooperation with representatives of religious expressions different from their own. Chaplains shall provide for the spiritual care of all requesting offenders regardless of faith preference or lack thereof, and with the same commitment and regard shown to members of his/her own faith preference.

Chaplains shall provide for the spiritual care of all requesting offenders regardless of faith preference or lack thereof, and with the same commitment and regard shown to members of his/her own faith preference. Chaplains (or designated staff in the absence of a staff Chaplain) are responsible for the development, coordination, assignment of resources, and management of the religious programming and the community resources necessary to meet the assessed needs of offenders. Duties include but are not limited to:

(1) Maintain a visible presence in a facility;

(2) Serve as the Religious Services facility's department head;

(3) Provide for services of worship, study, and spiritual care to the offender population, with the intent to strengthen the participation of offenders in the faith life of their own communities; provides services of worship/study and sacramental rites for his/her own faith group;

(4) Coordinate and manage approved religious programs and associated volunteers;

(5) Coordinate access to appropriate facility space and equipment, religious publications (print, audio, and audio/visual), and approved religious materials;

(6) Submit religious services reports as required or requested by the Director;

(7) Advise the Managing Official or designee on the interpretation of these Administrative Procedures and the development of, administration, interpretation, and implementation of facility Religious Services operational procedures;

(8) Articulate the spiritual needs and rights of offenders to facility administration and staff.

(9) Integrate Chaplaincy services into the life of the facility through routine involvement with other staff and attendance at appropriate staff meetings;

(10) Interpret to the community the needs and concerns of incarcerated persons and the community's role in support of ministry to this population.

(11) Provide services to offender families as approved by the Managing Official or designee consistent with duties related to these procedures and DPSCS' job description for Chaplain.

(12) Act in an advisory capacity to the Managing Official or designee regarding pastoral services to staff, and may perform other services as approved by the Managing Official or designee.

(13) Maintain positive, continuous interaction with the facility administration in the areas of spiritual, moral welfare, and ethical concerns.

(14) Provide for follow-up spiritual care upon offender request or staff referral within a reasonable time. The Chaplain shall provide training to staff in the appropriate delivery of death/illness notices and the grief process. In the event of an offender death at a facility or hospital, Chaplains shall be notified, and may be requested to notify the offender's family. The Chaplain may provide for follow-up care with offenders and/or staff affected by the offender's death.

(15) Address death of an immediate family member of an offender.

(16) Provide spiritual care to staff as appropriate.

At those facilities with more than one staff Chaplain, regular duties shall be shared as directed by the Managing Official or designee.

E. Performance Evaluations:

Chaplains hired through a state budgeted position (PIN) that have successfully been trained and performed well to surpass the probationary period, will be rated by the immediate supervisor using the State of Maryland's Performance Evaluation Program. The Chief can have input in the evaluation process for reflection of the performance evaluation.

Chaplains hired under contract shall be evaluated less formally, however, Chaplains who have oversight as being in the lead role and/or Administrative Chaplain, will work with the immediate supervisor to assess the Chaplain's performance and may devise an improvement plan, may agree to renew Chaplain's contract, or may agree not to renew the Chaplain's contract. The Director can have input in the evaluation process.

Chaplaincy Standards, Development, and Delivery

F. Code of Conduct:

All DPSCS' Chaplaincy staff is accountable for compliance with Agency directives, federal mandates and Religious Services Manual. It is an employee's responsibility to know the rules set forth in all applicable directives and to seek clarification, if necessary. Not being aware of the existence of any of the rules is not a defense for violations. All alleged ethical code of conduct violations will be investigated by the Managing Official, Chief or assigned staff designee. Violations may result in disciplinary action in accordance with the Standards of Employee Conduct.

It is still expected that Chaplains demonstrate pastoral care with sensitivity, approachability, and availability to offenders and staff. This will include personal leadership, counseling, crisis intervention, providing pastoral presence throughout the unit, and responsiveness to identified needs.

- General Conduct of Chaplains:

  - Treat those in your care with equal respect and dignity;
  - Be sensitive to other faith preferences, belief systems, and faith communities that hold their own values, traditions, beliefs, and practices;
  - Act with integrity, sensitivity, and understanding;
  - Review agency directives, facility directives, and religious related policies to ensure accountability and compliance with these directives and policies;
  - Uphold the reputation of the DPSCS' Religious Services Program.
  - Offer confidentiality, although central to pastoral care, may not be absolute in a correctional setting. In a counseling situation, the chaplain should inform an offender that issues involving life and communal safety may not be kept in confidence;
  - Provide impartial religious leadership to accommodate the religious rights, the diverse religious needs, and the provision of opportunities for spiritual growth and maturity for all offenders;
  - Will not behave in ways which exploit, manipulate, intimidate, or cause distress of any nature;
  - Will not proselytize offenders as the DPSCS' Religious Services Program does not authorize such practice;
  - It is appropriate for the chaplain, while on duty, to provide a first response when staff members on duty receive bad news, such as family accident, death, suicide, or divorce action.

G. Flex-time:

Chaplains are of a unique position that unlike other various program and services areas, their job duties many times may warrant their presence at the facility outside of the normal workday hours to include: weeknights, weekends, or holidays. Also with approval, schedules and duties for addressing the community support regarding special programming, donations, and volunteer recruitment may warrant their presence. Due to these unique duties the Chaplains' position governs the options under a flextime schedule.

What is Flextime?

Chaplaincy Standards, Development, and Delivery

Flextime is a scheduling arrangement that permits variations in an employee's starting and departure times, but does not change the total number of hours worked in a week. Flextime may be applied to full-time and part-time positions.

Staff may request a flextime arrangement, or managers may restructure work schedules to create flextime opportunities. As with all formal flexible work arrangements (FWAs), flextime schedules must be approved in advance by the Managing Official or designee.

Managing Official or designee will determine to allow a staff member to participate in some form of flextime in accordance with the needs, requirements, and constraints of both the facility's program and the staff member.

Most times, the facility's operational needs may require that staff be present or accessible during a certain core period of hours each work day. Core time may also include a requirement for staff to be present during a particular day of the week. Core time may be necessary in any flextime arrangement.

The Managing Official or designee may, at their discretion, modify flextime work schedule option. Flextime schedule may be revoked if operational conditions change or job performance is negatively affected.

If needed and/or in efforts to reduce discrepancies (in the best interest of both parties, – Managing Official or designee and staff member, the flextime schedule option should be put in writing to ensure that management and staff have a mutual understanding of the specifics. Staff may only modify the schedule with Managing Official or designee's prior approval.

1. **Flextime Options**

- **Core hours – expected -Fixed starting and departure times, which the staff member and manager select periodically.** Agreed-upon starting and departure times that continue for a specified period of time, with the same number of hours worked each day.

- **Starting and departure times that can vary daily.** With a personalized work schedule, a staff member may arrive at work and leave at a different time each day, provided that the same number of hours are worked each day.

- **Variations in the length of the workday (e.g. a seven-hour day followed by a ten-hour day).** This allows staff to work different hours each day, as long as the required number of hours in a standard work week is met.

- **Compressed work schedules:** Compressed work schedules provide employees with the opportunity to complete a full-time work week in fewer than five days (i.e. four 8.75 hour days vs. five 7 hour days). Compressed work schedules are helpful to staff facing the pressure of work and personal demands; this schedule also benefits the environment by reducing commuting time and costs. Compressed work schedules permit staff to meet external demands, such as attending school, volunteering, or caring for family, without reducing their work load.

- **Customized work schedules:** Unique business or personal situations may require managers to work individually with employees to establish a special schedule for a specific time period. For

example, a manager may customize the start or stop time for an employee to match commuting challenges for example.

- **Part-time work:** Many employees see part-time employment as a way to balance work and family demands. Part-time employees are less likely to have an opportunity to be granted a flex schedule due to the limited hours which should be established as core working hours.

2. Considering the type of Flextime option

Direct supervisors should consider the following questions to determine and approve the most suitable flextime work option:

- How will flextime affect the unit's work functions and Chaplaincy coverage?
- Can the supervisor measure or ascertain a level of results/productivity effectively without frequent and regular supervision?
- Can the Chaplain provide accountability and clear performance expectations that can be viewed as being successful with managing the duties/tasks of the unit?
- Can the Chaplain maintain a level of presence and unit support without undue hardship on facility's operational need and/or order among other staff within or outside of the unit?
- Does the facility have a strong need to establish "core hours" for managing peak periods, coordinating work among staff, scheduling meetings, reviewing religious activities, etc.?
- Has there been any past history discrepancies with work hours, duties, and/or misuse of allowances regarding flextime abilities that are cause for flextime adjustments?
- Can the facility apply technology (computers, FAX, voice mail, etc.) to help facilitate successful outcomes?
- How will this flextime arrangement affect cross-training or cross-discipline initiatives, team-based approaches and other such strategies?

Note: In addition to the above questions, Supervisors should also consider the staff attributes when evaluating the type of flextime. Certain attributes will help ensure a successful flextime arrangement. To support the approval of requested flextime option, the staff member should make note of their ability for assuring excellent time management skills and a demonstrated history of satisfactory, independent work performance.

Religious Observances with a Designated Ceremonial Meal

Below are the observances that will involve a meal.
The religions will follow the prescribe observance unless there was a cancellation or the group has been approved to deviate from the observance thus in turn selecting another observance to include a meal.

Religion	Holiday/Seasonal Observance
Assemblies of Yahweh	Feast of Unleavened Bread
Buddhism (and subset)	Buddha Day
Church of Jesus Latter-day Saints (Mormon)	Christmas (special meal only*)
Hebrew Israelites	Pentecost
House of Yahweh	Passover
Islam - Shiite and Sunni	Eid-ul-Fitr
Judaism	Passover
Lost-Found Nation of Islam	Savior's Day
Moorish Science Temple	Prophet's Birthday
Moorish Small Circle	Moorish Christmas
Nation of Islam, Caliph Muhammad	Savior's Day
Nation of Islam, Louis Farrakhan	Savior's Day
Native American tradition	Summer solstice
Odinism	Yule
Oneness Christian	Christmas (special meal only*)
Rastafarian	Birth of Haile Selassie
Roman Catholic	Christmas (special meal only*)
Protestants (and subsets)	Christmas (special meal only*)
SGR Moorish Science Temple Moorish	Christmas
Wicca	Samheim

*Special meals are not mandated; approval granted by the Managing Official

MARYLAND DEPARTMENT OF PUBLIC SAFETYAND CORRECTIONAL SERVICES
FAITH GROUP ACCOMMODATIONS OVERVIEW

FAITH GROUP	DIET CONSIDERATION AND FAST DAYS	DOC RECOGNIZED HOLY DAYS (DO NOT REQUIRE TIME OFF FROM WORK) UNPAID WORK PROSCRIPTION DAYS (REQUIRES DAY OFF FROM WORK)	WORSHIP PRACTICES (GROUP) & (INDIVIDUAL)	ALLOWABLE RELIGIOUS ITEMS (PERSONAL)	ALLOWABLE RELIGIOUS ITEMS (GROUP)
AFRICAN METHODIST EPISCOPAL (AME) AME ZION (1010)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Founder's Day** – month of February >**Maundy Thursday** – Day before Good Friday >**Good Friday** – date varies >**Easter Sunday** – date varies >**& Christmas** – December 25th	**Group Worship:** >Responsive reading >Gloria Patri >Affirmation of Faith >Scripture lesson >Pastoral prayer >Hymns, adroit & chants of Praise >Administration of sacraments >Sermon >Singing	**Clothing:** > Head covering to wear during worship -crown (generally white)-male; -Head scarf or doilies style - female **Jewelry:** >Cross& chain >Reading & recorded material Including but not limited to the Bible	**Communion supplies:** >napkin, table linen, tray **Consumables:** > matzoh or wafers, cups, grape juice >Anointing oil Reading & recorded material Including but not limited to: >Bibles > hymnals > program bulletins
ASSEMBLIES OF YAHWEH (2010)	**Kosher preferred / Passover** ➢ Matzoh and grape juice; Kosher for Passover meals	**Unpaid Work Proscription Days** >**Passover Memorial Supper** – 14th of Abib >**# Feast of the Unleavened Bread** – 15th to 21st of Abib >**Pentecost or Feast of Weeks** – 7 weeks after Passover >**Feast of Trumpets** – 1st of Tishri >**Feast of Atonement** – 9th of Tishri >**Feast of Tabernacles & Last Great Day** 15th to 22nd of Tishri	The Sabbath is sundown Friday to sundown Saturday. **Group Worship:** >Welcome by moderator >Praise songs >Devotional period (scripture reading and prayer) >20 minute sermonette by one speaker >Song >45 minute sermon >Closing prayer >Benediction	**Clothing:** >Head covering for female to wear during worship; generally headscarf or doilies style. Written and recorded material, including but not limited to: >Bible >Correspondence course >Materials from the Assemblies of Yahweh - Bethel, Pennsylvania	**Consumables:** > Anointing oil Written and recorded material, including but not limited to: >Bible >Song books >Candle holders, including menorah >Candles > matzoh >Cups >Grape juice

