



## SCDC POLICY

**CHANGE 5 TO PS-10.05:** [2](#); [18.4](#)

**CHANGE 4 TO PS-10.05:** [14](#)

**CHANGE 3 TO PS-10.05:** [14](#)

**CHANGE 2 TO PS-10.05:** Handbook - [15](#); [1](#)

**CHANGE 1 TO PS-10.05:** [Handbook](#)

**NUMBER:** PS-10.05

**TITLE:** INMATE RELIGION

**ISSUE DATE:** August 6, 2015

**RESPONSIBLE AUTHORITY:** DIVISION OF INMATE SERVICES

**OPERATIONS MANUAL:** PROGRAM SERVICES

**SUPERSEDES:** PS-10.05 (May 1, 2011); (July 1, 2007); (June 1, 2002)

**RELEVANT SCDC FORMS/SUPPLIES:** 9-11, 15-20A, 16-24, 19-11, 19-29A, 26-6, 26-7, 26-8, 26-45

**CXACA/CAC STANDARDS:** 4-ACRS-4A-03, 4-ACRS-4C-21, 4-ACRS-7D-15, 4-ACRS-5A-22, 4-4319, 4-4395, 4-4425, 4-4428, 4-4512, 4-4513, 4-4514, 4-4515, 4-4516, 4-4517, 4-4518, 4-4519, 4-4520, 4-4521

**STATE/FEDERAL STATUTES:** South Carolina Code of Laws, Section 1-32-10, et seq., as amended; S.C. Code §24-27-500; 42 U.S.C. §2000cc, et seq

**PURPOSE:** To provide guidelines in the development and monitoring of a religious program which will ensure that the constitutional guarantees of religious freedom for inmates are protected within the limitations of security and safety necessary to be maintained in a correctional setting.

**POLICY STATEMENT:** Within the limitations imposed on the Agency as a result of its safety and security needs, the South Carolina Department of Corrections (SCDC) will be committed to upholding and facilitating the constitutional rights afforded inmates to religious freedom. Inmates will be given the opportunity to practice their religious faith to the extent that such practice does not interfere with the security and safety of the institution, staff, or others. The South Carolina Department of Corrections will provide necessary programs to facilitate the practice of any recognized religion based on inmate request, need, and available resources. (4-ACRS-5A-22, 4-4517)

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## **SPECIFIC PROCEDURES:**

### **1. CHAPLAIN ASSIGNMENT, QUALIFICATIONS, AND RESPONSIBILITIES:**

**1.1 Assignment** - Assignment of institutional Chaplains will be based on the size of the inmate population, as follows:

- A Chaplain will be employed in institutions with a population of 500 inmates or more. A second Chaplain may be employed in institutions of 660 or more inmates depending upon the institutional mission and the availability of funding for positions. **(4-ACRS-5A-22,4-4513)**
- The Chief, Pastoral Care Services Branch, will submit requests for Chaplain positions through the Division Director of Inmate Services, to the **Deputy** Director for Programs and Services.

**1.2 Qualifications** - The following qualifications will be required of all Chaplains serving in institutions:

- a Master of Divinity degree or equivalent from a seminary accredited by the Association of Theological Schools; *or, for Muslim Chaplains, the equivalent of a Master of Divinity degree from an accredited theological school and one (1) year of formal ministry experience in the Islamic Faith; or a Bachelor's degree in Religious Service with the completion of at least three (3) years of Islamic Religion Studies, including Islamic History, the Holy Quran, Principles of Faith and Articles of Faith in any Masjid or college, and three (3) years of formal ministry experience in the Islamic Faith. (NOTE: Candidate must present an acceptable formal written statement of Endorsement of approval from the Candidate's religious body of ministry in a correctional setting).*
- four (4) units of Clinical Pastoral Education from an **accredited** program;
- one (1) to four (4) years of ministry experience depending on the level of the position announced; and
- Ordination (or equivalent for faiths other than Christian) and endorsement by the appropriate religious certifying body. **(4-4512)**

**1.3 Responsibilities** - Specific responsibilities of the institutional Chaplain include the following:

**1.3.1** Coordinate all religious program activities with the Warden/designee, including the following:

- all regular and one-time group recognized religious services;
- the acceptance of any donations of cash, equipment, materials, or supplies;
- the management of all donations; and
- ensure that religious programs reflect the cultural and ethnic diversity of the inmate population.

**1.3.2** Survey the religious program needs of inmates annually.

**1.3.3** Conduct and/or coordinate worship services. Chaplains will be present to conduct the primary worship service.

**1.3.4** Conduct and/or coordinate religious education classes.

- Lead at least one (1) religious education class annually.
- Teach at least one (1) life skills class annually.

**1.3.5** Provide pastoral counseling and visitation, to include the following:

- Regularly visit inmates in their housing and work areas, with special attention to restricted areas.
- Lead at least one (1) pastoral counseling group annually.

**1.3.6** Recruit, orient, and supervise representatives of various community faith groups to assist in providing needed religious services. All religious volunteers will be supervised by the Chaplain and will serve to extend the direct services provided by the Chaplain.

**1.3.7** Notify inmates of deaths or medical emergencies of family members and notify family members of the deaths and medical emergencies of inmates. If possible, permission for notification will be obtained from the inmate prior to the need. (An on-call system will be established by the Chaplain to respond to these calls during off-duty hours.) (4-ACRS-4C-21, 4-ACRS-7D-15, 4-4395, 4-4425, 4-4514, 4-4516, 4-4518, 4-4519, 4-4521)

**1.3.8** Chaplains will assist SCDC employees with pastoral care in emergency/crisis situations to include pastoral visits. Chaplains will be responsible for assisting with the notification of family members/designated emergency contact of an employee in the event of a serious injury or death in accordance with SCDC Policy/ Procedure ADM-11.38, "Employee Deaths, Catastrophic Injuries, and Survivor Assistance."

**1.3.9** Maintain records of religious participation and volunteer activity and provide all required reports. SCDC Form 26-45, "Pastoral Care Services Monthly Report," will be submitted within seven (7) working days after the end of each month.

**1.3.10** Ensure that the religious freedom of inmates is protected. Chaplains will seek to respond to all religious requests in a fair and impartial manner. Chaplains, the volunteers, or inmate teachers they supervise must follow the guidelines for religious freedom for all faith groups equally, which include the following:

- No disparaging remarks about another faith.
- No sectarian teaching in a generic religious activity such as a Protestant Bible study. The Chaplain and religious volunteers are responsible to teach those doctrines that are generally held by the community faith groups.
- No religious teaching that promotes racial bias.
- Participation in all religious programs is voluntary.

## **2. INSTITUTIONAL REQUIREMENTS** - Institutions will provide Chaplains the following:

- An office for employed Chaplains that ensures privacy for counseling; (4-4428)
- Space and equipment adequate to conduct worship and religious education programs;
- Clerical support and equipment, to include a computer with internet, intranet, CRT, and printer capability, **and \$400 in State Funds support for office supplies** to meet the administrative needs of the religious program; and (4-4520) (Changes in RED amended by Change 5, dated August 22, 2018);
- Access to areas of the institution necessary to minister to inmates and staff as requested and appropriate. (4-4515)

### **3. REGULATION OF RELIGIOUS ACTIVITIES:**

**3.1** All SCDC inmates will have access to religious programs.

**3.2** Religious activities may be limited by concerns for the safety of volunteers, staff, and inmates. Inmates in secure and restricted areas will not be allowed to leave their areas for religious programs. Although the goal when scheduling religious services will be to allow reasonable equal access to all faith groups, a Warden may limit the number of inmate participants in any religious activity for reasons of safety and security. If a religious activity is to be canceled by security, the shift Supervisor will notify the Chaplain and complete SCDC Form 19-29, "Incident Report." Copies will be sent to the Chaplain and the Chief, Pastoral Care Services.

#### **3.3 Worship Services:**

**3.3.1** Worship services will be scheduled to allow inmate believers the opportunity to share with others of similar belief the essential expressions of their faith. These services often include prayer, singing, sacraments, preaching, and sacramental type activities.

**3.3.2** There must be at least three (3) inmate members of a faith group to schedule a worship service.

**3.3.3** When space is limited, faith groups which share common beliefs will be consolidated into a single meeting, and all participants will avoid sectarian or denominational teaching that is not included in the common belief.

**3.3.4** No faith group will have more than two (2) weekly one (1) hour worship services. (More services may be scheduled to accommodate work crew inmates who are unable to attend regular services.)

**3.3.5** Worship services will be open to the general population, unless specified in the Handbook of Religious Practice (hereafter referred to as the Handbook).

**3.3.6** Any person conducting a worship service must complete SCDC Form 26-6, "Report of Religious Activity," and submit it to the institutional Chaplain. All volunteers must be approved prior to conducting a worship service.

#### **3.4 Study Groups:**

**3.4.1** SCDC recognized and approved study groups will be scheduled to allow inmates an opportunity to learn beliefs and practices of their faith.

**3.4.2** There must be at least three (3) inmate members of the faith group to schedule a study group.

**3.4.3** When space is limited, faith groups which share common beliefs will be consolidated into a single meeting, and all participants will avoid sectarian or denominational teaching that is not included in the common belief.

**3.4.4** Study groups will be limited to 12 weeks. All study group leaders must either be a registered volunteer or a Chaplain approved inmate study group leader. These leaders must submit the following information to the Chaplain for approval before the study group will be scheduled to begin:

- title of the study;
  - learning objectives;
  - outline of the approved sessions;
  - and materials/resources to be used.

**3.4.5** Study groups may teach the basic tenets/fundamental beliefs and practices of their faith. Any basic tenets or fundamental beliefs and practices that promote or create divisiveness and/or violence must not be

included in the study. The leader of the study group will not make or allow disparaging remarks about other racial, ethnic, or religious groups.

**3.4.6** The usual guideline is that no more than two (2) study groups per week will be allowed to meet. Each study group will not usually exceed two (2) hours. The Warden may, in consultation with the institutional Chaplain, place limitations on the number of group meetings in order to meet the operational and/or production needs of the facility.

**3.4.7** Study groups will be open to the general population unless designated by the Chaplain or specified in the Handbook. An inmate may only be on the out-count(s), or roster(s) of one Faith's Study group(s) at any one time.

**3.4.8** Any person conducting a study group must complete SCDC Form 26-6, "Report of Religious Activity," and submit it to the institutional Chaplain. All volunteers must be approved prior to conducting any study groups.

**3.4.9** An inmate who has disruptive behavior or three (3) consecutive, unexcused absences will be suspended pursuant to section 12.2.2.

#### **4. OFFICIAL RECOGNITION OF FAITH GROUPS:**

**4.1** A request for recognition of a faith will be made in writing by an inmate to the Chaplain. ***For general population inmates, the RTSM should be entered through the Inmate Kiosk. Inmates in RHU/SSR, Death Row, Sheltered Housing Unit (SHU), Medical/Infirmary and R&E beds will continue to use the SCDC Form 19-11, "Request to Staff Member" (RTSM).*** The request will include official written information about the beliefs of the faith and the practices that are requested, including meeting times, holy days, worship needs, religious education needs, religious symbols, and any special practices or observances that require physical participation or special equipment (such as baptism by immersion). Official recognition of a faith group will in part be contingent on whether there is a body of literature stating religious principles that support the practices and whether the practices are recognized by a group of persons who share common ethical, moral, or intellectual views.