 # = Designated Ceremonial Meal Observation
& = Special Meal Only

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BUDDHISM (0100)	**Vegetarian preferred**	**No Unpaid Work Proscription Day** >**# Sagadawa (birth of Buddha)** – April 8th - *Some Buddhist Observe;* >Nirvana Day (Buddha's Death) – February 15th >Buddha's enlightenment – December 8th	**Group Worship:** >Chanting >Meditation >Offerings >Prayer >Reading from sacred texts	**Consumables as Offerings:** >Candy >Flowers >Food (commercially wrapped) **Jewelry:** >Rosary like beads, neck >Mala beads, wrist **Deity picture/statue :** >Picture of Dalai Lama >Picture of Jetsunma Ahkon Lhamo >Pictures of other eminent Buddhists >Statue of Lord Buddha, no taller than 6", not hollow or as approved by Chaplain. $35.00 **Other:** >Prayer rug >Refuge (thread or a light cord worn around neck) >Shrine, improvised, to display items >Small brass bowl, 3" or less in diameter, to hold offerings >Written and recorded material, including but not limited to sacred texts.	**Consumables:** >Candle, taper or tea light >Candy >Flowers >Food - fruit >Incense >Altar >Bell, no taller than 8", and dorje >Prayer rug, personal, or communal as authorized by the Managing Official *May in lieu of rug may use blankets/pillow *(government issued not additional)* >Brass bowls, 6" >Candle holder >Conch shell >Incense holder >Picture of Dalai Lama >Picture of Jetsunma Ahkon Lhamo >Pictures of other eminent Buddhists >Statue of Lord Buddha, no taller than 6", not hollow or as approved by Chaplain. $35.00 >Thangka (cloth print of Buddha, 36 sq. in.) Written and recorded material, including but not limited to: > sacred texts

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CHURCH OF JESUS CHRIST LATTER-DAY SAINTS (MORMONS) (1300)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Good Friday** – date varies >**Easter Sunday** – date varies >**& Christmas** – December 25th	**Group Worship:** >Prayer >Singing >Scripture reading >Sermon or instruction >Testimony	**Jewelry:** >Choose the Right (CTR) pendant or pin Reading and recorded material including but not limited to: >Book of Mormon >Doctrine and Covenants >Ensign Magazine >King James Bible (LDS Version) >New Era Magazine >Pearl of Great Price	**Consumables:** >Anointing oil, special requirement of religion; *can be donated by members of the Priesthood* Reading and recorded material including but not limited to: >Book of Mormon >Doctrine and Covenants >Ensign Magazine >King James Bible (LDS Version) >New Era Magazine >Pearl of Great Price
HEBREW ISRAELITES (2030)	**Kosher preferred/ Pentecost** ➢ Grape juice; kosher for Passover meals	**Unpaid Work Proscription Day(s)** >**Passover** – Nissan 15-22 (spring) >**Memorial Blowing of Trumpets** – Tishri 1-2 (autumn) >**Day of Atonement** – Tishri 10 (autumn) >**Feast of Tabernacles** – Tishri 15-21 (autumn) **No unpaid work proscription day(s)** >**# Pentecost** – 50 days after Passover >**Hanukkah** – Kislev 25 (winter) >**Purim** – Adar 14 (spring)	Generally -THERE IS NO WORSHIP SERVICE (CEREMONY) CONDUCTED IN THE INSTITUTION, as there is no sanctuary as prescribe by the religion. The Sabbath, sundown Friday to sundown Saturday, is observed with a study that includes prayer.	**Headwear:** > Head covering to wear turban *(sometimes wrapped & tied at the back of the head)*, or kufi – male; headscarf - female **Jewelry:** >medallion: (Star of David) >Menorah, small, no candles Reading and recorded materials, including but not limited to: >Bible >Apocrypha	Candle holders, including menorah **Consumables:** >Candles > matzoh >Cups >Grape juice Reading and recorded materials, including but not limited to: >Bible >Apocrypha

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HINDUISM	>**Lord Nityananda Appearance Day** (February)***** >**Lord Chaitanya Appearance Day** (March) ***** >**Rama Navami** (April/May) ***** >**Nrsimha Chaturdasi** (May) ***** >**Krishna Janmastami** (July/August)***** >**Gita Jayanti** (December)***** > **Ekadasi** (twice a month on 11th lunar day of Lunar calendar)***** ***** = Fasting from all grains (rice, wheat) & beans (peas, chickpeas, lentils). Can take fruits, nuts, milk, cheese, tapioca, buckwheat, quinoa.	**No Unpaid Work Proscription Day(s) & Does not require time off from work** >**Sankranti** (January) >**Hanuman Jayanti** (January) >**Holi** (late February/early March) >**Maha-shivaratri** (February/March) >**Ganesha Chaturthi** (August/September) >**Raksha Bandhan** (July/August) >**Navratri** (September/October) >**Dusserah – Ramchandra Vijayotsava** (October/November) >**Divali** (late October/early November) >**Govardhan Puja** (late October/early November)	**Individual Worship**: >Kirtan: Singing of Hare Krishna mantra, prayers, devotional songs **Group Worship**: >Offering incense >Offering of vegetarian food, fruits, and water to picture or statue of Lord Radha-Krishna mantra >Prayers >Devotional songs while playing hand cymbals and clay drum >Dancing while singing Kirtan	**Jewelry**: > Religious medallion and chain of the Hindu's favorite deity (no larger than 1.5 "in diameter) >Picture of Lord Krishna, Rama, Chaitanya, teachers or favorite deity >Prayer beads (plastic or wood) consisting of 108 beads >Bead bag to store the prayer beads Reading and recorded materials, including but not limited to: >Bhagavad-Gita >Krishna book >Sri Isopanishad >Srimad Bhagavatam >Chaitanya Charitamrta Set (9 books) >The Nectar of Devotion >Teachings of Lord Chaitanya >Teachings of Lord Kapila >Science of Self-Realization >Chant and Be Happy >Higher Taste: A Guide to Vegetarian Cooking & Karma-free Diet >Songs of the Vaishnava Acharyas: (Song book for daily prayers and worship	Consumables: >Candles (battery operated - AA or AAA only) >Incense (stick or cone) >Water >Food (one piece of fruit or one small vegetable) >Statue of the deity, usually Lord Krishna, Chaitanya, Rama, Vishnu >Bell (no larger than 6 inches) >Conch shell >Flowers (silk or artificial) >small plate to offer flowers >Containers (small) for water >Small spoon or ladle >Candle holder or small lamp >Plate and cups to make food offerings to the Deity >Hand Cymbals (no larger than 4" in diameter) Reading and recorded materials, including but not limited to: >Bhagavad-Gita >Krishna book >Sri Isopanishad >Srimad Bhagavatam >Chaitanya Charitamrta Set (9 books) >Teachings of Lord Chaitanya >Teachings of Lord Kapila >Science of Self-Realization >Songs of the Vaishnava Acharyas: (Song book)

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FAITH GROUP ACCOMMODATIONS OVERVIEW

FAITH GROUP	DIET CONSIDERATION AND FAST DAYS	DOC RECOGNIZED HOLY DAYS (DO NOT REQUIRE TIME OFF FROM WORK) UNPAID WORK PROSCRIPTION DAYS (REQUIRES DAY OFF FROM WORK)	WORSHIP PRACTICES (GROUP) & (INDIVIDUAL)	ALLOWABLE RELIGIOUS ITEMS (PERSONAL)	ALLOWABLE RELIGIOUS ITEMS (GROUP)
HOUSE OF YAHWEH (2020)	**Kosher preferred / Passover** ➢ Matzoh and grape juice; Kosher for Passover meals	**Unpaid Work Proscription Day(s)** >**Yahshua's Memorial** – 14th of Abib >**# Passover** – 15th to 21st of Abib >**Pentecost** – 50 days after the second of the new sacred year >**Feast of Trumpets** – 1st of Tishri >**Fast of Atonement** – 10th of Tishri >**Feast of Tabernacles and Last Great Day** – 15th to 22nd of Tishri ***Note:*** *No work is to be done on the Weekly Sabbath Day and the Seven Feast Day Sabbaths that occur through-out the year.*	**Individual Worship:** Prayer 3 times daily, no specific time is prescribed **Group Worship:** The Sabbath is sundown Friday to sundown Saturday. >Opening prayer >Opening song or music >Sermon, either by an elder, deacon, lay person or a the from the House of Yahweh >Closing song or music >Closing prayer >Burning of incense, conducted by an outside elder only. **Note**: *Inmates of this group only required to have Worship which involves reading written materials, watch videos or listening to audio recordings. Studies can be self-study time (no study session required per Organization Leader).*	**Clothing:** >Headwear- Kippoh (Yarmulke) - male >Prayer shawl, if baptized $100 >Headscarf (females) **Jewelry:** >The symbol "YHWH" as a pendant >The Greek symbol for "chi" as a pendant or pin >Menorah as a pendant Written and recorded material, including but not limited to: >Book of Yahweh >Correspondence course >Prophetic Word Magazine >Other materials published by the House of Yahweh, Abilene, Texas	Candle holders, including menorah **Consumables:** >Candles > matzoh >Cups >Grape juice >Incense, if outside elder is present Written and recorded material, including but not limited to: >Book of Yahweh >Song books >Other materials published by the House of Yahweh, Abilene, Texas
JEHOVAH'S WITNESS (0500)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Lord's evening meal** – date varies	**Group Worship:** >Song >Prayer >Study from Bible, Watchtower magazine, Awake magazine, and other religious literature	Reading and recorded materials, including but not limited to: >Bible >Watchtower magazine >Awake magazine	Reading and recorded materials, including but not limited to: >Bible >Watchtower magazine >Awake magazine

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MARYLAND DEPARTMENT OF PUBLIC SAFETYAND CORRECTIONAL SERVICES
FAITH GROUP ACCOMMODATIONS OVERVIEW

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JUDAISM (0600 – 0650)	**Kosher/ Passover** ➢ Matzoh, grape juice, Seder plate; Kosher- for Passover meals **Fast days:** >Tevet – Tevet 10 >Esther – Adar 13 >Tammuz – Tammuz 17 >Tisha B'Av – Av 9 >Tedeliah – Tishrei 3 >Yom Kippur – Tishrei 10 **Note:** Yom Kippur and Tisha B'av start at the evening before the fast day and end at nightfall. All other fasts start with the rise of the morning star and end at nightfall.	>**Hannukah** – Kislev 25 (winter) **Unpaid Work Proscription Day(s)** >**Rosh Hashanah** – Tishrei 1-2 (autumn), *beginning 10 days of penitence ending with Yom Kippur* >**Yom Kippur** – Tishrei 10 (autumn) >**Sukko**t – Tishrei 15-21 (autumn), *the first two days are days of work proscription* >**Shemini Atzeret and Simchat Torah** – Tishrei 22 and 23, the 8th and 9th days of Sukkot >**Purim** – Adar 14 (winter) >**# Passover** – Nissan 15 (spring), *The first two and last two days are days of work proscription* >**Shavuot** – Sivan 6 – 7 (late spring) **Note:** All Jewish holidays begin at approximately 20 minutes before sunset on the evening before the holiday and end at nightfall of the following day. (approximately 45 minutes after sunset)	**Group Worship:** As with all Jewish Holy Days Sabbath is begun on Friday evening and concluded after nightfall on Saturday. Evening services start after sunset. **It includes**: >Liturgy of the Prayer Book >Liturgy of the Reading of the Holy Scriptures >Liturgy of the Sanctification (Kiddush) for Sabbath and Holy Day services only, not weekday services. Grape juice and challah bread or matzo are used for Shabbat and holy day services, except during Passover, when kosher-for-Passover matzo is used instead.	Bundle of lulav, ethrog (citron), myrtle and willow, for Sukkot observance **(only for those cell restriction)** **Clothing:** >Tallit, prayer shawl **$100** >TzitTzit, ritual fringes worn under the shirt **$40** >Yarmulkah headwear- male; Headscarf- female **Jewelry:** >Star of David pendant >Mezzuzah pendant **Other:** >Draydel, a toy top ***Security reviewed item-* Teffillin**, *two tiny leather boxes containing Torah scripture attached to long leather prayer straps, wrapped around the arms and head in a ritualistic manner in conjunction with daily prayer, except on Shabbat and holy* days. ***Costly item to exceed $100; purchase approval per Managing Official*** Reading and recorded materials, including but not limited to:	Candle holders, including menorah **Consumables:** >Candles > matzoh >Cups >Grape juice Reading and recorded materials, including but not limited to: > Jewish Bible (Hebrew) >Book of Esther >Holy day calendar >Passover Haggadah >Weekday and Sabbath prayer books >Talmud study books >Zimiros Song books >Tableclothes >Torah Scroll >Shofar, (horn) >Bundle of lulav, ethrog (citron), myrtle and willow, for Sukkot observance; *may be donated with the approval as these are special items*