**4.2** The institutional Chaplain will meet with the inmate(s) who made the request and discuss all the information about the faith and its practice. When deemed necessary by the Chaplain, the inmate(s) will be asked to complete a "Religious Information Fact Sheet" (available from the Chief, Pastoral Care Services Branch) which will provide additional information about the religious practice of the inmate(s).

**4.3** The Chaplain will confer with the Warden and submit a written report to the Chief, Pastoral Care Services Branch, which will include their assessment of the need for recognition of the faith and any institutional problems with the management of the requested practices.

**4.4** The Chief, Pastoral Care Services Branch, will evaluate the request and recommendations and submit a written recommendation to the Agency Director.

**4.5** If the request is approved by the Agency Director, guidelines will be published in a Handbook of Religious Practice (hereafter identified as the Handbook) that will include information about the beliefs and practices of the faith and describe the practices that will be allowed in institutions. **NOTE: The Handbook is Appendix A.**

**4.6** Requests for specific religious practice will be managed on an individual basis. Inmates who are members of widely recognized faith groups will make their request known to the institutional Chaplain who will consult with the Chief, Pastoral Care Services Branch, in responding to the request. These requests will be approved or disapproved by memorandum. If the faith group is not widely recognized, the full process of recognition will be required.

**4.7** Recognized faith groups that request a revision of either the beliefs and/or practices as listed in the Handbook will submit the proposed change/request to the Chaplain at his/her institution with a complete description of the requested revision and supporting information from official written documents. The request will be reviewed by the Chaplain and forwarded to the Chief, Pastoral Care Services along with the recommendation of the institutional Chaplain. The request will be considered at the time of the policy's annual review.

**5. LIMITATIONS ON RELIGIOUS PRACTICE:** There will be limitations on religious practices that create a danger to the safe order of the correctional community.

**5.1** Any religious group that claims a racial bias will not be allowed group practice.

**5.2** Religious literature that includes writing or pictures that are racially inflammatory or support a belief in racial superiority will not be allowed.

**5.3** Any practice that requires dangerous objects that could be used as potential weapons, such as a knife for animal sacrifice, will not be allowed.

**5.4** Any practice that includes the use of illegal drugs such as marijuana or peyote will not be allowed.

**5.5** Any other questions about limiting practice should be referred to the Chief, Pastoral Care Services Branch.

## **6. MARRIAGE:**

**6.1** Marriage will be considered the personal business of inmates, and no assistance will be provided by a Chaplain or any SCDC employee.

## **7. INMATE LEADERSHIP:**

**7.1** Inmates will be allowed to conduct group religious activity only with the prior approval of the institutional Chaplain and the Warden/designee. Inmates who were previously ordained, or equivalent status, will not be given special recognition and will only be allowed to conduct religious services with the required approvals.

**7.2** Inmates will only be approved to conduct services when no Chaplain or approved volunteer of the faith is available. The institutional Chaplain will require an inmate who leads a worship service to provide an outline of the sermon in advance for approval. The institutional Chaplain will require an inmate who leads a religious education class to provide the information in section 3.4.4 in advance for approval. If a faith group fails or refuses to provide the requested information, the activity will be suspended until the information is provided and approved. If an individual inmate fails or refuses to provide the requested information, s/he will be suspended from leading religious activities.

**7.3** Inmates who are approved to lead a religious activity may not abuse the privilege by disparaging the beliefs and practices of other faith groups. Any inmate found to be disparaging the beliefs of others will not be authorized to lead future religious activities and may be subject to disciplinary action pursuant to SCDC inmate disciplinary procedures.

**7.4** No inmate will solicit funds from religious groups or individuals for any reason.

## **8. CLERGY VISITATION :**

**8.1** Official representatives (herein referred to as clergy) of all faith groups will be authorized a personal visit with inmates of their faith group. Clergy must receive advance approval for the visit through the institutional Chaplain who will ensure that the Warden/designee and the front gate personnel are notified. ***Volunteer Services must obtain an NCIC report to ensure PREA compliance.*** Pastoral visits will normally occur between the hours of 9:00 AM and 3:00 PM, Monday through Friday. In some situations, clergy can be approved to visit after normal business hours. **(4-4518)**



**8.2** The Chaplain is responsible for verifying the credentials of the clergy and ensuring that the inmate is available for the pastoral visit.

**8.3** Clergy approved for visitation will be required to abide by the following procedures when visiting with inmates:

- Clergy will normally be limited to an hourly visit one (1) time per week.
- Clergy will be required to abide by the rules and regulations established for visitation as outlined in SCDC Policy/Procedure OP-22.09, "Inmate Visitation" and with all of the rules as outlined in PS-10.04, "Inmate Volunteer Services."
- Clergy will not be allowed to visit inmates who may be members of their family without going through the SCDC visitation approval process outlined in SCDC Policy/Procedure OP-22.09, "Inmate Visitation." In these cases, clergy will be classified as "general visitors" and will be required to visit with their family member on the inmate's scheduled general visiting day.

**8.4** A SCDC Chaplain acting in the capacity of his/her community church will be permitted to have a pastoral visit with an inmate with the following stipulations:

- Obtain approval from the Warden at each institution;
- With his/her Associate Warden, determine if work hours will be adjusted, annual leave used, or if the visit will occur on a regular day off;
- Memorandum stating that the visiting cleric is an SCDC Chaplain;
- Must sign in and out as any other cleric by using identification (e.g., Driver's License) other than SCDC Badge (must use a visitor's badge);
- Required to abide by the rules and regulations established for visitation as outlined in SCDC Policy/Procedure OP-22.09, "Inmate Visitation."

## **9. SPECIAL RELIGIOUS OBSERVANCES - HOLY DAYS:**

Inmates will be allowed to celebrate religious days with special worship services and other observances. Specific guidelines will be published in the Handbook. Inmates will normally not be allowed to avoid work on any day for religious reasons, but work supervisors are encouraged to honor requests for religious participation, and to allow inmates to work alternative hours when possible to make up any hours missed. (Specific allowances to miss work will be listed in the Handbook.)

## **10. RELIGIOUS MATERIALS:**

**10.1** The Chaplain or volunteer coordinator:

- Will determine what religious material will be displayed and offered to the inmates.
- Will determine what religious material will be in the Chapel library, to include electronic media.
- Will forward questionable religious literature to the Chief of Pastoral Services for review.
- Will have all packages inspected by institutional procedures prior to receiving them.
- Will follow copyright laws and secure license, or approval for use of copyrighted materials.
- Will ensure that literature will not be brought or mailed into an institution that disparages the faith of others.

**10.2** All electronic media of a religious nature will be sent by the mail room, after being inspected, to the institutional Chaplain. The Chaplain will verify the religious content of the material and may use the media in religious programs, both with groups and individuals. If an inmate has access to a media player, the media can be checked out for personal use. In other cases, the media can only be used in the chapel or Chaplain's office area.

**10.3** Inmates in general population may receive, and retain single copies of religious writings for their personal use. These can include scripture books, study materials, tracts, and dictionaries related to their faith. Inmates cannot receive multiple copies of religious writings that could be distributed to others. *Inmates may not possess*

*more than 10 books/magazines/photo albums as specified in SCDC Policy OP-22.03, "Authorized Inmate Property and Disposition of Unauthorized Property".*

**10.4** Inmates will be allowed to have a religious necklace appropriate to their faith (medallions, crucifixes, etc.) Inmates are also allowed to have prayer beads appropriate to their faith (rosaries, chanting beads, etc.). Such items may only be worn by inmates during religious services. At other times, these items will be kept in the inmate's room or carried in the pocket while moving to and from a religious service. These religious items cannot be made of precious metals or be inset with precious stones, and their size and construction cannot be a risk to the safety of others. The Warden may prohibit possession by an inmate of any item s/he deems may pose a security or safety threat to the facility, staff, or others.

**10.5** Volunteers will be allowed to bring in religious materials and equipment needed for use in their religious activity (i.e., Bibles, sound equipment, laptops and appropriate study books, musical instruments, song books, etc.), with Warden/designee approval. All material and equipment must be taken out of the institution after the activity unless approved in advance by the Warden/designee.

## **11. RELIGIOUS MATERIALS FOR INMATES IN RESTRICTED HOUSING *UNITS*:**

**11.1** Any specific item can be denied for cause within restricted housing *units*.

**11.2** Requested religious items must be submitted through the Chaplain.

**11.3** Restricted housing *unit* policies will guide specific religious materials approval.

## **12. DIETS, FASTS, SPECIAL HOLY DAY MEALS:**

**12.1** Any special diets for religious reasons will be described in the Handbook.

**12.2** An "Alternate Entree Diet" (vegetarian) is available to all inmates who limit their meat intake with the requirement that the inmate must sign the cafeteria roster and eat at least 90% of all meals from this line. This diet will meet the meat restricted requirement of all faith groups. Inmates who want to choose this meal will make their request known to the institutional Chaplain or Warden/designee. (If no Chaplain is assigned, the Warden will designate the person responsible to manage these requests.) NOTE: Inmates whose classification status is Reception and Evaluation will not be allowed to choose this diet until they reach their assigned institution. **(4-ACRS-4A-03, 4-4319)**

**12.2.1** Chaplains will provide a list of inmates approved to receive the Alternate Entree Diet to the Food Service Director on a periodic basis, a minimum of once a month.

**12.2.2** The Food Service Director will be responsible for monitoring an approved inmate's receipt of Alternate Entree Diet. If an approved inmate misses more than 10% of his/her special meals in a one (1) month period, the Food Service Director or designee will notify the institutional Chaplain or designee. The institutional Chaplain will ensure that the inmate is notified in writing that s/he will be suspended from receiving the Alternate Entree Diet pursuant to the following schedule:

- first occurrence - two (2) month suspension;
- second occurrence - six (6) month suspension;
- third occurrence - permanent suspension.

All suspension notifications will include the effective dates of the suspension. The institutional Chaplain will forward a copy of the notice of suspension to the Food Service Director.

**12.3** Recognized religions that observe required fasts (such as Lent for Catholics or Ramadan for Muslims) will be assisted in the observance. Guidelines are provided in the Handbook. **(4-ACRS-4A-03,4-4319)**

**12.4** Inmates will submit a written request to the Chaplain or Warden or designee for any religious diet needs not addressed in the Handbook.



### 13. GUIDELINES FOR THE USE OF FOOD IN RELIGIOUS PROGRAMS:

**13.1** Food brought in for religious services must be approved by the Warden or designee.

**13.2** Food items can be brought into the institution by volunteers (See SCDC Policy PS-10.04 "Volunteer Services Programs,") and/or purchased from a community vendor by purchase order from a special funds account. Under no circumstance will family members be approved to bring in food to any religious activity.

**13.3 Worship services:** Food items are not regularly used in most worship services, and specific approval must be obtained for exceptions (See Handbook). Common exceptions include: Christian Communion, Catholic Mass, special Wiccan Services, and Islamic Feasts.

**13.4 Study groups:** Religious education or study groups may be approved by the Warden or designee to have food items for special events. Meals or refreshments are limited to seasonal holy days or for events such as the completion of a course of study, or the departure of a long-term volunteer. Specific requests for a meal or refreshments will be submitted to the Chaplain.

**13.4.3** The Kairos four-day Walk includes full meals for all participants for the noon and/or evening meals on Friday, Saturday, and Sunday. These meals are prepared by the Kairos volunteers and brought into the institution at the mealtime. Most of the monthly Kairos Reunions and the two-day Retreats also include meals.

**13.4.4** The Jewish Seder Feast includes a full meal with specific items of symbolic importance.

### 14. DEATHS AND MEDICAL EMERGENCIES OF INMATES OR THEIR FAMILIES: (Changes in **GREEN**, amended by Change 4, dated November 1, 2017. **Please note sections 14.1 through 14.4 were reinstated and have been reinserted into this section.**)

*14.1 The Chaplain is responsible for obtaining the inmate's consent and information for notifying family/designated individuals in the event of the inmate's serious illness, injury, or death. SCDC Form 9-11, "Inmate/Resident Release of Information/Consent," will be filled out by each inmate during the institutional orientation upon transfer to a new institution. This form will be filed in the inmate's institutional record.*

*14.2 When an inmate is seriously ill, seriously injured, or dies, the Warden/Duty Warden will contact the Chaplain to notify the inmate's family.*

*14.2.1 If an inmate is seriously ill, special arrangements may be made for the immediate family (as verified by one of the following: the Offender Management System Inmate Relative Screen or the inmate's visiting list) to visit the inmate. The institutional Chaplain will coordinate these requests through the Warden/Duty Warden, the authorized SCDC medical staff, or assigned SCDC security supervisor at the hospital where the inmate patient is located. The institutional Chaplain must complete SCDC Form 26-8, "Medical Emergency or Death of an Inmate."*

*14.2.2 The Chaplain will notify the designated family member of an inmate's death only after the doctor or coroner has verified the death. The family may claim the body and provide a funeral. If the family is not located or does not claim the body, SCDC will contact the funeral home to cremate the body. The family can claim the ashes, or they will be spread in the SCDC cemetery within 30 days after cremation. The institutional Chaplain will prepare SCDC Form 26-8, "Medical Emergency or Death of an Inmate." The form will be placed in the inmate's institutional record and a copy will be forwarded to the Chief, Pastoral Care Services Branch. (See SCDC Policy/~~Procedure~~ HS-18.04, "Inmate Death.")*

*14.2.3 The Chaplain will arrange for the next of kin to receive any possessions of the deceased inmate. If the next of kin cannot be located, the Chaplain will ensure the appropriate disposition of the inmate's property as specified in SCDC Policy OP-22.03, "Authorized Inmate Property and Disposition of Unauthorized Property," section 10.*

*14.3 When an immediate family member (parent, parental substitute, sibling, spouse, child, grandparent or grandchild) as verified by the Offender Management System is seriously ill to the point of imminent death or dies, a Chaplain will notify the inmate and may let the inmate speak to the family by phone. The Chaplain will complete SCDC Form 26-7, "Medical Emergency or Death of an Inmate's Family Member."*

*14.4 For SCDC inmates who are housed at designated facilities, the Designated Facilities Specialist will serve as liaison to ensure that these procedures are properly followed. In situations which require interpretation or approval for non-routine circumstances, the Division Director of Compliance, Standards and Inspections, will be the responsible authority. The responsible authority will notify the designated family member of an inmate's death only after the doctor or coroner has verified the death. The family may claim the body and provide a funeral. If the family is not located or does not claim the body, SCDC will contact the funeral home to cremate the body. The family can claim the ashes, or they will be spread in the SCDC cemetery within 30 days after cremation. The institutional Chaplain will prepare SCDC Form 26-8, "Medical Emergency or Death of an Inmate." The form will be placed in the inmate's institutional record and a copy will be forwarded to the Chief, Pastoral Care Services Branch. (See SCDC Policy/Procedure HS-18.04, "Inmate Death.")*

*14.5 Inmates may elect to either visit select family members in the hospital prior to the family member's imminent death or to attend the viewing or funeral service, not to include graveside services, upon the death of select family members at their own expense, subject to the approval of the Agency. The following conditions must be met in order to approve an outside bereavement request:*

*14.5.1 There must be no security risk to the public or the institution or medical/dental considerations which prevent such action. Requests by inmates housed in RHU, SSR, or Death Row will be disapproved pursuant to SCDC Policy OP-22.10, "Transportation of Inmates Outside the Institution."*

*14.5.2 Select family members whose imminent death, viewing, or funeral qualifies under this policy:*

- The inmate's parent or parent substitute identified on an inmate's visitation list.*
- The inmate's sibling.*
- The inmate's spouse.*
- The inmate's child.*
- The inmate's grandparent.*
- The inmate's grandchild.*

*14.5.3 The location of the hospital visit, viewing, or funeral service must be in South Carolina.*

*14.6 The Institutional Chaplain will be responsible for fielding the initial call from the inmate's family and collecting information on the family member making the call. The Chaplain must verify either the illness or death of the alleged family member and the relationship between the ill or deceased and the inmate.*

*14.6.1 When the inmate's family calls to notify of a family member's death or imminent death, the Chaplain must complete sections I, II, and III of SCDC Form 26-7, "Medical Emergency Or Death Of Inmate's Family Member." The Chaplain will note the necessary information for the inmate, the person providing the information, and the death or imminent death on the form.*

*14.6.2 The Chaplain must verify the inmate's relationship with the ill or deceased family member using either the Offender Management System Inmate Relative Screen or the inmate's visitation list. If the ill or deceased is not on one of these lists, the request will be denied.*

*14.6.3 The Chaplain must verify the select family member's illness or death.*

*14.6.4 In the event of a hospital visit, the Chaplain will contact the hospital for permission to bring the inmate to the location on the specified date and time.*

*14.6.5 The Chaplain will denote verification of 14.6.2, 14.6.3 and 14.6.4 in section IV of SCDC Form 26-7. The Chaplain will also confirm that the inmate wishes to be transported and that the family and inmate agree to the transportation, including the necessary use of restraints, if applicable. Once the Chaplain has completed verification, both he/she and the inmate will sign the form.*

*14.7 The Institutional Business Manager or his/her designee will complete Section V, of SCDC Form 26-7, noting the inmate's classification and convictions, along with any disciplinary convictions within the past year. The Institutional Business Manager or his/her designee will indicate whether SCDC or an outside law enforcement agency will provide transport. If SCDC will provide transport, then the Institutional Business Manager or his/her designee will estimate the number of hours the Correctional Officers providing security will be needed and the mileage to and from the hospital, viewing or funeral location. Transportation by an outside law enforcement agency is discussed in section 14.9 below.*

*14.8 The inmate must have sufficient funds available to pay for the transportation requested, to include charges/fees, Correctional Officer and/or law enforcement escort, and all transportation costs. The inmate will be required to pay any incidental or consequential costs incurred by the Agency or any assisting law enforcement agencies due to transporting the inmate. (NOTE: The inmate must pay the Agency in advance for these services; the fee will be determined by the Institutional Business Manager or his/her designee. Transportation costs, based on current state travel reimbursement rates, will be paid by the inmate prior to transportation. Payments received will be transferred into the institutional budget by the Financial Accounting Division. The Warden or his/her designee will coordinate with the Financial Accounting Branch staff to receive these payments, as appropriate.)*

*14.8.1 The fee may be provided by a third party on behalf of the inmate. NOTE: ONLY approved money orders will be accepted for this fee. The money order will be made-out to SCDC and include the inmate's name, SCDC number and a description of the visit/service. The third party must hand-carry the money order to the Business Manager/designee or Chaplain/designee at the institution where the inmate is housed.*

*14.8.2 The fee to the inmate or third party must not exceed the actual expense incurred by the Agency.*

*14.8.3 If SCDC is providing transport, then the inmate will pay from his or her E.H. Cooper trust account. The Agency must notify E.H. Cooper to freeze the amount of funds equal to the required fee in the inmate's account so that those funds cannot otherwise be spent.*

*14.8.4 Payment must be received by close of business one (1) business day prior to the hospital visit, viewing, or funeral service.*

*14.8.5 If the inmate's family has arranged transport for the inmate with an outside law enforcement agency, then the inmate's family will pay the law enforcement agency directly.*

*14.9 If the inmate's family arranges with an outside law enforcement agency to transport the inmate to the requested hospital visit, viewing, or funeral service, then a member of Institutional Operations staff must verify this information with the designated outside law enforcement agency.*

*14.9.1 The Institutional Operations staff member must also verify that the County Sheriff in the county in which the hospital visit, viewing, or funeral will take place has been notified of the plan to transport.*

*14.9.2 In no instance will a Constable be allowed to transport an inmate for the purposes of this policy.*

*14.10 A member of Victim Services must notify the victim of the crime of which the inmate was convicted, or adjudicated guilty of committing, and notify the relatives of the victim who have applied for notification, when applicable, pursuant to SCDC Policy GA-02.05, "Victim-Witness Notification." This will be noted in Section VII of SCDC Form 26-7. (NOTE: Notification of the victim and the relatives of the victim who have applied*

*for notification must be made through an actual telephone call. The VINE system will not be used for these instances.)*

*14.11 The Warden or his/her designee will approve or disapprove the request for transport based on security considerations. Only requests pertaining to hospital visits upon imminent death of or attendance of funeral/viewing services for family members listed under section 14.5.2 of this policy will be considered. Disapproved forms will require a brief explanation of the disapproval.*

*14.11.1 The Warden or his/her designee will approve/disapprove the request based on the funds available in the inmate's E.H. Cooper Trust Account and security considerations. The Warden or his/her designee will:*

- Verify the inmate's ability to pay for all charges involved (travel and escort charges);*
- Review the hospital's permission for the visitation, if applicable;*
- Consider if the inmate has any STG affiliations;*
- Consider the security/safety factors involved in the inmate's movements outside the institution; and*
- Consider the inmate's escape history; or*
- Approve or disapprove (with a brief explanation) the request based on the factors considered.*

*14.11.2 If eligible for transport, then the Warden will designate if SCDC will provide the transport or not. If SCDC will not provide the transport, then the Warden will provide a brief explanation of the denial.*

*14.12 The following circumstances will always result in disapproval:*

- the inmate has been convicted of a statutorily violent crime;*
- the inmate has been convicted of a sex offense;*
- The inmate is currently housed in RHU, SSR, or death row, as specified in ~~paragraph 1.1~~ section 14.5.1;*
- The deceased or ill is not one of the family members defined under ~~paragraph 1.2~~ section 14.5.2;*
- The deceased or ill is not listed on either the inmate's relative or visitation list;*
- The inmate has had any disciplinary convictions within the past year;*
- The community is in opposition to the inmate's transport.*

*14.13 If eligible for transport, then the inmate will be required to wear his or her SCDC or other designated facility uniform for the duration of the transport. Restraints will be used in accordance with SCDC Policy OP 22.10, "Transportation of Inmates Outside the Institution."*

*14.13.1 Definitions:*

*Hospital may include a hospice facility or other medical facility.*

*Institutional Chaplain refers to a staff member assigned to an institution to coordinate and facilitate religious programs for all recognized inmate faith groups and to assist inmates in the practice of their religious faith. At those institutions where no Chaplain is assigned, the Warden or a designee will assume the responsibilities of the Chaplain as outlined in this policy.*

## **15. CHAPLAINS SUPPORTED BY COMMUNITY RESOURCES:**

**15.1** The Chief, Pastoral Care Services Branch, will evaluate all proposals of individuals or community groups who offer to provide Institutional Chaplaincy services with private support. **(4-4516)**

**15.2** Any proposal will be submitted to the Chief, Pastoral Care Services Branch, and will include a description of the services, institution(s) to be served, expectations of SCDC, access to provided services, institutional supervision, etc. The Chief, Pastoral Care Services Branch, will evaluate the request with the Warden(s) and



Chaplain(s) of the appropriate institution(s) and, if there is general concurrence, a contract describing the service will be submitted to the Agency Director through the Director for Program and Services, the Office of General Counsel, and the Division Director of Inmate Services. Chaplains approved to work under contract will be required to complete SCDC Form 16-24, "Service Provider/Non-Employee Background Check," and SCDC Form 15-20a, "Replacement Request and Authorization"; attend and complete the required employee orientation; and attend and complete any subsequent training requirements. Contract Chaplains will receive an SCDC identification card that will provide them access to the institution. Contract Chaplains who work full time in institutions will receive the SCDC tort liability protection. The designated institutional Chaplain supervisor will maintain a confidential personnel file on the employee.