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JUDAISM (0600 – 0650) **(continued)**				>Jewish Tenach *(Hebrew bible)* >Book of Esther >Holy day calendar >Passover Haggadah >Jewish Bible (Hebrew/English >Weekday and Sabbath prayer books >(Siddurim)	
LOST-FOUND NATION OF ISLAM (0330)	**Halal preferred** **Fast days:** >Ramadan – fasting during daylight during the Islamic dates 1st through the 29th or 30th of Ramadan (lunar calendar) >December Fast – fasting during daylight hours during December	**No Unpaid Work Proscription Day(s)** >**# Savior's Day** – February 26 >**Independence Day** – July 4 >**Mother's Day** – October 7 **>Eid-ul-Fitr** – meal within 3 days of Ramadan	**Individual Worship:** Prayer (salat) >About 5:00 am >Sometime between 11:00 am and noon >About 3:30 pm >About 7:00 pm >At bedtime **Group Worship:** Group worship is preferably Saturday, sometime between 7:00 and 10:00 pm. **Service includes:** >Opening remarks >Speaker	**Clothing:** >Bow tie >White shirt, no military trappings such as epaulets **Patx. ONLY**- light blue shirt **Jewelry:** >Flag Pin (in the Name of Allah) **Other:** >Prayer rug Reading and recorded materials, including but not limited to:	**Consumables:** >Anointing oil (scented or unscented) >National Flag of the Lost-Found Nation of Islam >Picture of the Honorable Elijah Muhammad > Picture of the Honorable Fard Muhammad > Picture of the Honorable Silas Muhammad >Prayer rug, personal, or communal as authorized by the Managing Official

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LOST-FOUND NATION OF ISLAM (0330) (continued)			>Prayer >Closing remarks **Note:** ***Fruit of Islam paramilitary designations, symbols, functions and behavior are prohibited (i.e. posting guard).***	>Literature of CURE >Muhammad Speaks newsletter >Study guide >Writings of the Honorable Silas Muhammad >Writings of the Honorable Elijah Muhammad	Reading and recorded materials, including but not limited to: >Literature of CURE >Muhammad Speaks newsletter >Study guide >Writings of the Honorable Silas Muhammad >Writings of the Honorable Elijah Muhammad
LUTHERAN (1120)	No special dietary standard exists	**No unpaid work proscription day(s)** >**& Christmas** – December 25 >**Lent, ending in Holy Week** – date varies >**Easter** – date varies >**Ascension** – date varies >**Pentecost** – date varies >**Reformation** – October 31	**Group Worship:** The Order of Service is prescribed by the Lutheran Book of Worship: >Hymn >Liturgy >Prayer >Scripture readings >Sermon >Affirmation of faith >Celebration of sacraments	**Jewelry:** >Cross & Chain Reading and recorded materials, including but not limited to: >Bible	**Consumables:** >Anointing oil >Ashes for Ash Wednesday >Bread, matzoh or wafers >Candles, regular and seasonal >Grape juice >Basket for sacramental wafers, matzoh >Bowl for baptismal affirmation >Chalice >Choir robes >Cross >Tray of communion cups

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Messianic Judaism (0605)	**Kosher meals/ Passover-** ➢ Matzoh, grape juice, Seder plate; Kosher- for Passover meals **Fast days:** >Tevet – Tevet 10 >Ester – Adar 13 >Tammuz – Tammuz 17 >Tish B'Av – Av 9 >Gedeliah – Tisrei 3 >Yom Kippur – date varies **Note:** Yom Kippur and Tisha B'av start at the evening before the fast day and end at nightfall. All other fasts start with the rise of the morning star and end at nightfall.	>**Hannukah** – Kislev 25 (winter) **Unpaid Work Proscription Day(s)** >**Rosh Hashanah** – Tishrei 1-2 (autumn), *beginning 10 days of penitence ending with Yom Kippur* >**Yom Kippur** – Tishrei 10 (autumn) >**Sukko**t – Tishrei 15-21 (autumn), *the first two days are days of work proscription* >**Shemini Atzeret and Simchat Torah** – Tishrei 22 and 23, the 8th and 9th days of Sukkot >**Purim** – Adar 14 (winter) #**Passover** – Nissan 15 (spring), *The first and last days are days of work proscription* >**Shavuot** – Sivan 6 – 7 (late spring) **Note:** All Jewish holidays begin at sunset on the evening before the holiday and end the holiday at nightfall. (approximately 45 minutes after sunset)	**Group Worship:** Sabbath is begun sometime between Friday sundown and concluded after nightfall. Evening service starts after sunset. **It includes**: >Liturgy of the Prayer Book >Liturgy of the Reading of the Holy Scriptures >Liturgy of the Sanctification (Kiddush) for Sabbath and Holy Day services only, not weekday services. Grape juice and challah bread or matzo are used for Shabbat and holy day services, **except** during Passover, when kosher-for-Passover matzo is used instead.	Bundle of lulav, ethrog (citron), myrtle and willow, for Sukkot observance **Clothing:** >Tallit, prayer shirt **$100** >TzitTzit, ritual fringes worn under the shirt **$40** >Yarmulkah headwear- male **Other:** >Draydel, a toy top **Jewelry:** >Star of David pendant >Mezzuzah pendant **Security Reviewed item - Teffillin**, *two tiny leather boxes containing Torah scripture attached to long leather prayer straps, wrapped around the arms and head in a ritualistic manner in conjunction with daily prayer, except on Shabbat and holy days*. ***Costly item to exceed $100; purchase approval per Managing Official*** Reading and recorded materials, including but not limited to: > Bible >Holy day calendar >Passover Haggadah >Hebrew Bible >Weekday and Sabbath prayer books	Candle holders, including menorah **Consumables:** >Candles > matzo >Cinnamon >Cups >Grape juice Reading and recorded materials, including but not limited to: >Siddur Prayer books >Talmud study books >Zimiros Song books >A Machzor – for Holy Day services >Tablecloth >Torah Scroll >Shofar, (ram's horn) >Bundle of lulav, ethrog (citron), myrtle and willow, for Sukkot observance; *may be donated with the approval as these are special items*

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MOORISH SCIENCE TEMPLE OF AMERICA, INC. (0320)	**Halal preferred**	**No unpaid work proscription day(s)** >**# Prophet's Birthday** – January 8 >**Moorish New Year** – January 15 >**Moorish Tag** – March 17 >**Moroccan Treaty Day** – July 15 >**Marcus Mozia Garvey Day** – August 17 **Note**: *Adherents on an individual bases are allowed to participate in the Fasting of Ramadan operational schedule-* ***only***.	**Group Worship:** Fridays between 7:00 and 9:00 pm preferred >Members repeat the Moorish-American prayer while facing east >Reading of the Divine Constitution and by-laws >Reading from Holy Koran >Speakers >Reading of the Proclamation >Closing Prayer A nationalization ceremony awards one full membership. New members are given their nationality card and lapel pin in this ceremony.	**Clothing:** >Crown or Fez, head covering for males >Headscarf /turban like, head covering for females >White shirt, no military trappings such as epaulets **Patx only- light blue shirt** **Jewelry:** >Moorish American Pin **Deity/Statue:** >Picture of the Prophet Noble Drew Ali Written and recorded material, including but not limited to: >The Holy Koran >Koran Questions for Moorish Americans >The Qur'an	**Consumables:** >Healing oil (scented or unscented) >Moorish Flag >Picture – Prophet Noble Drew Ali >United States Flag >Warrant of Authority Reading and recorded material, including but not limited to: >Divine Constitution and by-laws >The Holy Koran >Koran Questions for Moorish Americans >The Proclamation >The Qur'an

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MOORISH SMALL CIRCLE (0310)	**Halal preferred**	**No unpaid work proscription day(s)** >**# Moorish Christmas** – January 8 >**Moorish New year** – January 15 >**Moorish Memorial Day** – March 21 >**Moorish Mother's Day** – (last Saturday in May) >**Ancient Forefather's Day** – (last Saturday in August) >**Moorish Thanksgiving** – October 4 >**Ramadan Fast** – 30 days of fasting during daylight hours	**Group Worship:** >Opening Prayer >Sermons >Reading from holy texts and other Moorish literature >Closing Prayer A nationalization ceremony awards one full membership. One first attends 3 consecutive meetings. The ceremony consists of reciting Ezekiel 36:24, then consuming water, symbolic of accepting all Moorish laws and teachings. The positions of the United States Flag and the Moorish Flag are the reverse of their positions as defined in the United States Flag Code.	**Clothing:** >Crown or Fez, head covering for males >Headscarf /turban like, head covering for females >White shirt, no military trappings such as epaulets **Patx. ONLY- light blue shirt** **Jewelry:** >Moorish American Pin, or >Moorish Medallion **Deity/Statue:** >Picture of the Prophet Noble Drew Ali Written and recorded material, including but not limited to: >The Holy Koran >Koran Questions for Moorish Americans >The Qur'an >The Resurrection Moorish Science Temple of America, Inc. The Truth: Be Yourself and Not Somebody Else	**Consumables:** > Healing oil (scented or unscented) >Circle Seven Emblem >Moorish Flag >Picture – Prophet Noble Drew Ali >United States Flag >Warrant of Authority Written and recorded material, including but not limited to: >The Holy Koran >Koran Questions for Moorish Americans >The Qur'an >The Resurrection Moorish Science Temple of America, Inc. The Truth: Be Yourself and Not Somebody Else

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NATION OF ISLAM, CALIPH EMMANUEL ABDULLAH MUHAMMAD (0332)	**Halal preferred** **Fast days:** >December Fast; may desire to participate with Ramadan fasting period	**No unpaid work proscription day(s)** **Individual Observance:** >**December Fast** – fasting during daylight in the month of December **Group Observance:** ># **Savior's Day** – February 26	**Individual Worship:** Prayer (salat) >Fajr, at sunrise >Dhur, sometime between 12:00 noon and 12:30 >Asr, sometime between 3:30 and 4:00 pm >Maghrib, evening prayer, to be said no sooner than immediately after sunset and no later than the fading of twilight >'Isha, immediately before going to bed **Group Worship:** Not applicable; Temple service is not authorized **Note***: Paramilitary designations, symbol, functions and behavior are prohibited.*	**Clothing:** >Bow tie >White shirt, no military trappings such as epaulets **Patx. ONLY**- light blue shirt >Khimar, head scarf covering (**for women only)** **Jewelry:** >Flag Pin (in the Name of Allah) **Other:** >Prayer rug Reading and recorded material, including but not limited to: >Muhammad Speaks newspaper >Qur'an >Study guide >Writings of the Caliph Emmanuel Abdullah Muhammad >Writings of the Honorable Elijah Muhammad	**Consumables:** >Anointing oil (scented or unscented) >National flag of the Nation of Islam >Picture of the Honorable Elijah Muhammad >Prayer rug, personal or communal Reading and recorded material- >Muhammad Speaks newsletter >Study guide >Koran

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NATION OF ISLAM, LOUIS FARRAKHAN (0331)	**Halal preferred** **Fast days:** >Fast of Ramadan	**No unpaid work proscription day(s)** >**# Savior's Day** – February 26 >**Savior's Day** – October 7 >**Day of Atonement** – October 16 >**Eid-al-Fitr** – Three days following Ramadan, during which a feast is held	**Individual Worship:** Prayer (salat) >Fajr, 5:00 – 5:30 am >Dhur, 12:30 pm >Asr, 3:30 pm >Maghrib, evening prayer, to be said no sooner than immediately after sunset and no later than the fading of twilight >'Isha, immediately before lights out **Group Worship:** Traditionally, group worship occurs on Saturday between 7:00 and 10:00 pm. However, under Minister Farrakhan, NOI observes the Friday afternoon Jumah prayer as well. The Warden should consider the Advice of the outside advisor about which timeframe to accommodate the group in. Service includes: >Opening remarks >Speaker >Prayer >Closing remarks **Note: *Fruit of Islam paramilitary designations, symbol, functions and behavior are prohibited.***	**Clothing:** >Bow tie >Crown (head covering) >White shirt, no military trappings such as epaulets **Patx ONLY- light blue shirt** >Khimar, head scarf covering (**for women only)** **Jewelry:** >Allah's Great Pin >Flag Pin (in the Name of Allah) >Trumpet Pin (with Nation of Islam insignia) >MSTGCC pin (Muslim Girls Training and General Civilization Class) **Other:** >Prayer rug Reading and recorded material, including but not limited to: >Bible >Final Call newspaper >Qur'an >Study guide Writings of the Honorable Elijah Muhammad >Study guide Writings of the Honorable Louis Farrakhan	**Consumables:** >Anointing oil (scented or unscented) >National flag of the Nation of Islam >Picture of the Honorable Elijah Muhammad >Picture of the Honorable Louis Farrakhan >Prayer rug, personal, or communal as authorized by the Managing Official Reading and recorded material- >Muhammad Speaks newsletter >Study guide >Koran >Writings of the Honorable Elijah Muhammad