#### **16. VOLUNTEER CHAPLAIN'S ASSISTANTS:**

A Volunteer Chaplain's Assistant will usually be a local community minister who will assist the institutional Chaplain (or a Warden in facilities without an assigned Chaplain). The Volunteer Chaplain's Assistant will be responsible for following all policies and guidelines that regulate institutional Chaplains. The Volunteer Chaplain's Assistant will be approved to provide services at an institution with the concurrence of the institutional Chaplain and the Warden. The schedule of services provided and the responsibilities will be determined at the institution. The Volunteer Chaplain's Assistant will be considered a "regular volunteer" pursuant to SCDC Policy/Procedure PS-10.04, "SCDC Volunteer Services Programs." The Volunteer Chaplain's Assistant *may* receive an SCDC identification card.

#### **17. CHAPLAIN APPRENTICES:**

A Chaplain Apprentice will usually be a person who chooses to work full time for a limited period of time as part of a mission appointment of his/her church. The Chaplain Apprentice will be responsible for following all policies/procedures that regulate institutional Chaplains. The Chaplain Apprentice will be approved to provide services at an institution with the concurrence of the institutional Chaplain and the Warden. The schedule of services provided and the responsibilities will be determined at the institution. The Chaplain Apprentice will be considered a registered volunteer; pursuant to SCDC Policy/Procedure PS-10.04, "SCDC Volunteer Services Programs."

#### **18. SPECIAL FUNDS ACCOUNT:**

**18.1** Each institution may maintain one (1) Religious Special Funds Account (220600).

**18.2** Deposits to this account may come from all recognized religious groups to be used for religious purposes. Inmates, their family members, and volunteers may make contributions. There will be no fund-raising activities for these accounts.

**18.3** Inmates can pledge to contribute in worship services, and the contribution will be recorded in a method approved by the Warden. Volunteers can make contributions by check either during a worship service or by mail. The Chaplain will maintain a record of the contributions of volunteers. All funds collected will be deposited into the institution's religious fund. ***Contribution(s) should not go against an inmate's weekly spending limit.***

**18.4** The funds collected will be used to provide for the religious programs at institutions. Common purchases include: Holy books, religious literature, sound equipment, musical instruments, hymn books, sacramental equipment, ~~office equipment~~ and *program* supplies, religious education materials, charitable contributions, greeting cards, and food for special religious observances. South Carolina user tax will be applied as appropriate. (Changes in **RED** amended by Change 5, dated August 22, 2018).

**18.5** The institutional Chaplain will manage the Religious Special Funds Account. All purchases will be submitted by the Chaplain, with the approval of the Warden or designee, to the Special Funds Accounting Section. All other procedures for Special Funds Accounts will apply. (See SCDC Policy ADM-15.06, "Special Funds Accounts.")

**19. CHAPEL CONSTRUCTION** : An institution can initiate a project to raise funds to construct a chapel by the following procedure:

**19.1** Determine the need for the facility and submit a request through the Warden, the Chief, Pastoral Care Services Branch, the Division Director of Inmate Services, and to the **Deputy** Director for Programs and Services to develop a community group to manage the fund raising. A possible location for a building, the size, and the approximate cost of construction must be included in this request.

**19.2** If the request is approved, a group of interested persons, not employed by SCDC, can organize into a tax-exempt "Chapel Corporation," non-profit 501(c)(3). Each Chapel Corporation can begin to solicit funds after the process of incorporation has been completed. (The institutional Chaplain will act in an advisory capacity.)

**19.3** The Division of Facilities Management will be consulted in the development of specific plans for the design of the chapel, the suitability of the building site, and the management of the request with the State Engineer.

**19.4** When adequate funds have been collected to complete the project and all approvals have been received from the State Engineer, sufficient funds to construct the chapel will be submitted to the South Carolina Department of Corrections, which will manage the construction phase.

**19.5** Any funds that remain after completion of the construction will be returned to the Chapel Corporation and can be used to provide furnishings for the building. All other unused funds, if any, may be contributed to another institutional chapel project after the project has been closed out.

## **20. DEFINITIONS:**

**Chaplain Apprentice** refers to a person who provides chaplaincy services as part of a short-term mission appointment.

**Contract Chaplain** refers to clergy whose compensation is provided by community resources but who delivers all the services of an institutional Chaplain. The Contract Chaplain, as a service provider, will have an SCDC identification card.

**Institutional Chaplain** refers to a staff member assigned to an institution to coordinate and facilitate religious programs for all recognized inmate faith groups and to assist inmates in the practice of their religious faith. At those institutions where no Chaplain is assigned, the Warden or a designee will assume the responsibilities of the Chaplain as outlined in this policy/procedure.

**Volunteer Chaplain's Assistant** refers to a clergy or Clinical Pastoral Education Student who provides many of the services of an institutional Chaplain on a voluntary basis without compensation.

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**s/Bryan P. Stirling, Director**

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**Date of Signature**

**ORIGINAL SIGNED COPY MAINTAINED IN THE OFFICE OF POLICY DEVELOPMENT.**



**SOUTH CAROLINA**  
**DEPARTMENT OF CORRECTIONS**

**HANDBOOK OF INMATE RELIGIOUS  
PRACTICE**

**2015 Edition**

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## INTRODUCTION

This Handbook is intended for use by Chaplains in the South Carolina Department of Corrections (SCDC), and other staff as needed. This Handbook is a supplement to the SCDC Policy/Procedure PS-10.05, "Inmate Religion," and will be included in the Appendix to the Policy/Procedure.

Even though the guidelines for the approved faith groups are extensive, the complexity of managing various faith practices will often require interpretation and consultation. If there is any uncertainty about the management of any faith practice, contact the Chief, Pastoral Care Services Branch, for assistance.

### AL-ISLAM (MUSLIM)

**1.** Al-Islam is a very structured faith with many specific requirements for believers. There are set times for daily prayers, a set time for congregation worship or prayer, and a set period of time for fasting. The essential nature of many of the practices have resulted in periodic problems with the management of this faith. As with all faiths, the SCDC is committed to allowing the group to practice the beliefs within the limitations necessary in a correctional system. The nature of the essential beliefs do provide a means to measure sincerity of practice. Since the requirement to attend the Friday prayer is essential, regular attendance at that activity will be used to determine the rights to the specific privileges provided for Muslims.

**2. Beliefs:** Al-Islam is a faith directed by belief that there is but one God, Allah, and that Muhammad (p.b.u.h.) is the last prophet, and that the Qur'an (Koran) is Allah's revelation. The Qur'an and the life example of Muhammad (Sunnah) are the two main sources of authority in Islam. There are seven essential doctrines about which all Muslims agree:

- The belief in one God, Allah.
- The belief in the angels of Allah.
- The belief in the Books of Allah, which include the Torah, the Psalms, the Gospels of Jesus, and the Qur'an (Koran), as they were originally revealed.
- The belief in the Messengers of Allah, which include Adam, Noah, Abraham, Moses, David, and Jesus, but Muhammad (p.b.u.h. - peace be upon him) is considered the last prophet or messenger, or "seal of the prophets."
- The Day of Judgment, where people will receive the reward (heaven) or punishment (hell) for their deeds on earth.
- Predestination or supremacy of Divine will.
- Life after death.

**3.** While there is general unity of belief in Islam, there are some sectarian differences. In order for these different groups to share a common Jumu'ah prayer service and regular study groups, all sermons (khutbahs) and teachings must be from the essential beliefs of Islam, not from subjects where there are disagreements.

**4. Essential Practices:** The essential practices of Al-Islam are described in the "Five Pillars of Islam," which are listed below and described in the following sections:

- Initial Commitment (Shahadah) - A testimony or a statement of witness: "There is no god but Allah, and Muhammad is the messenger of Allah," which is the initial step of becoming a Muslim.
- Prayer (Salat) - Five daily prayers, or the times that a believer is in direct communication with Allah.
- Alms (Zakat) - Charity or gifts for the welfare of the community.
- Pilgrimage (Hajj) - Pilgrimage to Mecca at least once during the believer's lifetime unless health or economic means prevent the trip.
- Fasting (Sawm) - Abstaining from food and drink during the daylight hours of the month of Ramadan. The purpose of the fast is for the believer to become more God-conscious.

### 5. Recognition of Muslim Inmates:

**5.1** The requirements for practice by Muslims are specific and essential, and the courts have regularly recognized this by ruling, for example, that the Friday congregational prayer, Jumu'ah, is a required service. This absolute requirement provides an opportunity to verify Muslims by attendance that is not available with all faith groups.

**5.2** To be identified as a Muslim and receive the privileges of diets, fasts, and Eid feasts, all general population inmates must attend at least 75% of the Jumu'ah services. To verify their attendance, the inmates must personally sign a roster, and a staff member should be present to monitor the roster and to ensure that those who sign also actually make prayer.

**5.3** Inmates in a ***Restrictive Housing Unit (RHU)***, who decide to become Muslim will be interviewed by the institutional Chaplain to make a preliminary verification, and then will be referred to a Muslim Chaplain for a final verification. The institutional Chaplain can approve or deny the request based on the inmate's basic knowledge of Al-Islam.

## **6. Initial Commitment or Shahadah:**

Any inmate can designate Al-Islam as the faith of choice at a Reception and Evaluation Center or at any time afterward. The approval for privileges as a Muslim will be determined by participation in Jumu'ah, except in an ***RHU***, where attendance is not permitted. Inmates in ***RHU*** who claim to be Muslim will require validation by a Muslim Chaplain to receive the privileges.

## **7. Daily Prayers or Salat:**

**7.1** There are five times that Muslims gather daily to make prayer:

- Fajr - from dawn or first light until just before sunrise;
- Zuhr - from just after midday until afternoon;
- Asr - from late afternoon until just before sunset;
- Maghrib - from sundown until daylight ends; and
- Isha - during the hours of darkness.

**7.2** The preferred time for a Muslim to make a prayer is at the time the prayer is scheduled to begin, and normally all prayers should be completed during the first half of the time period.

**7.3.** Inmates may be allowed to meet as a group for some of the daily prayers depending on space, controlled movement, and level of security, but the prayers can be made by individuals.

**7.4** The noon (Zuhr) and afternoon (Asr) prayers are most likely to be requested for Muslims to meet for community prayers. These prayers can be made by groups in dorms or on work assignments, if space is available.

**7.5** A Muslim prepares for prayer by a ritual cleansing or ablution called wudu. The cleansing and prayer can usually be accomplished in about twenty (20) minutes.