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NATIVE AMERICAN (0700)	No special dietary standard exists *Buffalo meat or venison is desirable as the main food attraction for ceremonial meals, held during solstice celebrations and for other occasions. Other traditional foods include various vegetable dishes, in season.* *Ceremonial Fasting may also be undertaken.*	**No unpaid work proscription day(s)** >**Winter solstice** – approx. Dec, 21 >**Spring equinox** – approx. March 21 >**# Summer solstice** – approx. June 21 >**Fall equinox** – approx. Sept. 21 >**Feast of the Dead** – a fall ceremony >**Sun Dance** – Four days observed in Summer months, typically July/August >**American Indian Days** – Sept. 24-25	**Group Worship:** Sacred pipe ceremony may include: >Smoking the ceremonial pipe >Smudging (the act of cleansing by wafting smoke from smoldering herbs over each participant) >Dancing >Singing >Chanting >Drumming >Making and/or offering prayer (*tobacco*) ties >Offering *tobacco* to the Earth In general, at least monthly, the Managing Official will authorize the making of prayer ties. Each person will require a few swatches of cloth 3" – 4" square, *tobacco* quantity per procedure and thread. The ties are to be disposed of in a ritual manner approved by the Managing Official. **Sweat Lodge Ceremony:** >The institution, conditions permitting, will make available a minimum of three ceremonies per year, possibly coinciding with the Spring and Fall Equinox, and Summer	**Clothing:** >Headband >Ribbon shirt >Dream catcher, 4" dia. max., non-metal rim >Feathers, 7, 2, loose and/or 5 in flat fan **Jewelry:** *One* of these: >Choker, with or without a traditional form pendant; pendant not sharp or pointed >Single strand of beads, with or without a traditional form pendant, no longer than 24", made with artificial sinew, pendant not sharp or pointed >Pendant, traditional form, not sharp or pointed, to be worn with 24" or shorter chain. **Other:** >Arm bands, non-metal >Leg bands, non-metal >Medicine bag, leather, to hold natural objects such as feather, seeds, herbs, twigs, stones, animal bone >blankets Reading and recorded material	>Blankets – Cloth or leather for resting pipe – ***Stored in group locker or under secured location designed by managing official*** **Consumables:** >Herbs, or resins, such as but not limited to: especially sage, cedar, sweetgrass > ***only*** *-Tobacco whole leaf or ritual tobacco blend (like* Kinnikinnik*);* ***No cigarette or commercially processed tobacco*** >Feather, 15, 5 loose and/or 5 in a flat fan, 2 fans >Flag markers, 4, 2'-3' long >Leather leg bands with bells **Musical instruments:** >Drum, (1 Lg. Drum & up to 1 hand drum per inmate) 14"(ht.) x 30" (dia. max.) >Drumsticks,(typically 8-12 for large drum, 1 drumstick per hand drum) >Flutes >Rattles(1 per member) >Bone Whistles (natural or simulated) >Conch Shell >Pipe, stem 18" max. and bowl 6 ¾" max.

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NATIVE AMERICAN (0700) **(continued)**			Solstice. >Available to general population, with exception of maximum security, disciplinary & administrative segregation, special housing units and protective custody inmates. >Only adult males to participate. >Participants should meet reasonable medical requirements for fitness. >All participants to be decently clothed with minimum of shorts or trunks. (no nudity) >No Sweat Lodge Ceremony shall be conducted without the presence of an approved outside volunteer of the same sex as the inmate participants. **Note:** For complete instructions for Sweat Lodge Ceremony refer to Religious Manual Policy and Procedures.	***Note:*** ***Individual possession and use of tobacco outside of the congregational pipe ceremony is <u>PROHIBITED</u>.***	>Pipe bag, tamper, wrap >Shell, usually abalone, or clay dish **Tobacco* is authorized for the pipe ceremony as follows: >Alone *(only whole leaf dried)* or mixed with kinnikinnik, in total quantity enough to fill the pipe bowl for Passing among circle participants 4 times ➢ See Appendices regarding usage. ***Note: Tobacco is to be securely stored and distributed to the Native American group for the religious worship purposes only.***

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NICHIREN DAISHONIN BUDDHISM (0110)	**Vegetarian Preferred**	N/A	**Group Worship:** >Chanting >Meditation >Prayer >Discussion	**Other:** >Bell, no taller than 3” >Gohonzon, the object of devotion, a Chinese character **Deity picture/Statue:** >Onamori Gohonzon Butsudan, a small freestanding frame plastic and/or wood which displays the Gohonzon; **Jewelry:** >Juzu beads Written and recorded material, including but not limited to sacred texts.	>Bell set, consisting of bell, cushion, base and stick >Butsudan, plastic or wood altar, about 15-25” tall x 12-18” wide, which folds for storage Butsugu set, usually consisting of water and rice cups, incense holder, two vases and pair or candle holders; may also include bell set **Consumables:** >Candle, taper or tea light >Incense >Rice Written and recorded material, including but not limited to sacred texts.

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ODINISM / ASATRU (1210)	No special dietary standard exists	**No unpaid work proscription day(s)** >**# Yule/High Feast of Yule** – December 21 and can be observed for 12 days *(celebratory duration aspects vary pending the specific sect of the religion)* >**Charming of the Plow** – January 3 >**Feasts of Thunar and Vali** – (Vali is February 14; Thunar is January 20 – February 18) >**Summer Finding** – March 20 or 21 >**Sigr Blot** – April 14 >**Frigga Blot** – May 19 >**Mid-Summer** – June 20 or 21 >**Founders Day** – July 4 >**Frey faxi** – August 18 >**Winter Finding** – September 21 >**Winter Nights** – October 13 >**Feast of Eiherjar** – November 11 *Each celebration is dedicated or sacred to one of the Nordic gods or goddesses. Pork is the cornerstone of the festive meal and is particularly important for Yule. Other foods consumed are seasonal. A sumbel, consisting of a series of toasts and the consumption of cakes, concludes each celebration.*	**Group Worship:** >Circle cleansing: adherents form circle; the Godhi (priest or leader) rings bell or blows horn; a moment of silence >Hammer hallowing: the Godhi symbolically forms the hammer sign while reciting >Opening the circle >Sacred fire: Godhi lights the candles >Invocation: the Godhi recites, holding a horn filled with mead substitute >Blessing of Wotan: the Godhi sprinkles each member with evergreen sprig dipped in mead >Readings >Anointing: the Godhi anoints each member with oil >Members select a rune from the boli, meditate upon its symbol, then return it to the Boli >Incantation: the Godhi performs, accompanied with drumming >Petition (solemn request) >Troth (pledge) & Closing	**Altar comprised of objects listed here; altar cloth** **Clothing:** >Headband, plain >Tunic, no belt **$60** >Cup, wood horn or plastic, flat bottom **Deity picture/Statue:** >Image of god and/or goddess, as 8" or shorter solid statue(s) or 8"x10" picture (s) **$35** **Jewelry:** Pendant *either*: >Helm of Awe, *or* >World Tree, or Yggdrasill **Other:** >Offering bowl (plastic or wooden) >prayer rug, plain >Rune set: made of plastic, wood or stone, with bag and layout/casting cloth, or rune cards, with layout cloth and bag	>Bell >Blowing horn or sounding horn (animal horn) >Boli (blessing bowl) >Candle holders, 4 **Consumables:** >Candles, 4 >Evergreen sprig >Incense, cone or stick only (salvia divinorum incense is prohibited) >Mead horn drinking substitutes (fruit juice or honey and water) >Anointing oil > alter cloth or casting cloth >Drum (sejdr drum), no larger than 18" in diameter >Images of deities, up to 12, 1 each of a particular deity, in form of 8" or shorter solid statue, 8"x10" plaque or picture >Incense holder >Individual drinking cups >Gandr/runestaff, combination, 24"-30" long, wood or durable cardboard, plain or with runes painted or carved (while combined for institutional use, the grandr usually 24"-30" long, is

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ODINISM / ASATRU (1210) **(continued)**				Reading and recorded material, including but not limited to: >The Poetic Edda >The Temple of Wotan >The Sagas ***(Runes, rune cards, bag and layout cloth are to remain in the inmate's cell except when taken to authorized group study.)***	actually a separate instrument from the 50"-60" rune staff, with its runic carvings and leather strap) >Mead drinking horn (animal horn, no longer than 13") with stand >Oath ring >Runes, plastic, wood or bone with 8"x10" bag and casting cloth >Altar cloth
ONENESS CHRISTIAN (0750)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Resurrection Sunday Or Easter** – date varies >**& Christmas** – December 25 Some Oneness Christians do not observe any holy days.	**Group Worship:** Preferred day of worship is Sunday Elements: >Songs of praise and worship >Prayer >Sermon >Testimony >Communion	**Jewelry:** >Cross Reading and recorded material, including but not limited to: >Bible >Concordance	**Communion supplies:** >Cups >Plate >Tray **Consumables:** >Grape juice >matzah or wafers >Anointing oil (scented or unscented) Reading and recorded material, including but not limited to: >Bible >Hymnals

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PENTECOSTAL HOLINESS (1150)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Resurrection Sunday Or Easter** – date varies >**& Christmas** – December 25	**Group Worship:** Preferred day of worship is Sunday Elements: >Songs of praise and worship >Prayer, both planned and extemporaneous >Praise >Scripture reading >Sermon >Testimony >Communion Ordinances include immersion baptism, communion and foot washing.	**Jewelry:** >Cross & chain Reading and recorded material, including but not limited to: >Bible >Bible cover (no pockets) >Concordance	>Bowl for foot washing **Communion supplies:** >Cups >Plate >Tray **Consumables:** >Grape juice >matzah or wafers >anointing oil **Musical instruments include but are not limited to:** >drum >tambourine >Pitcher >Pulpit cloth Reading and recorded material, including but not limited to: >Bible >Lectionary >Hymnals
PRESBYTERIAN (1160)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Easter Sunday** – date varies >**& Christmas** – December 25 >**Reformation Day** – last Sunday in October	**Group Worship:** Preferred day of worship is Sunday Elements: >Administration of sacraments >Prayer >Praise >Preaching >Singing >Testimony	**Jewelry:** >Cross & chain Reading and recorded material, including but not limited to: >Bible >Bible cover (no pockets) >Westminster Confession of Faith	**Communion supplies:** >Cups >Plate >Tray **Consumables:** >Grape juice >matzah or wafers > anointing oil (scented or unscented)

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PRESBYTERIAN (1160) (continued)					Reading and recorded material, including but not limited to: >Bible >Hymnals >Westminster Confession of Faith
PROTESTANT OR NON-DENOMINATIONAL CHRISTIAN (1000)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Palm Sunday** – date varies >**Good Friday** – the Friday preceding Easter >**Easter Sunday** – date varies >**& Christmas** – December 25	**Group Worship:** >Opening prayer >Singing >Testimonies >Sermon/preaching >Religious movie or lecture >Closing prayer	**Jewelry:** >Cross & Chain **Deity picture/Statue:** >Pictures (vary) Reading and recorded material, including but not limited to: >Bible >Holy day calendar >Tracts	>Choir robes **Communion supplies:** >Napkin >Tray **Consumables:** >Anointing oil (scented or unscented) >matzah or wafers >Cups >Grape juice Reading and recorded material, including but not limited to: >Bible >Hymnals >Prayer books

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RASTAFARIAN (1500)	Non-pork Vegetarian preferred **Fast days:** >Birth of Haile Selassie 1	**Unpaid Work Proscription Day(s)** >**# Birth of Haile Salassie 1** – July 23 *(major holiday, day of prayer and fasting followed by temple worship, social events and food)* **No unpaid work proscription day(s)** >**Ethiopian Christmas** – January 7 >**Anniversary visit of Haile Selassie to Jamaica** – April 21 >**Ethiopian Liberation Day** – May 5 *(meal after 10:00 a.m. service)* >**All Afrikan Liberation Day** – May 25 >**Constitution Day** – July 16 >**Birth of Marcus Garvey** – August 17 >**Rastafari became Negust** – August 28 *(observed quietly with a short prayer service)* >**Ethiopian New Year** – September 11 *(observed with a short prayer service from 10:00 to 11:00 a.m.)* >**Coronation Day and Transfiguration Day** – November 2	**Group Worship:** Sunday is the day of worship, although the holy day is from Friday at sunrise until Sunday at sundown. The Church of Haile Selassie 1 is liturgical in its Sunday service. **Sacraments:** >Washing of Regeneration (Baptism) >Forgiveness (Penance) >Healing (Unction of the Sick) >Matrimony (Familyhood) >Breaking of Bread, drinking of Wine (Passover) [a wine substitute] >Herb as a Living Sacrament (not authorized)	**Clothing:** >Headwear for both-male/female: >Tam, headwear, gold, red, green, and black >Turban ***Divination tool, to be left in the cell except for use in worship service or study, one only from this list:*** >Runes, with bag and layout cloth >Tarot cards, with bag and layout cloth **Jewelry: square, one only from this list:** >Ankh >Cross >Ethiopian Cross >Lion of the Tribe of Judah >Star of David >Pocket amulet, 1" square or smaller >Prayer beads, a circular strand of 72 wood or plastic beads **Deity picture/Statue:** >Picture of H.I.M. Haile Selassie **Other:** >Rasta Flag, 6"x8" Reading and recorded material, including but not limited to: >Bible >Kebra Negast >Royal Parchment >The Holy Piby	>African Liberation Flag, large >Altar covering >Candle holder **Consumables:** >matzah or wafers >Candle >Grape juice >Anointing oil (scented or unscented) >Holy water >Incense >Drum, bass >Drum, fundeh >Drum, repeater >Incense burner **Pictures:** >H.I.M. Haile Selassie >Marcus Garvey >Melchizedek Prayer caps (worn in service only) Reading and recorded material, including but not limited to: >Bible >Kebra Negast >Royal Parchment >The Holy Piby >Regalia, set of 2 >Shaker (similar to maraca) >Tabo cloth, white, set of 2 >Tabo cloth, yellow, set of 2 >Tambourine >White lace, set of 4

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REFORMED CHRISTIAN	No special dietary standard exists	**No unpaid work proscription day(s)** >**Resurrection Sunday Or Easter** – date varies >**& Christmas** – December 25	**Group Worship:** >Prayer >Praise and exhortations >Singing >Testimonies >Scripture >Sermon >Administration of sacraments **Sacraments:** >Baptism >Lord's Supper	**Jewelry:** >Cross & chain Reading and recorded material, including but not limited to: >Bible	>Altar cloth >Baptistry >Choir robes >Communion cups and plate >Communion table Consumables: >Communion wafers/bread >Grape juice >Anointing oil (scented or unscented) >Musical instruments > robe and vestments >Pulpit >Sound system >Tape/CD player Reading and recorded material, including but not limited to: >Bible >Hymnals

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RELIGIOUS SOCIETY OF FRIENDS (QUAKERS) (1170)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Easter Sunday** – date varies >**& Christmas** – December 25	**Group Worship:** >5-10 minute message >Period of Silence >Sharing, one at a time, as moved by the Holy Spirit >Silence, as appropriate	Reading and recorded material, including but not limited to: >Bible	Reading and recorded material, including but not limited to: >Bible

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ROMAN CATHOLIC (0200)	No special dietary standard exists	**No unpaid work proscription day(s)** >**Feast of Mary** – January 1 >**Easter Sunday** – date varies >**Feast of Ascension** – 40 days after Easter >**Feast of Assumption** – August 15 >**All Saint's Day** – November 1 >**Feast of the Immaculate Conception** – December 8 >**& Christmas** – December 25	Mass, also known as the Celebration of the Eucharist consists of the Liturgy of the Word (scripture readings, sermon and prayers) and Liturgy of the Eucharist (Communion Rite). It is the usual worship for Catholics, ideally taking place on Saturday evening or Sunday and on Holy days of Obligation. When a priest is not available, a Deacon or Extraordinary Minister of Communion may conduct a Word and Communion service, with Communion brought in from a Mass celebrated outside the institution. Personal prayer, while encouraged, is not a congregate activity. **Wine, 1 ounce, in a clear plastic container, is authorized for Communion. It is to be consumed by the officiator.**	**Jewelry:** *one* of these: >Cross or crucifix >Religious medal, such as a saint's medal >Scapular >Rosary Reading and recorded material, including but not limited to: >Bible >Bible cover (no pockets) >Catechism of the Catholic Church >Catholic calendar	Whether brought into the institution for a Mass or stored at the institution, certain items are needed for Mass: >Advent wreath and candles, seasonal >Altar linens >Candle holders >Censor >Chalice and paten, metal >Ciborium >Cruets and tray, non-glass **Consumables:** >Ashes, seasonal >Candles >Communion wafers/hosts >Incense >Anointing oil (scented or unscented) > **Wine, 1 ounce, in a clear plastic container, is authorized for Communion. It is to be consumed by the officiator.** >Crucifix >Holy water container and sprinkler >Lectionary >Mass kit Reading and recorded material >Sacramentary >Statues

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SEVENTH – DAY ADVENTIST (1180)	Vegetarian preferred	**Unpaid Work Proscription Day(s)** Sabbath – weekly sundown Friday until sundown Saturday **No unpaid work proscription day(s)** >**Good Friday** – date varies >**Easter Sunday** – date varies >**& Christmas** – December 25	**Group Worship:** >Administration of sacraments >Praise >Prayer >Scripture reading >Sermon >Singing >Testimony *Also:* >Foot washing (four times a year) >Anointing of the sick by an elder	**Jewelry:** >Cross Reading and recorded material, including but not limited to: >Bible >*Adventist Review* >Desire of Ages, Ellen White >Great Controversy, Ellen White >*Lister* >Steps to Christ, Ellen White >*Signs* >*Vibrant Life* >*The Visitor*	**Communion supplies:** >Napkin >Tray **Consumables:** >matzah or wafers >Cups >Grape juice >Anointing oil (scented or unscented) >Altar cloth >Basin >Candle holders >Candle extinguisher >Choir robes >Cross, processional and/or stationary >Pulpit cloth Reading and recorded material, including but not limited to: >Bible >Hymnals >Prayer books >Towels >Water pitcher

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SHI'A ISLAM (0341)	Non-Pork; Halal preferred **Fast days:** >Ramadan – fast from sun up to sundown for 30 days >Ashura	**Individual Observances:** >**Lailat-ul-Miraj** >**Hijrat** >**Lailat-ul-Qadr** >**Ramadan Fast** – 30 days of fasting during daylight hours **Group Observances:** **Unpaid Work Proscription Day(s)** ># **Eid-ul-Fitr** – moveable, a prayer is said the first morning following the last day of Ramadan >**Eid-ul-Adha** – moveable, 68-70 days following the Eid-ul-Fitr **No unpaid work proscription day(s)** >**Ashura** – prayer, recitations and fasting >**Mawlid-an-Nabi** - prayer, recitations and fasting	**Individual Worship:** Prayer (salat) >Fajr >Dhur >'Asr >Maghrib >'Isha **Group Worship:** Friday, sometime between the hours of 12:00 and 3:00 p.m. The precise time for the formal prayer to begin changes throughout the year. **Jumah consists of:** >prayer (salat) >sermon (kutbah) **Sunni and Shi'te Muslims have a joint Jumah.**	**Clothing:** >Jilbab, a formless dress that covers the arms and body to the ankles, >Khimar or hijab, a scarf for females >Kufi, head covering for males >Kurta, a shirt for males that ends at the thigh or knee. >Sirwal, loose fitting pants for males and females that extend below the ankle. It is worn with the qamees. >Qamees, along, loose shirt extending below the knees and usually with a slit in the side: it is worn with the sirwal. **Jewelry:** >Zikr beads, or prayer beads **Other:** >Prayer rug >Turba, or prayer stone, about 2" in diameter and ¾" thick Reading and recorded material, including but not limited to: >Hadith >Holy day calendar >Qur'an	**Consumables:** >Fragrant Prayer oil >Floor coverings, communal >Prayer rug, personal, or communal as authorized by the Managing Official Reading and recorded material, including but not limited to: >Hadith >Holy day calendar >Qur'an >Turba, or prayer stone, about 2" in diameter and ¾" thick

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SUNNI ISLAM (0340)	Non-Pork; Halal preferred **Fast days:** >Ramadan – fast from sun up to sundown for 30 days	**Individual Observances:** >**Lailat-ul-Miraj** >**Hijrat** >**Lailat-ul-Qadr** >**Ramadan Fast** – 30 days of fasting during daylight hours **Group Observances:** **Unpaid Work Proscription Day(s)** ># **Eid-ul-Fitr** – moveable, a prayer is said the first morning following the last day of Ramadan >**Eid-ul-Adha** – moveable, 68-70 days following the Eid-ul-Fitr on the 10th of Thul Hijja	**Individual Worship:** Prayer (salat) >Fajr >Dhur >'Asr >Maghrib >'Isha **Group Worship:** Friday, sometime between the hours of 12:00 and 3:00 p.m. The precise time for the formal prayer to begin changes throughout the year. **Jumah consists of:** >prayer (salat) >sermon (kutbah) **Sunni and Shi'te Muslims have a joint Jumah.**	**Clothing:** >Jilbab, a formless dress that covers the arms and body to the ankles, (Females only) >Khimar or hijab, a scarf for (females only) >Kufi, ahead covering for males >Kurta, a shirt for males that ends at the thigh or knee. >Sirwal, loose fitting pants for males and females that extend below the ankle. It is worn with the qamees. >Qamees, along, loose shirt extending below the knees and usually with a slit in the side: it is worn with the sirwal. **Jewelry:** >Zikr beads, or prayer beads **Other:** >Prayer rug >Turba, or prayer stone, about 2" in diameter and ¾" thick Reading and recorded material, including but not limited to: >Hadith >Holy day calendar >Qur'an	**Consumables:** > Fragrant Prayer oil >Floor coverings, communal >>Prayer rug, personal, or communal as authorized by the Managing Official Reading and recorded material, including but not limited to: >Hadith >Holy day calendar >Qur'an

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SUPREME GRAND RESURRECTION MOORISH SCIENCE TEMPLE OF AMERICA (0325)	No special dietary standard exists **Fast days:** >Ramadan – daylight fasting for 30 days	**Individual Observance:** >**Ramadan** – daylight fasting for 30 days **Group Observances:** **Unpaid Work Proscription Day(s)** >**Eid-ul-Fitr** – moveable, a communal feast and prayer following the last day of Ramadan **No unpaid work proscription day(s)** ># **Moorish Christmas** – January 8 (service with a meal) >**Moorish New Year** – January 15 (Service in which a pineapple is shared and a candle is lit) >**Moorish Memorial Day** – April 15 (observed with a meal) >**Moorish Mother's Day** – last Saturday in May (service with a meal) >**Ancient Forefather's Day** – last Saturday in August (service with a meal)	**Group Worship:** Preferred day and time is Friday, 7:00 to 9:00 pm. >Opening prayer >Reading from one of the holy texts or other Moorish literature >Verbal demonstrations and confessions >Closing prayer A nationalization ceremony awards one full membership. One first attends three consecutive meetings. The ceremony consists of reciting Ezekiel 36:24, then consuming water, symbolic of accepting all Moorish laws and teachings.	**Clothing:** >Crown or Fez, head covering for males >Headscarf /turban like, head covering for females >White shirt, no military trappings, such as epaulets **Patx. Only: light blue shirt** **Jewelry:** >Moorish American Pin >Moorish Medallion Written and recorded material, including but not limited to: >The Bible >The Holy Koran >Koran Questions for Moorish Americans >The Qur'an >The Resurrection Moorish Science Temple of America, Inc. The Truth: Be Yourself and Not Somebody Else	**Consumables:** > anointing oil (scented or unscented) >Circle Seven Emblem >Moorish Flag >Picture – Prophet Noble Drew Ali Written and recorded material, including but not limited to: >The Bible >The Holy Koran >Koran Questions for Moorish Americans >The Qur'an >The Resurrection Moorish Science Temple of America, Inc. The Truth: Be Yourself and Not Somebody Else >United States Flag >Warrant of Authority

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WICCA (1220)	Vegetarian most preferred but not absolute	**No unpaid work proscription day(s)** >**# Samhain** – October 31 (also called Halloween, All Hallows Eve, Day of the Dead, All souls Day, Sowyn) >**Yule** – December 21 (also called winter solstice, Saturnalia) >**Candlemas** – February 1 (also called Imbolc, Oimelc, Feast of Brighid) >**Ostara** – March 21 (also called spring or vernal equinox, Eostre, Ladyday) >**Beltane** – May 1 (also called Baltain, May Day, Walspurgis night) >**Litha** – June 21 (also called Midsummer, summer solstice) >**Lammas** – August 1 (also called Lughnassad) >**Mabon** – September 21 (also called fall equinox, Harvestide) Annual holy times coincide with the changing of the seasons and harvest activities. The symbols, decorations and foods consumed in celebration of the particular occasion reflect the particular seasons and stages of harvest.	**Group Worship:** Preferable that ceremony be conducted outdoors. >Ritual preparation (includes statement of purpose, gathering and consecrating materials, and preparing area). >Open the circle, set up the door between the worlds and call the Watchtower / Elemental Quarters >Invocation to the Deities >Statement of purpose >Working or Act of Honor, may include writing a request on paper the size found in a Chinese fortune cookie, lighting it and placing in small cauldron >Meditation >Thank the Deities and Watchtower / Elemental Quarters	>Altar cloth, no larger than 24"x24" >Bell, no taller than 3" >Chalice, plastic Divination tool*, *limited to one* from the following list: >Runes (wood or bone) or rune cards with layout cloth and storage >Tarot cards with layout cloth and storage *Divination tools are to remain in the inmate's cell except when taken to group study or worship. >Image of god and/or goddess 8"x10" picture(s) or solid statue(s), no taller than 8" **Jewelry:** >pentagram pendant >Offering bowl, max 6" >Pentagram wood, no larger than 5" in diameter Reading and recorded material >Book of Shadows (personal	>Abalone shell >Altar w/ altar cloth, no larger than 24"x24" >Altar pentacle >Bell >Besom (witch's broom), with handle no longer than 24" >Book of Shadows (journal) >Bowls, 2, about 3" in diameter >Candle holders >Censor >Chalice, not glass >Cauldron, mouth no larger than 3", non-metallic >Scrying bowl, no larger than 4" in diameter, non-metallic >Chalk, white or colored and must be of material that washes easily off of ground surfaces >Anointing oil (scented or unscented) >Candles >Cookies / crackers >Juice / ginger ale >Incense, cone or stick only (salvia divinorum incense is prohibited) >Salt or sea salt