**7.6** A reasonably quiet clean location is needed for a Muslim to pray. Muslims stand, kneel, and put their forehead to the ground in making prayer, so the area provided needs to have open floor space. Muslims face the East (toward Mecca) to make prayer. Muslims are opposed to worship of idols, and any designated areas for prayer will be free of pictures and religious symbols, especially in the direction that the inmate faces. Employees will avoid walking in front of Muslims while prayer is being made.

**7.7** The Friday noon prayer, called Jumu'ah, requires a congregational meeting for all Muslims. No other faith group has this absolute time requirement for a congregational worship. The time for this prayer is always just after the sun has passed midday. Since this event changes one hour during daylight saving time, this meeting time changes throughout the year.

- The Jumu'ah service will last one (1) hour, and there needs to be a quiet clean room with adequate space for the participants. The service includes a sermon (khutbah) and prayer.
- Since participation in Jumu'ah is a requirement for all Muslims, inmates will be allowed to attend unless they are in an **RHU**, in the infirmary, or away from the institution on work assignment.

Inmates who regularly work away from the institution should be allowed to participate in Jumu'ah whenever possible. When the inmate is unable to attend, he/she will be allowed to make prayer at the work site. Inmates who work in industries will be allowed to attend. Muslim inmates will be allowed to make up the missed work at another time (possibly cleaning the work area after hours), or the inmate should be moved to a second shift (when possible). (NOTE: Supervisors must not allow overtime.)

**8. Offering or Zakat:** Any offering or collection for charity will be coordinated with the Chaplain and approved by the Warden.

**9. Fast or Sawm:** All Muslims fast during the month of Ramadan, the ninth month of the Islamic calendar. The dates of this fast change each year, so the fast will eventually rotate through all the months of the year. The fast prohibits eating, drinking, and smoking from dawn to sunset. Travelers and the sick can defer fasting and make up the missed days at a later time. Unintentional eating or drinking due to forgetfulness does not invalidate the fast for the believer.

**9.1** A schedule of the dates and times for meals during Ramadan will be distributed by the Senior Muslim Chaplain and the Chief, Pastoral Care Services Branch, thirty (30) days before the beginning of Ramadan. Food Service will provide a morning meal before the Fajr or dawn prayer and an evening meal after the Maghrib or sunset prayer. (See these prayer times on Al-Islam that follows this section of the Handbook.)

**9.2** The special meals will be provided to practicing Muslims who meet the attendance requirement or, for those in an **RHU**, who have validated their faith choice with the Senior Muslim Chaplain.

**9.3** Inmates who enter the SCDC after the fast begins and who indicate that they are of the Islamic religion will be added to the approved list.

**9.4** Some Muslims believe that certain medical interventions should not occur during Ramadan. Most Muslims will object to any nutritional intravenous feeding during the fast, and some may even object to certain medical diagnostic tests, such as a test for tuberculosis. In emergency situations, all medical intervention is accepted. No interference with any medical tests will be allowed in the processing at a Reception and Evaluation Center. Technical assistance can be provided by the Chaplain or the Senior Muslim Chaplain.

**9.5** A "Night of Power" is observed by Muslims during Ramadan. This observance will follow the evening meal on an odd-numbered night of the last ten (10) days of Ramadan. A special two-hour worship service will be allowed, and details must be coordinated with the Chaplain at least five (5) working days in advance.

**10. Feasts or Eids:** There are two feasts or Eids that are celebrated by all Muslims, the Eid-UI-Fitr (Idul-Fitr) and the Eid-UI-Adha (Idul Adha). Both feasts are times of congregational prayer, thanksgiving, and celebration. The Eid-UI-Fitr is celebrated within three (3) days of the end of the Ramadan Fast, and the Eid-UI-Adha is celebrated about ten (10) weeks later.

**10.1** A memorandum will be distributed by the Senior Muslim Chaplain and the Chief, Pastoral Care Services Branch, at least three (3) weeks before the approved date for a feast.

**10.2** The feasts will be celebrated at each institution where requested and will include a morning service from 8:30 a.m. till 10:00 a.m., and a special three (3) hour evening celebration (scheduled at the institution). The lunch or dinner meal will be a special meal for all inmates who are participating. Inmates will return to work assignments after the morning service.

**10.3** Volunteers will be allowed to bring in refreshments for the evening service as outlined in Section 13 of this policy.

**10.4** Inmate participation for both feasts will be limited to those inmates who participate in Jumu'ah (75% attendance) and, for the Eid-UI-Fitr, to those inmates who have participated in the fast.

**11. Pilgrimage to Mecca or Hajj:** Inmates will not be permitted to fulfill this practice while incarcerated.

**12. Study groups:** Islamic study classes can be scheduled to teach the beliefs and practices.

Whenever possible, the classes will be taught by a Muslim Chaplain or volunteer, but since there are limited numbers of Muslim Chaplains and volunteers, some classes may be presented by inmates. Normally there will be no more than two (2) classes weekly, and they will not last longer than two (2) hours.

**13. Diet:** The Muslim faith prohibits the eating of pork or any derivative of pork.

**14. Name:** If a Muslim inmate legally changes his/her name for religious reasons, a copy of the official record will be given to the Warden or designee. Refer to SCDC Policy/Procedure OP-21.09, "Inmate Records Plan," for information on legal name changes. The new name will be used by SCDC employees in all written correspondence. The inmate may be verbally addressed by the name of commitment.

**15. Clothing:** All inmates wear uniforms, and no special clothing will be allowed. Muslim inmates may wear a white kufi ~~while praying or during Muslim services~~ *head covering throughout the facility, indoors and outdoors. The kufi must be small enough to fit into the uniform pocket, and it will be kept in the room or carried to and from service in the pocket except during the times noted.* (Muslim women may have a scarf instead of a kufi.) *Kufis shall be available for purchase only through the Canteen so as to maintain the uniformity of the kufi. Muslim inmates may have two (2) kufis in their property. NOTE: Muslim inmates housed in RHU will be permitted to have only one (1) Kufi during their stay in RHU. Muslim inmates are prohibited from storing or carrying any item(s) under the kufi while worn. Staff may require an inmate to remove and may search head covering at any time for security purposes. A Muslim inmate's privilege of wearing a kufi may be revoked if the inmate is found guilty in a disciplinary proceeding of abusing the privilege by hiding contraband under the kufi, violating this policy, or misusing the kufi in any other manner.* (Changes in BLUE amended by Change 2, dated July 10, 2017.)

**16. Religious Medallions:** Muslims strictly prohibit all forms of symbolism, so there will be no medallions approved. Muslims often use prayer beads to assist in counting during prayer, and these will be permitted as long as their size and construction do not present a security concern. The prayer beads will not be worn.

**17. Prayer Rug:** Since one of the positions for Muslim prayer is kneeling, Muslims will be allowed to have a "prayer rug" to use for prayer. The prayer rug is usually about the size of a large towel, and a towel can be used as a substitute. A prayer rug does not have to be fire retardant. The rug may be searched as needed and must be kept in the inmate's locker when not in use.

**18. Religious Literature:** The Qur'an (Koran) and Hadith are the two most important books for Muslims, and these and other literature will be allowed subject to the limitations of policy (SCDC Policy PS-10.05, "Inmate Religion"). The Qur'an is considered as sacred by Muslims, and any search will be done with respect.

**19. Oils and Incense:** In some countries, Muslims use oil and incense during congregational prayers. Oil will be allowed if approved by the Warden. One stick of incense can be used in the Jumu'ah service. Oil and incense must be kept by the Chaplain and provided at the time of the service.

**20. Body Searches and Exposure of the Body:** The Islamic practice is one of extreme modesty about the exposure of the body, which is contrary to the lack of privacy that is necessary in institutions.

**20.1** Whenever possible, Muslim inmates should be allowed to keep the body covered (i.e., inmates in segregation should be allowed to wear some clothing (undergarments) to the shower, or cover themselves with a

towel).

**20.2** Whenever possible, shakedowns (including frisking) should be done by an officer of the same sex.

## **21. Leadership:**

**21.1** A Senior Muslim Chaplain will be employed in the central office to coordinate all Islamic programs and activities. The Senior Muslim Chaplain will be responsible for all decisions relating to the following:

- Recruit and supervise Muslim Chaplains when positions are available;
- Recruit Muslim volunteers and assist institutional Chaplains in their supervision;
- Provide technical assistance about the Islamic religion to all staff and inmates;
- Determine dates for the Ramadan Fast and the Eid feasts; and
- Provide direct leadership to Muslim study in all institutions.

**22.2** Other Muslim Chaplains will be employed as the needs are determined by the number of Muslim inmates. These Chaplains can be assigned to the central office or to an institution. Muslim Chaplains assigned to an institution will share all of the responsibilities of any Chaplain.

## **22.3 Inmate Muslim Coordinator:**

Since there is not a Muslim Chaplain at most institutions, an inmate will be selected by the Muslim inmates to serve as an Inmate Muslim Coordinator. This Coordinator must be approved by the Senior Muslim Chaplain and the Warden. The Inmate Muslim Coordinator will have the responsibility to meet regularly with the Chaplain to manage schedules and needs of the group. The Inmate Muslim Coordinator or another qualified inmate can lead the prayer in the Jumu'ah service. The leader of congregational prayer is called an Imam, and any person who leads the prayer will technically fulfill that role in that service. However, the term Imam often refers to a person identified in a Masjid (Mosque) who is legally recognized to perform marriages and assume the role of clergy. Since no inmates are allowed to function in the role of clergy, none of them will be recognized as an Imam. When a Muslim Chaplain or volunteer is not available to teach study groups or deliver the sermon (khutbah) at Jumu'ah, qualified Muslim inmates will be allowed to provide the leadership for the activity.

## **BUDDHISM (TIBETAN BUDDHISM)**

**(NOTE:** The specific religion requested for recognition was Tibetan Buddhism. However, just as Protestants are not recognized by denomination, Buddhism is considered the generic faith, and the variety of Buddhist groups, including Tibetan Buddhism, will share in common institutional services.)

### **1. History and Beliefs of Buddhism:**

**1.1** Buddhism began in India in the Sixth Century B.C.E. (before the common era), probably as a reformed movement against the ritualism, polytheism, and caste distinctions in Hinduism. Siddhartha Gautama, 560-480 B.C.E., was the founder of the religion. The son of a clan ruler, Gautama was shielded from the suffering of the outside world until the age of twenty-nine when he saw "Four Passing Sights," an old man, a corpse, a sick person, and, then a monk. He was so shocked by the reality of suffering that he left his home and family and became a monk. After a six year struggle for truth, he was meditating one day and attained the "enlightenment," or omniscience, or perfect knowledge, and became a Buddha. After a period of temptation, he began to preach, won converts, and formed a brotherhood of monks which became the basis for the new religion.

**1.2** The monks learned a chant, which ends with the Three Treasures of Buddhism:

How fortunate I was to be born a human being! It is the hardest of the hardest things to be born a human being. Again how fortunate I was given a chance to know Buddhism! It is also very seldom that one is given a chance to know it. Therefore, if I could not attain enlightenment in the present life, I would not ever be able to attain the



enlightenment. Realizing this, I, together with the masses who also realized it, sincerely rely upon the three holy treasures of Buddhism: the Buddha (the Enlightened One), the Dharma (Truth or Law), and the Sangha (the Order of the Monks).