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WICCA (1220) (continued)			>"Cakes and ale" (cookies or crackers and fruit juice or ginger ale) >Close the circle ***Note: Worshipping skyclad (nude), binding (tying someone), the Fivefold Kiss and the Great Rite (any sexual act) are prohibited.***	spiritual journal)	**Divination tools:** >Pendulum, blunt point only, with board >Runes w/ layout cloth and bag >Tarot cards >Incense holder >Image of god and/or goddess, in form of 8" or shorter solid statue(s), or 8"x10" or smaller picture or plaque >Wand or pointer, 12" or less; may have a crystal quartz point

Non-approved Religions

Please note: *No future request will be reviewed unless there is substantial information/documentation provided to support the request in order to overturn the initial disapproval.*

Church of Jesus Christ (Christian Identity)
African Traditional
Aryan Nation Baha'I
Calvinism
Cherokee
Eckankar
Circles of Support
Iskcon
Cults

 # = Designated Ceremonial Meal Observation
& = Special Meal Only

5 Percenters/ Nation of Gods and Earth
Habashi
Melanic Islam
Moorish National Republic
Nubian Islamic Hebrews
Oglala Sioux
Satanism
Scientology
United Nation of Islam
Roscrucianism
Palo
Sikh
True Vine Goodwill of faith
Santeria
The Upper Triad
LF: Nation of Islam
Siddha Yoga
The Way International
The Temple of the Black Messiah

 # = Designated Ceremonial Meal Observation
& = Special Meal Only

INMATE EMERGENCY NOTIFICATION OF FAMILY MEMBER ILLNESS, INJURY, OR DEATH

PART 1: TO BE FILLED OUT **COMPLETELY** BY STAFF MEMBER TAKING CALL

DATE: _____/ _____/ _____	**TIME:** _____ **A.M. / P.M.**
OFFENDER'S NAME:	**SID NUMBER:**
FACILITY:	**HOUSING UNIT:**
CALLING PARTY'S NAME:	**RELATIONSHIP TO OFFENDER:**
ADDRESS OF CALLING PARTY:	**TELEPHONE NUMBER OF CALLER:** (_____) _____
NAME OF PERSON IN EMERGENCY:	**RELATIONSHIP TO OFFENDER:**

TYPE OF EMERGENCY:

DEATH _____ **SICKNESS** _____ **ACCIDENT** _____ **OTHER** _____

SOURCE OF INFORMATION:

HOSPITAL: _____ **TIME:** _____

MORTUARY: _____ **ADDRESS:** _____

CITY: _____ **PHONE:** (_____) _____

DATE / TIME OF FUNERAL: _____/_____/_____ _____

ROOM NUMBER: _____ **PHYSICIAN:** _____

CONDITION OF PATIENT: _____

_____

CHAPLAIN NOTIFIED: DATE: _____/_____/_____ **TIME:** _____ **A.M. / P.M.**

COMMENTS (inmate's response): _____

THE INMATE _____ NEEDS TO BE NOTIFIED / THE INMATE WAS NOTIFIED BY _____

SIGNATURE OF STAFF MEMBER TAKING CALL:

SIGN:_____ **PRINT:** _____

FOLLOW-UP COUNSELING PROVIDED ON _____ **; BY** _____

cc: Case Management
File

Religious Preference Registration Appendix 6 to OPS.140.0002

Instructions: Check your religious preference you acknowledge/observe. If you do not intend to acknowledge a religion, check item "**No Religious Affiliation**". If you would like assistance in completing the form, submit a request to see the chaplain. You may participate in congregate (group) religious activities only of the religion you select here**. Note:** ***Religions in* "bold print" *are approved by DPSCS; permitted for congregate activities. Selection of one of these will be afforded full opportunity to participate in religious practice while incarcerated as noted in the Religious Services Manual.***

You may change from one group to another during the two (2) prescribed time frames each year. The change shall become effective within the two weeks following the semi-annual calendar period. The semi-annual calendar periods are January – June and July – December.

Please check (√) one: This is _____ an Original Request _____ a Change of Religious Preference

___ **Buddhism**
___ **Nichiren Daishonin Buddhism**
****
___ **Roman Catholic**
****
Islam
___ **Moorish, Small Circle**
___ **Moorish, Temple of America**
___ **Supreme Moorish Grand Res. Moorish**
___ **Nation of Islam, Lost-Found**
___ **Nation of Islam, Farrakhan**
___ **Nation of Islam, Caliph Muhammad**
___ **Sunni**
___ **Shi'a**

****
___ **Hinduism**
****
___ **Jehovah's Witness**
****
___ **Messianic Judaism**
****
Judaism
___ **Jewish -**Conservative
___ **Jewish -**Orthodox
___ **Jewish -**Reconstructionist
___ **Jewish -**Reformed
****
___ **0700 Native American**
****
Orthodox
___ Eastern Orthodox
___ Greek Orthodox
___ Russian Orthodox
****
Other Responses
___ No Religious Affiliation
___ Other – Religion not listed *(Name: _____)

Protestant Christian
___ **African Methodist Episcopal/Zion (AME)**
___ Assembly of God
___ Baptist
___ Charismatic
___ Church of Christ
___ Church of God
___ Church of God in Christ
___ Episcopalian
___ Evangelical
___ **Lutheran**
___ Methodist
___ **Non-Denominational Christian**
___ **Pentecostal/Apostolic**
___ **Presbyterian**
___ **Quaker**
___ **Reformed Christian**
___ **Seventh-day Adventist**

****
Pagan or Earth-based Traditions
___ **Odinism / Asatru**
___ **Wicca**

****
___ **Church of Jesus Christ of Latter Day Saints (Mormon)**
___ **Oneness Christian**
___ **Rastafarian**
****
Sacred Name Groups
___ **Assemblies of Yahweh**
___ **House of Yahweh**
___ **Hebrew Israelites**

Note: You may change a selection of "None" to a specific group at any time. ***Selection of "Other – religion not listed" does not give privilege to attend other noted religions' activities. This is for informational purposes only.*

Housing Unit Location: _____

Inmate Name: _____ SID#: _____

Inmate Signature: _____ Date: _____

Staff Witness: _____ Date: _____

DPSCS Form 140-0002aR 04/16

REQUEST TO AMEND RECOGNIZED RELIGIOUS PRACTICES AND PROPERTY

Instructions: *Inmates requesting to amend existing authorized religious practices or approved religious property items must provide the Chaplain or designee with a comprehensive description of the request by completing this form.*

Your request must be submitted on this form. Supplemental material may be attached, but consideration will be primarily given to the material submitted on the completed form. Please print all information. Illegible/incomplete requests will cause delays or may not be considered.

Declared Religion:
What would you like to change or add?
Please give detailed explanation on why this change or addition is needed.
List your source of authority for this change: (If there is provide Name, Address, Phone Number)

NAME: _____ SID#: _____ FACILITY: _____

SIGNATURE: _____ DATE: _____

Approval Process:

Chaplain: **Date Reviewed:**
Date sent to Managing Official: **Date sent to Director:**
Results of Request:

DEPARTMENT OF PUBLIC SAFETY AND CORRECTIONAL SERVICES

NEW RELIGION ACCOMMODATIONS- QUESTIONNAIRE

Instructions: Inmates requesting the introduction of a new religion to the Religious Services Program (schedule, meeting time, and space, religious property and attire) shall provide to the chaplain a comprehensive response to each of the following questions for consideration by the Chief of Religious Services for confirmation of practice at the institutional, regional and national level. Because of the review at these levels, the process may require up to 180 days for completion. Based on information presented here, the Chief's recommendation will be forwarded to the Deputy Secretary or designee and Attorney General's Office for consideration.

Initiator -Inmate's Name: _____ **SID Number:** _____
Last, First

Facility: _____ **Date:** _____

1. What is the official name of the religion which you are requesting accommodation?

2. If this religion is **not** already approved, what are that accommodations you are requesting? (Property, congregative time, etc.)

3. Are you officially recognized as a member of this group? __ YES __ NO

4. How long have you been a member of this religion?

5. When, Where, and Who founded this religion?

6. Please list your local community spiritual advisor that can support the group concerning practices and text knowledge:

   Point of Contact Name _____

   Address _____

   City State Zip Code _____

   Telephone Number _____

7. Are community clergy members available to visit incarcerated members of the faith group? __ YES __ NO

8. How is it organized? (e.g., districts, local churches, national, etc.)

9. Does this religion have a Headquarters in the US? __ YES __ NO

   If applicable, Please list the National or International Office: _____

DEPARTMENT OF PUBLIC SAFETY AND CORRECTIONAL SERVICES

NEW RELIGION ACCOMMODATIONS- QUESTIONNAIRE

Name of Faith group _____

Other Names it goes by _____

Street Address _____

City State Zip Code _____

Telephone Number _____

10. What sets this religion apart from others in existence?

11. What is the name of the primary religious text of this religion?

12. What are the major beliefs or doctrines of the religion?

13. Is there a required day designated for worship? ___ YES ___ NO If yes, what day _____

14. Are there any requirements for worship? ___ YES ___ NO If so, what?

15. List all religious holidays and what practices are necessary for each observance:

16. List religious property required for group and individual worship

17. Are there any ritual food items or ceremonial meal? ___YES ___ NO What are they and what observance is associated with it?

18. Are there any specific dietary needs required? ___YES ___ NO If yes, what are they:

DEPARTMENT OF PUBLIC SAFETY AND CORRECTIONAL SERVICES

NEW RELIGION ACCOMMODATIONS- QUESTIONNAIRE

19. Are there any public fast days? ___ YES ___ NO If yes, how many, when are they, and the duration for each fasting observance?

You may attach all other relevant information and/or list any additional information which is beneficial to give the administration a thorough review of all applicable information to the request being made.

Office of Religious Services

Program/Services Proposal Coversheet

PROPOSED PROGRAM/SERVICES

Program Title:

Proposed Implementation Date:

Type: Program □ Service □

Type of Program/Services:

□Cognitive (behavioral) □ Life Skills

□ Family wholeness

□ Mentoring □ Aftercare/Transition

□ Pastoral Care □ Family Reunification

□Other _____

Organization's Name:

Implementation – Responsible Person(s):
(please list Mentors, *Facilitators, Program Coordinator)*

Proposed Delivery of Program/Services:
□ Hagerstown and Cumberland
□ Baltimore City
□ Jessup/Southern/Eastern Shore Facilities
□ Specific a Facility: _____

PROGRAM/SERVICES DETAILS

Proposed schedule/duration:

Goal/Purpose/Objective:

Program/Services Description:

Participant Criteria (Targeted Population):

IMPLEMENTATION

Please give additional information *(you may attach all applicable information)*

- List the number of sessions required
- Please give an overview for each session (focus topic)
- List delivery components – Teaching, reading assignments, role play, etc.
- List name of supporting materials (please note type: books, videos, handouts, etc)
- Attach a copy of the lesson plan/curriculum (if applicable)
- Please note: the Biblical or sacred text
- Please list probable faith group that would be allowed to participate
- Please list any credential information

CONTACT INFORMATION

Submitter's Name & Contact Information:

Signature: _____

Date:_____

SWEAT LODGE CEREMONY CHECKLIST

Ceremony Date _____ Ceremony Time Begin _____ & End _____

Outside Volunteers: _____

Four weeks prior

_____ Sign-up window set: _____ to _____
_____ Check fire supplies availability: wood stick matches, newspaper, pine shafts, and wood
_____ Set feast menu; if applicable
_____ Send feast requirements (Managing Official, Food Services, Chaplain)
_____ Confirm details with security
_____ Confirm details with volunteer, inmate facilitator and others of necessity
_____ Check needed supplies availability: blankets, poly sheets, volcano stones, & worship items
_____ Confirm details with outside volunteer _____ # _____

Two weeks prior

_____ Check on fire permit with Safety Officer
_____ Establish final details and communicate with Administration (Managing Official, Food Services, and Security Chief)
_____ Confirm blankets with laundry
_____ Get medical releases from inmates

One day prior

_____ Confirm fire permit
_____ Confirm all items needed (blankets, towels, hose, fire materials, wood, volcano stones, newspaper, tools, tobacco, fire extinguisher, worship items, drinking water, etc.)
_____ Confirm special dietary items such as juice, beef jerky, etc.
_____ Confirm volunteer's arrival

Ceremony Day

_____Fire materials, supplies and tools brought in to ceremony compound; hose run
_____ Set up area
_____ Ensure both drinking water and 5 gallon bucket of water for pouring on the stones in the lodge
_____ Inmate participants called, have their ID's wearing appropriate clothing; given 2 towels
_____ Inmate participants allowed access to lodge compound
_____Volunteers have signed medical release
_____ Start fire
_____ Ceremony starts
_____ Ceremony ends (no later than)_____
_____Ceremony area cleaned up
_____Blankets returned to laundry
_____Water hose, other tools returned to proper places
_____Ceremony area secured
_____Security begins monitoring fire burnout via camera or direct visual
_____ Feast begins (if applicable)

Department of Public Safety and Correctional Services

Sweat Lodge Acknowledgement Form

The sweat lodge is **not** advised for people with any of the following conditions, please circle if you have experienced or are currently suffering from any of the following ***(disclosure of your health disclosure is optional for this section only):***

- Cardiovascular problems (such as, heart issues, etc.)
- Respiratory infections (colds or flu) or Respiratory issue (i.e. Asthma)
- Kidney problems
- Diabetes
- Blood Pressure difficulties
- Contagious skin disorders
- Hepatitis
- Anxieties - Fear of darkness or enclosed spaces
- Alcohol or drug addiction
- Mental Health issues

Do you have any other pre-existing medical condition(s) that the facility should be made aware of? **Yes** / **No**

Have you discussed all medical concerns with the medical department relating to your intentions to participant in this activity? **Yes** / **No**

Responsibilities

If you intend to participate in the sweat lodge; you are being advised of the following:

- Do not take recreational drugs of any kind and/or any stimulants, including tea and coffee one day before or after the ceremony;
- Do not have a heavy meal beforehand (two hours or less); fasting is optional.
- Try to drink water (approx. 1- 2 bottles of water) over the 6 hours preceding the ceremony;
- Do not wear contact lenses;
- Do not wear any jewelry (especially metal such as rings, studs, or bracelets);
- After the sweat lodge ceremony, it is recommended:
    - You may need to rest for an hour or two and do not participate in any major activity afterwards
    - Replenish your fluids (approx. 2- 3 bottles of water)
    - Eat light meals over a 24 period to replenish your body
- If you experience at any time any unusual symptoms, please contact the staff, and/or ceremonial leader.

I, _____ (print inmate's name) confirm

- That I have read and understood the above information;
- I have disclosed all material information, as required by me, in this form and to the Chaplain or designee;
- All information I have provided is true and correct;
- A reasonable effort has been used to inform me of the nature of all the procedures and the personal risks involved in the spirit of the Sweat Lodge Ceremony;
- Having understood and appreciated the personal risks involved and complied with the physical preparations.
- I understand that it is my responsibility to address all health related concerns with Medical prior to my participation and/or thereafter if I should become ill.
- I have signed this *Acknowledgement Form* to prove my clear intention is to execute participation in such activity having knowledge of and maintaining a level of personal liability should any negative outcome occur as a result of my participation.

Signed: _____ Date:_____

SID #: _____

Official Use Only

Approving Staff:_____

□Approved to Participate □Disapproved to Participate

Reason:

_____

OUTDOOR WORSHIP AREA FOR NATIVE AMERICAN FAITH GROUPS

Purpose: The purpose of this appendix is to give appropriate specifications for the outdoor worship area for Native American Faith Groups.

Description: For a group of 10 men approximately 625 square feet is the necessary minimum for the outside worship area. This space should increase appropriately as the size of the group increases. For facilities that have a Sweat Lodge the necessary minimum is 1600 square feet. The outdoor worship area should be situated in an area that affords as much privacy as possible given the custody and security level of the institution. Consideration should also be given to the ventilation of smoke from the small wood fire and that a drum is used during the ceremony. The outdoor worship area should be respected no different than any other sacred item or worship area. It is appropriate to set off the area with stone formations, low hedges, or other natural barriers that will demarcate the space and prevent inadvertent violation of the sacred area.

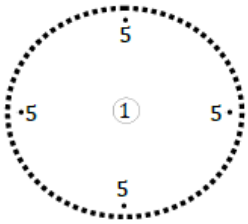
Schematic:

This schematics below provide suggested dimensions for the outdoor worship areas, sweat lodge, altar and fire pit.

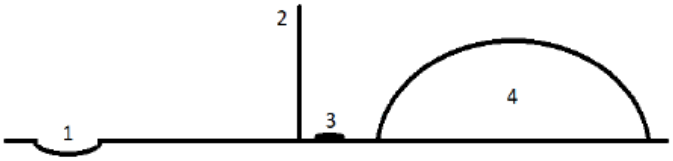
KEY

1-Firepit
2-Offering Pole
3-Alter
4-Sweat Lodge
5-Directional Marker

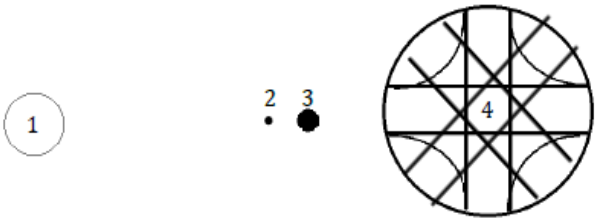
Outdoor Worship Area Arial



Sweat Lodge Site Side View



Sweat Lodge Site Arial View



DISCLAIMER: THE FOLLOWING INFORMATION IS TO BE USED AS A GUIDE

TOBACCO PROCEDURES FOR NATIVE AMERICAN FAITH GROUP

Tobacco Usage – The usage of tobacco, a sacred herb, inside Native American ceremonies is critical to facilitating prayer and communication with the Creator and other spirits. In most Native American traditions, offering, burning, and smoking tobacco are the actual methods that prayers are heard by the Creator and other spirits and are necessary for any type of prayer ceremony. Offerings, Smudging, Prayer (tobacco) Ties and Flags are specific offerings to the Creator and other spirits that carry these prayers.

A. The following are appropriate guidelines for tobacco usage:

(1) Dried, natural whole leaf tobacco (broken or crushed) is preferred for ceremonial use, but fine cut, or "shag" tobacco is typically used. Some examples of shag tobacco are Bugler, American Spirit, Red Cap, Top, etc. Pipe tobacco, flavored tobacco, and other rough-cut or pipe-cut smoking blends are not considered appropriate.

(2) Tobacco should be handled, stored, and measured out in ¼ oz. (7g) increments by Chaplains or designee or Religious Volunteers. Inmates should not have access to or handle, package, or manage bulk quantities of tobacco.

(3) A typical service for 10 inmates requires a ½ oz. (14g) of tobacco. Up to ¾ oz. (21g) is typical if Prayer Ties or Flag Markers are required for the service. Quantities over ¾ oz. should be approved by the Chaplain. Quantities should be increased proportionally as necessary for larger groups.

B. Typical Native American Ceremonial tobacco usage based on 10 inmates:

(1) Pipe Ceremony – Typical usage 8g

(2) Offering and Smudging – Typical usage 6g

(3) Making and offering Prayer (tobacco) Ties – Typical usage 7g

- Typically 1 to 28 ties per inmate of 3" x 4" square fabric

(4) Making and offering Flag (tobacco) Markers – Typical usage 14g

- Typically 4 to 7 Flags per ceremony of 2' to 3' long strips of fabric

C. The frequency of ceremonies in which tobacco is used can typically occur as often as once per week for Religious Services of the Pipe Ceremony, Offerings, and Smudging and once per month for Prayer Ties or Flag Markers.

D. Prayer Ties & Prayer Flags may be made by inmates under supervision of Chaplain, Religious Volunteers or Correctional Officer if necessary and then taken by the inmate to the designated spiritual area. At the end of the service any Prayer Ties or Flags should be disposed of in a ritual manner, acceptable by the inmates, Native American traditions, and approved by the Managing Official. Neither Ties nor Flags should re-enter the facility or be considered Allowable Personal Property.

Religious Services - Quarterly Reporting

Appendix 14 to OPS.140.0002
Chaplain

Name:_____

Institution: _____ **Date Completed:**_____

Religious Diet Report	Qtr. 1	Qtr. 2	Qtr. 3	Qtr. 4
No. of Participants- Kosher Platform				
No. Of Participants Removed- Kosher Platform				
No. Of Participants – Halal Platform				
No. Of Participants Removed- Halal Platform				

Administrative Activities	Qtr. 1	Qtr. 2	Qtr. 3	Qtr. 4	Annual
No. of Registered Religious Activities Volunteers					
No. of Inmate Marriage					
No. – Notification with family; re: inmate deaths, or seriously injured					
No. – Notification with Inmate; re: family member deaths, or seriously injured					

Donations *(items obtained during the Qtr.)* **List Qtr._____**

Description of Items Donated	value

Special Events or Programs **List Qtr. _____**

Name of Program	Religious Affiliation	Date	No. Attended

Religious Services - Quarterly Reporting

Appendix 14 to OPS.140.0002

Chaplain

Name:_____

Institution: _____ **Date Completed:_____**

Name of Program	Religious Affiliation	Date	No. Attended

Holy Day /Seasonal Religious Observances **List Qtr. _____**

Name of Program	Religious Affiliation	Date	No. Attended

Religious Services - Quarterly Reporting

Appendix 14 to OPS.140.0002

Chaplain

Name:_____

Institution: _____ **Date Completed:_____**

Reentry type of Programming **List Qtr._____**			
Name	Type of Program	No. of Participants	No. of Completions

Request Slips

Item:	**Category:**	**Qtr 1: Jul - Sep**	**Qtr 2: Oct - Dec**	**Qtr 3: Jan - Mar**	**Qtr 4: Apr - Jun**	**Total:**
I.	# request slips received					
II.	# requests to see chaplain not submitted on request slip					
III.	**Presenting issue:**					
a.	Access to activities					
b.	Bereavement*					
c.	Spiritual issue					
d.	Religious preference					
e.	Request for religious literature					
f.	Request for religious property (not literature)					
g.	Family issue					
h.	Marital issue					

Religious Services - Quarterly Reporting

Name:_____

Institution: _____ **Date Completed:_____**

i.	Personal issue					
j.	Institutional issue					
k.	Request for greeting cards					
l.	Other:					
m.	Other:					
n.	Other:					
o.	TOTAL:					
IV. a.	# volunteers responding to request slips					
b.	Total volunteer hours responding					

*Bereavement: This category refers to follow-up counseling about family death other than the act of notification.

Distribution: Director						
	Managing Official					
	File: Quarterly Report					

General Information

To ensure high standards of competence and uniform standards, chaplains as well as volunteers who lead or facilitate religious activities shall be professionally qualified clergy and members of a religion or ecclesiastically recognized by religious institutes of vowed men or women. Current religious endorsement by the recognized endorsing body of the faith tradition is required to serve in such rolls. Religious/Ecclesiastical endorsement will be given by a nationally recognized person or group of the Chaplains' or volunteer leader's own religious tradition. When there is not a clearly designated national person or group for a particular religious tradition, the Office of Religious Services' Chief or designee shall determine the applicability of the endorsement.

A Religious/Ecclesiastical Endorsement -

A. Endorsement creates an agreement of mutual commitment, accountability, and support between the chaplain or volunteer and the denomination or faith group organization.

B. Attests to one's suitability for correctional religious services' job functions or volunteerism;

C. Confirms support to Religious Services Program under chaplains' programs/activities;

D. Is a clear assurance statement that the chaplain or volunteer has no present moral barrier to congregational activities;

E. Affirms that the chaplain will provide offenders of all faiths opportunities to pursue individual religious beliefs and practices; and

F. Qualifies the chaplains and volunteers to conduct functions, sacraments, ordinances, ceremonies, rites and observances required to meet the needs of offenders of their particular group.

Agency's Relationship to Endorsing Agent -

A. Religious endorsement fosters a relationship of dual supervision of the applicable person (Chaplain or volunteer) between the endorsing agent and the DPSCS' – Office of Religious Services.

B. Ecclesiastical endorsement fosters a mutually supportive relationship with religious groups and endorsing agents that are representative of the religious needs of a diverse offender population.

C. Religious endorsement fosters a trust relationship between endorsement agencies and the DPSCS'-Office of Religious Services through a mutual effort to enhance the well-being of the chaplain and religious volunteer through an exchange of pertinent information.

Religious/Ecclesiastical Endorsing Criteria -

A. The following criteria will be applied in determining the acceptability of the endorsement:

(1) The endorser should be able to demonstrate a method of supervision of moral and ethical standards over the endorsee;

(2) ***For Volunteers-***The endorser must agree to support and cooperate with the intent of this governing information and the goals and purpose of the DPSCS' policies and oversight of Programs and Service via Office of Religious Services;

(3) The endorser is attesting that endorsee is a member under their leadership or a part of their leadership in which they are in good standing, has completed appropriate training, and is able to perform an official role on the behalf of the religion by fulfilling such duties under scope of Clergy/Spiritual Leader.

(4) The endorser possesses authority to both grant and withdraw initial and subsequent ecclesiastical endorsement.

(5) Endorsing agent must be recognized by the Internal Revenue Service (IRS) as a tax-exempt religious organization under section 501(c)(3) of the Internal Revenue Code.

(6) The endorser must establish and demonstrate (when requested) a system of monitoring the endorsee's involvement with the endorsing faith group;

(7) The endorser shall establish contact with the Office of Religious Services' Chief, Managing Official, Chaplain, or designee (pending the level of oversight) by providing a confirmation letter of endorsement at the time of hire or approval; and

(8) The endorser may be requested to provide articles of incorporation or officially adopted governing statements which give clear indication of the central tenets of their faith and of their commitment to practices that support and promote respect for persons of other races, cultures, or creeds.

B. Must possess or be able to obtain written religious/ ecclesiastical endorsement by the applicable religious authority prior to start of employment for Chaplains and prior to start day of religious activities for volunteers. The Office of Religious Services' Chief or designee will determine the acceptability of the endorsement for Chaplain's employment. The Chaplain or designee will determine the acceptability of endorsement of religious volunteer.