**1.3** The monks also took vows to obey the Ten Precepts (only the first five are required practices for Buddhists):

- Refrain from destroying life.
- Do not take what is not given.
- Abstain from unchastity.
- Do not lie or deceive.
- Abstain from intoxicants.
- Eat moderately and not after noon.
- Do not look at dancing, singing, or dramatic spectacles.
- Do not affect the use of garlands, scents, unguents, or ornaments.
- Do not use high or broad beds.
- Do not accept gold or silver.

**1.4** Buddha maintained the Hindu concept of samsara, the endless cycle of rebirths, and karma, the law of cause and effect, although his idea of liberation gave new meaning to karma. Through his enlightenment, Buddha came to believe that all things are impermanent, always in a state of change, and involved in suffering. Unknowing man pursues the impermanent and substanceless and becomes subject to suffering. This was stated in the Four Noble Truths:

- Suffering is universal fact.
- The origin of suffering is in craving or desire.
- The cessation of suffering is accomplished by the forsaking of desire.
- The way leading to the end of desire and cessation of suffering is the Noble Eightfold Path of right view, right mindedness, right speech, right action, right livelihood, right effort, right-mindfulness, and right concentration.

**1.5** The consequence of obedience to the Eightfold Path is Nirvana, a state in which desire is extinguished, a positive experience of emancipation or freedom. Nirvana is a state that can be achieved by a monk in this life, when all desire is eliminated. This implies two things: The desire to cling to individual existence as a person is extinguished; and there is an impersonal reality into which one can be absorbed. A lay person cannot achieve nirvana in this life but can overcome the accumulation of bad karma, can amass a merit for a better rebirth, and could eventually break the chain of rebirths.

**1.6** Diversity within Buddhism - A major division of Buddhism resulted geographically. These two groups are called Theravada (sometimes Hinayana) or Southern Buddhists and Mahayana or Northern Buddhists. Mahayana means "Great Vehicle," and Hinayana means "Little Vehicle." Understandably, this group prefers the title, Theravada, which means "Way of the Elders."

**1.6.1** Theravada is conservative, maintaining Gautama's apparent atheism and reliance on self-salvation. It accepts the Pali language scriptures of early Buddhism and rejects the later scriptures. There is strict devotion to the historic Gautama. The goal of the monk is single-minded devotion to the goal of nirvana.

**1.6.2** Mahayana is more "religious" in spirit, and seeks to respond to unanswered questions and religious hunger of mankind. There has also been some blending with the religions of other cultures, especially in China and Japan. The Mahayana canon includes various translations of the Pali scriptures. Mahayana is more interested in the eternal Buddha Reality than in the historic person of Gautama, and some groups even favor other Buddhas. The goal of the monk to attain nirvana is delayed in order to save others (which includes greater concern for social service).

## **2. The Practice of Buddhism:**

**2.1** A person becomes a Buddhist in a formal ceremony conducted by a preceptor, generally a Buddhist of high moral character (for some groups, this person must be a Monk), where they acknowledge the Three Treasures (Buddha, Dharma, Sangha). The ceremony includes three full prostrations that portray that the believer intends to "take refuge" within the teachings of Buddhism.

**2.2** Worship in Buddhism is private meditation, even when the meditation is done as a group. Usually, this is done quietly without talking, but some Buddhists chant prayers aloud. Almost all Buddhist worship includes a shrine, which can contain texts, images of the Buddha, and offerings left by worshippers.

### **3. Approved Practice in SCDC:**

**3.1** A Buddhist study may be approved for one or two meetings weekly, which can be from one (1) to two (2) hours in length. Study of Buddhist texts is important, and the primary focus is on the practical details of living life as a Buddhist. Study includes a time for worship (meditation). Items which are necessary for this study include:

- A clean, quiet room, where the inmates can meditate with minimum interruptions.
- A small shrine, which will be kept by the Chaplain, can be established for use in these meetings. The shrine can include a small statue of Buddha (or a picture) and Buddhist texts (or scrolls).
- Pillows or cushions to sit on during meditation (pillows from the dorm can be used).
- Religious texts and publications.
- Several offering bowls are needed at the shrine.
- One stick of incense can be used. The incense will be kept by the Chaplain and provided at the time of service.
- A small bell is used to signal the beginning and end of the meditation.

**3.2** Religious items that recognized Buddhists may have in their personal possession include:

- Prayer beads (malas), which will be kept in the housing area or carried to and from service in the pocket, except during religious services.
- A small image or photograph of Buddha for meditation in the living area. Some practitioners recognize other deities (such as the Dali Lama for Tibetan Buddhists), and these may be approved. These may be brought to study groups.

**3.3** The holy days in Buddhism are set by the moon (and thus the days change each year in our calendar), and mostly relate to significant events in the life of the Buddha. The recognized days for Tibetan Buddhists are:

- New Year - Celebrated for 15 days, usually in February. Individual meditation increases, and there is group meditation on the first and last days.
- Buddha's birthday - Celebrated in May or June. A group meditation is allowed.
- Buddha's enlightenment - Group meditation.
- Buddha's death - Group meditation.
- Display of enlightened activity - Group meditation.
- Tushita Disension Day - Group meditation.
- Four seasonal solstice days - Group meditation.

**3.4** Diet: Some Buddhists are vegetarian and can choose the Alternate Entree Diet.

**3.5** Recognition of inmate as Buddhist: An inmate should "take refuge" before a qualified Buddhist (preceptor). An inmate who requests recognition as a Buddhist should be able to identify the preceptor who conducted the service. (This cannot be another inmate.)

**3.6** Leadership: An Inmate Buddhist Coordinator will be selected by the recognized members to coordinate all requests with the Chaplain. Printed material that lists holy days should be available to assist the Coordinator and the Chaplain in establishing these dates.

### 3.7 Buddhist volunteers can be approved to teach study groups and instruction classes.

## CHRISTIAN

### 1. Beliefs:

**1.1** Christianity is a faith based in the teachings of Jesus and in his incarnation, crucifixion, and resurrection. The faith began within Judaism but quickly became a separate, independent group. Many Christians agree with the basic beliefs of faith as expressed in the confession of the Apostles' Creed:

"I Believe in God; the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; (he descended into hell;) the third day he arose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Spirit, the holy catholic (universal) Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

**1.2** Three major divisions exist within Christianity:

- Roman Catholicism is a worldwide group with its center in Rome.
- The Eastern Orthodox Church separated from Roman Catholicism and has its center in Istanbul. The number of persons from this group is very limited in the SCDC, and their needs will usually be met by participation in activities with other Christians, and/or by individual visits from ministers.
- Protestantism is a generally descriptive term used for groups that developed after the separation of Martin Luther from the Catholic Church. Protestants consist of many separate denominational groups, and include: Adventist, Assemblies of God, Baptist, Brethren, Church of Christ, Church of God, Disciples of Christ, Episcopal, Holiness, Lutheran, Mennonite, Methodist, Nazarene, Pentecostal, Presbyterian, Reformed, Salvation Army, United Church of Christ, Wesleyan, and many others.

### 2. Roman Catholicism

**2.1 Beliefs:** The Roman Catholic Church is organized upon a unity of belief and worship under a common hierarchical government of Bishops, Priests and Deacons in union with the Pope, who is the Bishop of Rome. A central belief of the Roman Catholic Church is that "the whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments" (Catechism of the Catholic Church). There are seven sacraments in the Roman Catholic Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.

#### 2.2 Catholic Practice:

**2.2.1 Baptism:** Baptism marks the beginning of a Catholic's entry into the church. When an inmate requests Catholic baptism, a Catholic Priest/Deacon or other official of the Church will be contacted to interview the inmate, provide instruction, and make the arrangements for the reception of the sacrament. The service can include visitors and other inmates if requested by the Chaplain and approved by the Warden.

**2.2.2 Confirmation:** The Sacrament of Confirmation is scheduled for Catholic inmates when the Rite of Christian Initiation of Adults (RCIA) is completed. The Priest/Bishop anoints the head of the candidate for confirmation with Chrism oil. Often this event will occur at the time of Baptism, and after confirmation will participate in his/her first Mass to receive First Communion.

**2.2.3 Penance/Reconciliation:** Catholics are expected to confess their sins regularly to a Priest and receive absolution and penance. The SCDC will provide a quiet, private place where a Priest can hear the confessions of inmates. This will often occur in the period of time before a Mass is scheduled.

**2.2.4 Eucharist or Mass:** The celebration of the Mass is the central act of worship for Catholics. Catholics believe that Jesus Christ is truly present, body and soul, in the bread and wine received in the Holy Communion. This sacrament requires wine (required by church law) and bread (hosts). A Priest/Bishop (the only ones to celebrate Mass) will be allowed to bring in both bread and wine for Mass. Since wine is otherwise considered contraband in the SCDC, the Priest/Bishop will bring in only the amount necessary to meet the needs of the celebrant(s). (NOTE: This is usually about an ounce or two since communicants will receive only the host at communion.) When this service is scheduled, the Chaplain will notify security to ensure that the Priest has necessary clearance. Other items allowed for this service include: vestments, altar and linen cloths, chalice, paten, pyx (host container), crucifix, and other items. A quiet room with adequate space for the service will be provided. If requested and available, a piano and hymn books will be provided.

**2.2.4.1 Communion Service:** This is a service that is conducted by a Deacon or a designated Lay Person when a Priest is not available to visit the facility for Mass. It consists of a prayer service of scripture, hymns and distribution of the Holy Eucharist consecrated at Holy Mass in the parish church the Deacon/Lay Person ministers from. This will require them to bring in a Pyx of consecrated communion host. (NOTE: This should not be handled by staff if possible.) Wine is not required for this service.

**2.2.5 Holy Orders/Ordination:** The vows of ordination are part of an extended process or preparation and commitment and are not likely to occur in an institution.

**2.2.6 Anointing of the Sick:** The Anointing of the Sick is a sacrament of intercession in the time of sickness. As requested a Priest (the only one who can administer this sacrament) will be allowed to visit those inmates who request this sacrament and be permitted to bring the sacred chrism oil with him.

**2.2.7 Holy Days:** The Roman Catholic Church emphasizes the Christian calendar that divides the year into different emphases in the life of Christ. The two most important holy days are Christmas and Easter. Arrangements for special services will be allowed during these seasons. During Lent, the period from Ash Wednesday till Good Friday, Catholics observe a period of fast and abstinence (do not eat between meals, and no meat) on Ash Wednesday and Friday of Lent. Food Service will provide at least one meal with a fish entree on Ash Wednesday, and on each subsequent Friday through Good Friday. The other meals on these days will be planned to be adequate when the entree is omitted (no meat casseroles). The Chief, Pastoral Care Services Branch, will be responsible to notify the Chief, Food Service Branch, of the dates for the Lenten fast.

### **3. Protestant Churches**

**3.1 Beliefs:** The three main doctrinal statements that evolved out of the Reformation were:

- The authority of the Bible;
- The priesthood of the believer; and
- Justification by faith alone.

There is considerable diversity in the churches that fall under the very general description of Protestant. The complex social, political, economic, and geographical forces that impacted the Protestant Reformation resulted in many separate groups or denominations, and these processes continue to result in the formation of new denominations and occasionally the merging of denominations into united groups. Often the differences between the denominations is related to polity (organizational structure) and to personality conflicts more than to theology, and most of these groups share very similar beliefs. The large number of separate faith groups in Protestantism and general unity in important doctrine necessitate that only interdenominational Protestant services be conducted.