C. ***For Chaplains*** - Acknowledges that acceptance of an endorsement by DPSCS does not imply any approval by DPSCS of the theology or practices of a religious organization, nor does it obligate DPSCS to employ the endorsed individual or any other members of the organization.

Providing Endorsement Documentation

A. ***For Chaplains***- the endorsement documentation should include but not limited to:

(1) Submit endorsement on the endorsement agent's letterhead;

(2) Name of the endorsee's full name;

(3) Position held within the organization ;

(4) Identify point of contact should additional inquiries need to be made;

(5) Must have a signature, stamp, or seal of the lead representative of the organization (District head, Pastor, Board Head, Tribal Chief, Imam, etc.);

(6) Giving a brief explanation or attach copy of the structure of the organization (copies of by-laws, constitution, etc.);

(7) A copy of the membership requirements (if applicable) of the organization;

(8) Giving a brief description of the qualifications and requirements that an individual must meet in order to conduct all the religious offices, functions, sacraments, ordinances, ceremonies, rites, or observances required to meet the needs of members of the organization (including any of the following that apply: education, licensing or ordination, professional experience);

(9) If requested, a copy of the Internal Revenue Service (IRS) document giving the group tax-exempt status as a religious organization under section 501(c)(3) of the Internal Revenue Code. ***(Only one time submission except for when a change of the endorsing agent or if more validation is needed.)***

B. ***For Volunteers***- endorsement documentation must include but not limited to:

(1) Submit endorsement on the overseeing endorsement agent's letterhead;

(2) Name of endorsee;

(3) Must state what activities the endorsee is authorized to participate;

(4) Must attach a copy of ordination or must state training or experience of endorsee; and

(5) Must have signature or stamp of the representative of the organization (Chair, Pastor, Imam, etc.)

Maintaining Endorsement

A. Religious/Ecclesiastical endorsements are valid for a various number of years depending on the endorsing agency.

B. The DPSCS' – Office of Religious Services requires that the chaplain's religious endorsement be confirmed by a letter from the endorsing agency confirming that the chaplain is currently endorsed.

(1) Chaplains once every two (2) years, on even calendar years; and

(2) Religious volunteers upon request or up to three years from last approved submission.

C. Endorsing agent with religious volunteers may submit confirmation letters listing all the volunteers they endorse.

D. ***For Chaplains***, the Confirmation Letter must be submitted to personnel (for employment file) and Office of religious Services no later than 5th business day in January. ***For religious volunteer***, the Confirmation Letter must be submitted to Chaplain or designee no later than 10 business days from the date of request.

G. A chaplain's religious/ecclesiastical endorsement is often confirmed or maintained through attendance at an annual conference or spiritual retreat. Chaplains are encouraged to take advantage of job development time in order to maintain their endorsement.

H. **Chaplains** - If an oversight by the endorser occurs that would delay the Office of Religious Services receiving the Chaplain's Endorsement Confirmation Letter by the date, a grace period of one month may be granted by the Office of Religious Services' Chief or designee upon request. Following that time period a decision will be made by Executive Director of Field Support Services or designee with consult of the Managing Official to suspend the chaplain or extend the grace period.

I. **Volunteers** - If an oversight by the endorser occurs that would delay the Chaplain or designee's office receiving the Volunteer's Endorsement Confirmation Letter by the date, a grace period of 10 additional business days may be granted by the Chaplain or designee upon request. Following that time period, the leadership status of the volunteer will be suspended and the volunteer will no longer be allowed to facilitate religious activities until endorsement documentation is provided.

Withdrawal of Endorsement by the Endorser

A. Upon written notification from the endorsing agent that the Chaplain's religious/ecclesiastical endorsement has been withdrawn, the chaplain's professional duties are suspended. Upon loss of a chaplain's religious/ecclesiastical endorsement, Executive Director of Field Support Services or designee will immediately suspend the chaplain from performing all religious rites, ceremonies and services.

B. The Executive Director of Field Support Services or designee will inform the chaplain, Personnel/Human Resources (HR) and warden in writing that the Chaplain's religious/ecclesiastical endorsement has been withdrawn and that the chaplain no longer meets the requirements to function as an agency's chaplain.

C. Personnel will inform the chaplain of his or her options as stated in the appropriate HR directives. Chaplains who lose their religious/ecclesiastical endorsement may apply for other fields within DPSCS for which they qualify.

D. ***For Chaplains***, endorser agrees to notify the Office of Religious Services of any withdrawal of an existing endorsement.

Change of Endorsement -

A. Change of endorsement usually occur when there is a theological, doctrinal, or policy difference between the endorser and chaplain or volunteer.

B. Chaplains desiring to change religious/ecclesiastical endorsement must coordinate the change with their former ecclesiastical body, their new ecclesiastical body, and with the Office of Religious Services' Chief or designee.

C. The chaplain or volunteer should schedule the change so that there is not a lapse in his or her endorsement.

Adverse Personnel Actions-

A. No chaplain will contact the religious/ecclesiastical endorsing agent of any other chaplain in regard to pending or probable adverse personnel actions;

B. The Office of Religious Services' Chief reserves the right to discuss the health, welfare, and behavior of all chaplains with their respective endorsing agents;

C. The Office of Religious Services' Chief or designee may contact the chaplain's or volunteer's endorsing agent to enable the endorser to appropriately respond to the needs of its clergy and make wise and informed decisions.

On the Endorsing Agency's Letterhead - Example of what an endorsement should state:
Date: _____

To: Name of Facility

Attention to – Chaplain / Volunteer Coordinator

Facility's Address

Facility's City, State, and Zip code

Endorsee's Information:

Name: _____ **Address:** _____

Telephone: _____ **Religious Affiliation:** _____

ENDORSEMENT is defined as "an affirmation by a denomination, religious body or faith group that a person is or will be performing a valid ministry consistent with the faith community granting endorsement and has presented evidence of having the special education, experience and skills necessary to perform that ministry in a correctional setting." I hereby assert that this endorsing agency does not espouse racial separatism, domestic and/or foreign terrorism, or advocate violence of any type.

I hereby certify that the above named applicant:

1. Is a fully qualified member in good standing of the clergy of: _____.
   (Religious Ordaining Body)
2. To the best of my knowledge there is no legal, moral, or ecclesiastical barrier to congregational ministry.
3. Has held an official, ecclesiastical / religiously associated relationship with this endorsing body for a minimum of two years. List years: _____
4. Is qualified, in the judgement of this religious body, to represent it in this specialized ministry.
5. Is mature enough in his/her own faith to minister/religious leader to persons of all faiths (including coordination of programs and supervision of inmate groups) without compromising or projecting personal beliefs.
6. Is fully eligible and available for a pastoral appointment within the endorsing faith group.
7. Is authorized by the endorsing body for secular work and ministry on the weekly day of religious observance and traditional holy days.

The candidate possesses specific ministerial gifts which are suited for correctional ministry. Additional Comments:_____
_____

I, therefore, endorse him/her for employment/volunteerism with the Department of Public Safety and Correctional Services as a chaplain or volunteer.

Endorser Signature: _____

Endorser Printed Name: _____

Endorsing Agent's Contact Phone: _____

(If applicable) Endorsing Agent Email Address: _____

PERSONAL RELIGIOUS PROPERTY INVENTORY

This inventory form is to assist with the accountability of religious property under general population. It is encouraged that inmates designate and label a religious property box to store personal religious items. Only items applicable to the declared religion will be allowed to be retained.

General
_ Altar Cloth (1, max 3x3 or shorter)
_ Bell [1, small]
_ Calendar, Religious
_ Chalice (1, max 6", plastic only)
_ Dream catcher (non-metal, max 4")
_ Draydel, a toy top
_ Eagle feathers (max 3)
_ Eagle fan, small
_ Flag, Religious (max 6"x8")
_ Medicine bag (1, leather or cloth, max 2"x3")
_ Menorah (small; no candles)
_ Offering bowl (1, max 6")
_ Prayer/personal rug (1, max 30"x48")
_ Bow Tie
_ Prayer wheel or picture (1)
_ Rune stones (1 set)
_ Prayer bead bag (1)
_ Runes cloth bag (1, max 4'x6")
_ Runes set (1)* in plastic, stone or wood
_ Spiritual bag (no larger than 4"x6")
_ Tallit bag (1)
_ Talisman/amulet (max1)
_ Tefillin (phylactery, 1)
_ Tefillin bag (1)

Cards
_ Rune (1 set)
_ Tarot (1 set)

Medallion (max 2)
_ Medallions (max 2"or less)
_ Choker (max 2 strands)
_ Pendant

Medallion Chain/Necklace (max 1)
_ 24" (or shorter)

Beads (1max, 24" max, plastic, wood)
_ Prayer beads (1 package)
_ Standard Rosary
_ Juzu beads

Books (1 at minimum)
Altered hardbound book (religious text only)

Deity Picture/Statue (1 only)
Jesus
Mary
Thor/Odin
Buddha
Bodhisattva
H.I.M. Haile Selassie
Other:_____

Special Clothing
_ Religious Headgear (max 3.)
_ Tallit (male prayer shawl)
_ Tallit Katan (prayer shirt complete with Tzizit)
_ Shirt (white; Only light blue @ Patx.)
_ Other:_____
_____
_____

Herbs & Small objects
↳ (max 2 oz. per person)

Twigs	Sage	Animal bones
Cassia bark	Chickweed	Cloves
Rose hips	Sea salt	Damiana Leaf
Cedar	Fennel Seed	Rose buds/petals
Sweetgrass	Rosemary leaf	Ginkgo
Meadow sweet	Hibiscus flower	Marjoram

Authorized personal allowable natural items and herbs should be stored in box designated for religious items.

Noting Other Identified Items: _____
_____
_____
_____

Facility Name: _____

Inmate Name: _____

SID # _____ **Date** _____

Declared Religion: _____
Chaplain Signature: _____
Date: _____

Property Officer Signature: _____

Religious Observance (Holiday/Seasonal) Cancellation Form

Instructions: The chaplain is to complete this form when a pre-planned approved congregate religious (Holiday/Seasonal) observance is cancelled.

Institution: _____ Date: _____

Chaplain: _____

I. Name of Observance: _____

II. Religious Group: _____

III. Rationale for Cancellation:

_____ A. No chaplain, volunteer or offender facilitator is available to assist with conducting the observance.

_____ B. Lack of inmate interest in observing the holiday/seasonal observance.

_____ C. Insufficient security resources.

_____ D. Emergency lockdown.

_____ E. Other: _____
_____
_____

IV. Additional Comments:
_____
_____
_____
_____
_____

Distribution:
Chief, File: Holiday/Seasonal Observances
Chaplain, File: Holiday/Seasonal Observances

DEPARTMENT OF PUBLIC SAFETY AND CORRECTIONAL SERVICES Appendix 18 to OPS.140.0002

INMATE MARRIAGE INFORMATION SHEET

Date: _____

Completed by facility staff only
Date of ceremony: _____

Inmate's Name: _____ **SID #:** _____

Institution: _____ **Housing Assignment:** _____

Intended's Name: _____

Intended's SSN: _____ **Intended's Date of Birth:** ____/_____/_____

Intended's Phone Number: _____

Name of the Officiant of the marriage: _____ **Phone #:** _____

(The officiant must submit to the Managing Official or designee by mail, facsimile, or electronically, his or her social security number, date of birth, ordination certificate or license to perform marriage/civil ceremony, and a letter of intent to officiate the marriage.

The Managing Official may authorize a maximum of four (4) guests (not counting the intended and officiant). Infants will be counted as one of the guests. No inmate may be invited as a guest. **Guests** (if any)**:**

Name	**Social Security No.**	**Date of Birth**
1.		
2.		
3.		
4.		

All of the following documents must be submitted to the Managing Official's designated staff person:

1. Inmate's letter to the Managing Official or designee stating intention to marry the intended.
2. Intended's letter to the Managing Official or designee stating intention to marry the inmate.
3. A photo copy of the marriage license (must be from the county where the inmate is currently residing).
4. This completed Inmate Marriage Information Sheet.

(The date of the wedding will be adjusted only after submission of all the paperwork, a complete review is done and the approval of the Managing Official or designee has been granted).

Additional Information:

a. The couple may meet in the visiting room for up to two hours after the ceremony. The visit may be denied or shortened if visiting room activity is excessive or for other reasons as determined by the Managing Official or designee.

b. Only the following items may be present for the ceremony: wedding bands/rings, officiant's manual or holy book, and necessary legal documents. **Additional items <u>must</u> have prior approval from Managing Official or designee**

Religious Diet Program

Some Examples of Commonly Used Kosher Symbols

LISTING OF ORGANIZATIONS AND SYMBOLS INDICATING APPROVED KOSHER FOOD ITEMS

OU – Union of Orthodox Jewish Congregations

OK - Organized Kashrus Laboratories

Star–K - Kosher Certification

KOF–K Supervision

OKS - Organization of Orthodox Kashrus Supervision

KAJ - K'hal Adas Jeshurun

OV - Vaad Hoeir of Saint Louis

(CRC) - Central Rabbinical Congress of the USA

Kosher Overseers of America