**3.2 Diversity in Protestant Practice:** Managing the diversity of Protestant groups in a generic service presents two problems:

**3.2.1** There are a number of areas of practical and theological disagreement, sometimes related to denominational differences, but frequently related to personal beliefs. In order for the diverse groups to worship, study, and fellowship together, the preaching and teaching must focus on the areas of agreement, not on the areas of difference.

**3.2.2** There are differences in the style of worship, often related to cultural, ethnic, and denominational traditions. The management of this diverse worship traditions requires sensitivity by Chaplains and others who participate in the services. Specific efforts by the Chaplain to manage this diversity include:

- The Chaplain needs to be a model of tolerance of the difference, and seek to teach that tolerance to volunteers and to inmates;
- The Chaplain needs to recruit volunteer groups that reflect the varied worship experiences of the inmates, so that all persons are able to worship at some times in a style that reflects their preference.
- The Chaplain needs to ensure that efforts are made in all parts of the service to create diversity, especially in music (i.e., selection of hymns, accompaniment, choir music, etc.).

### **3.3 Protestant Practice:**

**3.3.1 Worship:** A general, interdenominational Protestant worship service will be provided on Sundays in all institutions where inmates request a service. Other services can be scheduled as needed or requested, but usually no more than two (2) regular services of worship will be conducted weekly. A quiet room with adequate seating will be provided for the service. Essential equipment such as a piano, hymn books, pulpit, communion set, etc., will be provided. Services will be open to all inmates who want to participate unless they are in an **RHU**, Death Row or abuse the privilege by interfering with the order of the service. Work supervisors will seek to accommodate requests to participate. To avoid favoritism in scheduling volunteer groups, generally no group will be asked to participate more than once every two (2) months. There will be no denominational worship services. Services will normally last one (1) hour on Sunday mornings. Other services can last as long as two (2) hours.

**3.3.2 Baptism:** In most cases, when an inmate requests Protestant baptism, the inmate will be directed to a community pastor to perform the sacrament. Since baptisms are denominational, the baptism service will be limited to other inmates as requested by the Chaplain and approved by the Warden. Normally regular volunteers will not be approved to conduct baptisms especially of participants in their study group. However, after the institutional Chaplain confers with an inmate requesting baptism, if no community minister is identified to conduct the baptism, the Chaplain can approve a volunteer to do the baptism, or the Chaplain can conduct the baptism.

**3.3.3 Holy Communion or the Lord's Supper:** will be included as a regular part of the worship, usually at least once every three (3) months, with special care given to the variety of interpretations and practices of this service. Pastors of churches will be allowed to bring communion to their parishioners on pastoral visits, and those faiths requiring wine (e.g., Episcopal, Lutheran) will be allowed to bring wine. All other faiths must bring grape juice.

**3.3.4 Study Groups:** A variety of religious education classes will be scheduled to meet the various levels of interest and need of Protestant inmates. There will normally be at least three (3) opportunities for study each week, with classes scheduled to meet when inmates are not scheduled to work. These groups can last up to two hours, and the space provided should be quiet and have necessary equipment. Study groups will not be allowed to become worship services. The subject matter must be from the common traditions of Protestants, and cannot become denominational or sectarian. To ensure the diversity of beliefs, preference should be given to study groups whose members reflect diversity, and not to groups whose membership is from one church or denomination. Chaplains and volunteers can answer questions posed by inmates from their own belief system, but these responses should be provided as information, and not intended to persuade. Individual study of Bible courses will be encouraged, including correspondence courses which provide college or seminary credit. The Chaplain will notify and cooperate with the Principal when any course is taken for college credit.

**3.3.5 Separately recognized Protestant groups:** Three faith groups that are unique among Protestant groups and require separate study groups are Christian Science, Jehovah's Witnesses, and Latter Day Saints (Mormons).

- Christian Science - A weekly reading or study group can be scheduled.
- Jehovah's Witnesses - A weekly study group can be scheduled. The only worship is a memorial of the Lord's Death on or about Good Friday (Nisan 14). Jehovah's Witnesses prohibit blood transfusions, and caution will be taken to avoid unnecessary medical intervention of this kind.
- Latter Day Saints - A weekly study group can be scheduled.

**3.3.5 Holy Days:** Christmas and Easter are the two most important holy seasons for Protestants. Special services will usually be conducted during these times.

**3.3.6 Special Diets:** Most Protestant groups do not have any prescribed rules about diet. Most Seventh Day Adventists do not eat meat, especially pork. If a Seventh Day Adventist inmate requests a pork-free diet, they can be approved to receive the Alternate Entree Diet on the days pork is served. The Chaplain will verify the membership of the inmate by contacting a community minister of that faith.

## **HOUSE OF YAHWEH**

**1.** Jacob Hawkins founded the House of Yahweh in Odessa, Texas. The House of Yahweh formally began holding services in 1980 in Abilene, Texas, under the leadership of Yisrayl B. Hawkins, brother of Jacob Hawkins. Yisrayl Hawkins became convinced that the group should be established according to the prophecies of Micah 4:1-2 and Isaiah 2:2, which he felt were to occur in the last days, with the coming of Yahshua Messiah. He felt the House of Yahweh would be exalted above all other governments and religions.

**2. Beliefs:** Among the beliefs of the House of Yahweh are the following:

Yahweh (the Old Testament word for LORD) is the head of the House of Yahweh. God is referred to as "Father Yahweh." Yahshua (Old Testament Hebrew word for "Joshua" and New Testament Aramaic word for "Jesus") is second in command. They accept Jesus as the fulfillment of the messianic promise. The overseer of the International Headquarters of the House of Yahweh in Abilene, Texas, is Yisrayl B. Hawkins. He is assisted by elders, deacons, and deaconesses. The House of Yahweh publishes a variety of religious material including a monthly magazine, "The Prophetic Word," and a new holy name version of the scripture, The Book of Yahweh. The House of Yahweh accepts the Old Testament law as the basic guideline for practice, using the number of laws as 613 from the Jewish tradition. The regular day of worship is the Sabbath, which is observed on Saturday. The Holy Days that they recognize from the Old Testament tradition include:

- Feast of Unleavened Bread (in April determined by moon as Passover);
- Day of Atonement/Feast of Pentecost;
- Feast of the Tabernacles (in October determined by the moon).

## **3. House of Yahweh Practice**

**3.1 Clothing Items:** Baptized members of the House of Yahweh will be allowed to have in their possession the following:

- A tallit or embroidered shawl, which is worn over the shoulders and is rectangular approximately 4' by 5'; and
- A kippah or head covering, which is similar to the Muslim kufi.

**3.2 A worship/study group** will be allowed on the Sabbath (Saturdays before sundown). This meeting will be open to the inmate population. Inmates will be allowed to wear the tallit (shawl) and kappat (skull cap) in this service. There must be a baptized member of the House of Yahweh who is qualified to lead the meeting, and there must be at least three (3) inmates that attend.



**3.3 Baptism** is by immersion, and any baptism service will be conducted by two (2) community ministers (elders) from the House of Yahweh, with the necessary coordination with the institutional Chaplain.

**3.4 Diet:** House of Yahweh members will be allowed a pork free diet if they have been baptized. *Inmates who want to choose this meal will make their request known to the institutional Chaplain or designee.*

**3.5** If a House of Yahweh member legally changes his/her name for religious reasons, a copy of the official record will be given to the Warden or designee. Refer to SCDC Policy/Procedure OP-21.09, "Inmate Records Plan," for information on legal name changes. The new name will be used by SCDC employees in all written correspondence. The inmate may be verbally addressed by the name of commitment.

**3.6 Leadership:** An inmate will be selected by the members of the House of Yahweh to serve as an Inmate House of Yahweh Coordinator. This Coordinator must be a baptized member of the House of Yahweh and must be approved by the Chaplain and the Warden. The Coordinator will meet regularly with the Chaplain to manage the schedules and needs of the group.

## NATIVE AMERICAN

### NATIVE AMERICAN

**1.** The Native American faith consists of the varied religious and cultural practices of the various tribes in North America. These practices are extremely diverse and make description difficult. Some of the beliefs and cultural practices of the faiths include:

- A belief in a Supreme Being, often identified as the "Great Spirit."
- A respect for all living things and a more general respect for the creation, "Mother Earth."
- Some Native Americans smoke a Sacred Pipe.
- Some Native Americans use a "Sweat Lodge."
- Some Native Americans carry a medicine bag, which includes special totems or items of spiritual importance, such as a feather, animal fur, lock of spouse's hair, wooden prayer beads, small stone, etc.
- Some Native Americans wear special clothing at times of celebration, such as headbands, feathers, ribbons, and beads.
- Some Native Americans are identified as a Shaman or Medicine Man, who have special insight or gifts, and this person often assumes leadership in the practice of the faith.

**2.** The inmate may also be requested to provide additional information as necessary to evaluate his/her request for approval to practice the Native American religion. SCDC reserves the right to consult with Native American leaders for assistance in evaluating an inmate's request for approval to practice the Native American religion.

**3.** Rules for Inmates Approved to Practice the Native American Religion:

**3.1** A weekly worship service can be conducted, which will usually last one hour. This service will usually be indoors, but an occasional special outdoor thanksgiving service can be approved. The group will select an Inmate Native American Coordinator to manage the requests of the group with the Chaplain.

**3.2** Native Americans can have a medicine bag that is small enough to fit inside a uniform pocket and the construction does not present any security risk. The bag may contain various institutionally approved items that do not present any security risk. (Possession of eagle feathers is illegal.) The medicine bag can be searched at any time.

**3.3** A peace pipe may be used only when brought in by a qualified volunteer, who can direct its use.

**3.4** Sweat lodges will not be allowed.

**3.5** Special items used for worship, such as drums and headbands, must be approved at the institution, and will be kept by the Chaplain for use at services only. These items will not be provided by the SCDC.

3.6 No holy days are recognized. Requests for special services can be approved.

3.7 A study group can be organized if a qualified instructor is available.

3.8 Native Americans will wear the inmate uniform and meet all requirements of the grooming standard.

3.9 A Clergy or an approved volunteer may schedule an appointment with the Chaplain to see a Native American inmate. This recognized Clergy or volunteer may bring the following items, upon approval by the Warden, to be used in the Native American cleansing or "smudging:"

- sage;
- cedar;
- sweet grass; and/or
- a feather

The above items must be in a small container and in small amounts. The Chaplain may keep the items in his/her office and provide them for use by either the inmate, Clergy, or volunteer during the visit.

### **ODINISM/ASATRU**

*1. Basic History - Asatru, or "those who are loyal to the Gods," is the Old Norse term used for the indigenous pagan religion of the people of the pre-Christian Northern Europe. The precise time and place of its origin is not conclusively known, but it is commonly accepted to be thousands of years old. Today, many people use the name Asatru and Odinism interchangeably, yet most adherents of Asatru would say that the term Odinism places undue emphasis on only one of the Gods, and is therefore too narrow a characterization of the religion.*

*1.2 After the Christianization of Northern Europe, Asatru was thought to have died out as an actively practiced religion. Sweden was ruled by pagan king until 1085 CE and Iceland formally converted in 1000 CE to avoid economic sanctions from its trading partners. Some modern Asatruar assert that the beliefs and practices never totally disappeared, but were practiced in secret, or were incorporated into the Christian culture. Other modern Asatruar assert that there is no direct continuity with the old faith, and therefore, modern Asatru is a reconstructed faith. The modern revival of Asatru began in the early 1970's.*

*1.3 In 1972, Asatru was recognized by the Icelandic Government as a legitimate state religion, due to the efforts of the poet and Godi (pronounced "go-thi" the Old Norse term for the male Asatru religious leader) Sveinbjorn Beinteinnsson.*

*1.4 In North America, Asatru was organized in 1973 with the formation of the Asatru Free Assembly. A split developed in 1987 which led to the dissolution of the Asatru Free Alliance, and the formation of the Ring of the Troth and the Asatru Alliance. The Ring of Troth maintains that participation in the religion is open to the all "Tru folk" regardless of background, race, gender or sexual orientation. The Asatru Alliance, on the other hand, accepts that some of its member kindreds would not wish to worship with those who are different from themselves--usually described in terms of race and sexual orientation. They are often called "folkish" Asatru. Many of the inmate groups have formed along the lines of the Asatru Alliance, the "folkish" Asatru.*

*1.5 With the increased growth of the internet, information about Asatru has grown exponentially. Steve McNallen, original founder of the Asatru Free Assembly, has created a new organization called the Asatru Folk Assembly. This organization has forged close ties with international Asatru organizations.*

*1.6 There currently are kindreds all over the world with over 100 kindreds in the United States. Some of the U.S. kindreds have incorporated as churches in their states. There is even a Boy Scout Troop in Utah officially sponsored by an Asatru kindred.*

*1.7 One of the greatest challenges facing Asatru in the 21<sup>st</sup> Century is to dispel the notion that to be an Astruar one must of necessity also be a racist or supremacist. The responses range from the Ring of Troth's statement that race is not a factor in determining its membership to an admission that those attracted to Asatru are able to trace their origins back to peoples of Northern Europe. Almost all of them, however, state rather clearly that concepts of superiority and racial supremacy are not part of Asatru belief or practice.*

*2. Theology: Two factors in the modern revival of Asatru make it difficult to conclusively determine what is and not a basic tenet of the faith. The first factor is that the modern form of the Asatru is actively being reconstructed as Astruar uncover more clues about the ancient way and mold them to fit today's realities. The second factor is that the religion itself honors and encourages freedom and individuality.*

*2.2 Ancient Nordic Mythology: In order to understand the context of Nordic spirituality, one needs to draw upon Nordic mythology. According to Nordic mythology, the universe is organized into nine worlds interconnected by the immense ash tree, call Yggdrasil (the World Tree). The universe is composed of three levels: the upper level where the Gods, the Esir and Vanir dwell. The humans inhabit one of the planets in the middle level as do frost, hill and fire giants. On the lower the worlds are inhabited by the dwarves, the dark elves and the dead.*

*2.3 Two of the worlds, Muspellheim (land of the fire) and Niflheim (the land of ice) apparently have always existed. The ice of Niflheim came into contact with sparks and embers hurled into space by the volcanoes of Muspellheim. The first giant, Ymir, was formed from the melting of the ice. Out of him, the gods were born. Ymir, in turn, was killed by Esir--Odin and his brothers. From his remains the other worlds were created with the magnificent realm of the Asgard created last. The bridge between the middle level worlds and Asgard, called Bifrost or the Rainbow Bridge, is guarded by the God Heimdall against the frost, hill and fire giants.*

*2.4 The World Tree which hold together the nine worlds is itself under constant attack. The ravaging and decay of the tree as it touches the nine worlds are counterbalanced by healing water from the Urd' well in Asgard, thus maintaining the eternal balance between growth and decay. Closely associated with the Well and the Tree is the Dragon, Thor's greatest enemy, who circles the world and grasps his tail in his mouth. The symbolic pairing in the Norse mythology of the Dragon (darkness, death, chaos) with the Tree (light, life, order) was an acceptance of the eternal balance of opposites.*

*2.5 Gods and Goddesses: Asatru is a polytheistic pagan religion. Astruar believe in and honor many Gods and Goddesses, as well as other "beings" (various spirits, elves, trolls, giants, little "people" and other creatures). Traditionally, they have believed in three races of Gods: The Esir, the Vanir, and Jotnar. The Esir are the Gods of society, of all the social interactions and offices which take place in human society. The Vanir are more closely tied to the earth and bless the fruits, crops and the harvesting of the land and represent the natural forces which help humanity.*

*2.6 After a war between the Esir and the Vanir was settled, the Vanir sent several of their deities to live with the Esir to ensure that peace remains between them. The Jotnar are a third race of Gods and are at constant war with Esir and Vanir.*

- Odin Father of the Gods, associated with wisdom, poetry, and victory.*
- Thor God of strength and might.*
- Frigga Mother of the Gods, wise, involved with family and children.*
- Tyr One-handed God renowned for sacrifice, valor, and war process.*
- Balder Most beautiful of the Gods, soft spoken, bold and good, the son of Odin and Frigga.*
- Skadi Mountain dwelling Goddess who hunts on skis.*
- Heimdall Watchman guarding the Rainbow Bridge to the realm of the Gods.*
- Idun Goddess who keeps the magic apples that renew the Gods' youth.*
- Freya Goddess of love, fertility and precreation, but with a warrior aspect.*
- Frey Virile fertility God whose domain includes love, joy, prosperity.*
- Njord God connected with the sea as a source of food and prosperity through trade.*

*2.7 The Jotnar: The Jotnar, the third race of the Gods, are never called Gods but are referred to as giants. They represent the natural forces of chaos, disorder and destruction. They are in opposition to the Esir and Vanir. The Jotnar are the frost, fire and hill giants. The sons of the God Loki, the wolf and the serpent, are also in opposition to the Esir. This creative interaction of chaos (the Giants) and order (the Esir) maintains the balance of the world. At the conclusion of history as it is now known, the two sides will meet in the great battle of the Ragnarok and the world will be destroyed. A new world will come out of the destruction of the old.*

*2.8 Noble Virtues: Asatruar are expected to live according to the "Nine Noble Virtues." They are:*

- Courage: By facing life's struggles with courage, people constantly extend their capabilities. Without courage nothing else can be done.*
- Truth: Blind faith has no place in Asatru. People must act in this world as they see it and are expected to respond to it with honesty towards others and themselves.*
- Honor: Be true to what people are and insist on acting with nobility as well as upon one's convictions.*
- Fidelity: Remain true to one's faith and values. Loyalty is the basis for all enduring human activity and it must be critical component of behavior.*
- Hospitality: Isolation and loneliness of modern life is not necessary. People are encouraged to share what they have with others, especially with the travelers in their mist.*
- Discipline: It takes discipline to fulfill one's purposes in life. It is necessary to exercise self-control and steadfastness during these difficult times.*
- Industriousness: To work wholeheartedly, hard and intelligently. This allows a person to keep thinking and growing.*
- Self-reliance: Rely on oneself as much as possible and rely on others as infrequently as possible. Ask only for the freedom necessary to realize life's goals and dreams.*
- Perseverance: Hold on to one's goals until completion and don't be ashamed for being strong.*

*Cattle die, kinsmen die  
One day you yourself must die.  
I know one thing that never dies;  
The dead man's reputation.  
Havamal-Sayings of the High One*

*2.9 Rede of Honor: The Rede of Honor serves as a guideline for daily living. Asatruar preach and practice courage, honor, the importance of the family and ancestral bonds, strength, freedom, and preservation of kindred and joyful, vigorous life.*

- 1. In all that you do, consider its benefit or harm upon yourself, your children and your people.*
- 2. All that you do will return to you, sooner or later, for good or ill. Thus strive always to do good to others, or at least always to be just.*
- 3. Be honest with yourself and others. This above all: to thine own self be true.*
- 4. Humankind, especially your own family and folk, has the spark of divinity within it. Protect and nurture that spark.*
- 5. Give your word sparingly and adhere to it like iron.*
- 6. What you have -- HOLD!*
- 7. Pass on to others only those words which you have personally verified.*
- 8. In the world, your first trust and responsibility should be to your own people. Yet, be kind and proper to others whenever possible.*
- 9. Be honest with others and let them know that you expect honesty in return.*
- 10. The fury of the moment plays folly with the truth; to keep one's head is a virtue.*
- 11. Know which battles should be fought and which battles should be avoided. Also, know when to break off conflict. There are times when the minions of chaos are simply too strong or when fate is absolutely unavoidable.*
- 12. When you gain power, use it carefully and use it well.*

13. *Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.*
14. *Pledge your friendship and services to those who are worthy. Strengthen others of your people, and they will strengthen you.*
15. *Love and care for your family always and have the fierceness of the wolf in their protection.*
16. *Honor yourself, have pride in yourself, do your best and forgive yourself when you must.*
17. *Try to be above reproach in the eyes of the world.*
18. *Those of our people should always endeavor to settle any differences among themselves quietly and peacefully.*
19. *If the laws of the land are beneficial to folk and family they should be obeyed.*
20. *Have pride in yourself, your family and your folk. They are your promise for the future.*
21. *Do not neglect your mate and children.*
22. *Every one of our people should work according to the best s/he can no matter how small or how great. We are all in this world together, thus we must always help each other along.*
23. *One advances individually and collectively only by living in harmony with the natural order of the world.*
24. *The seeking of wisdom is a high virtue. Love of truth, honor, courage and loyalty are the hallmarks of the noble soul.*
25. *Be prepared for whatever the future brings.*
26. *Life with all its joys, struggles and ambiguities is to be embraced and lived to the fullest.*

*2.10 Runes: In order to understand the meaning and use of the Runes, two concepts need to be understood. The first concept is the Northern European law of cause and effect, called Orlog. These are the essential and unchanging laws of the universe which both drive and limit the events taking place in the world today. A person is born with a clean slate and what the individual does in life determines the outcome. One's past actions do influence present and future actions. To do good means fortune and good death. To do evil means one pays the price in this life and after life.*

*2.10.1 Basic to Norse cosmology is the concept of wyrd. Wyrd is what has become, what affects the present and what is to come. The laws of wyrd supersede the will of all, the Gods, and all other inhabitants of the Nine Worlds. Yggdrasil, the world tree, holds the nine worlds within its branches and represents the Present, the dew that forms on the tree represents deeds being done in the present. The water in the well represents the results of deeds from the Past. These results are brought to the present to shape the results of the deeds in the present.*



*2.10.2 Each strand of energy has been given a symbol-a rune. In divination, then, the runic energy is seen as having manifested itself around human beings and can be interpreted. Either three or thirteen runes are randomly taken and interpreted. Healing can also take place using the runes. An invocation is made to the gods to channel divine energy into the runes, placed around a sick person, to displace the negative energy with healing energy.*

*2.10.3 The Poetic Edda describes how Odin hung on the World Tree for nine days, discovered the runes and infused them with his power. The Poetic Edda states:*

*I know that I hung on Yggdrasil  
For nine days long  
Wounded by spear  
Consecrated to Odin  
Myself a sacrifice to myself*



*Upon that tree  
The wisest know not the roots  
Of ancient times whence it sprang  
None brought me bread  
None gave me mead  
Down to the depths I searched  
I took up the Runes  
Raised them with song  
And from that tree I feel  
Runes you shall know, and readable staves,  
Very powerful staves, very great staves  
Graven by the mighty one who speaks  
Carved by the highest hosts.*

*2.11 Thor's Hammer (Mjolnir): The hammer is the tool with which Thor fights the Jotuns, the giants who represent chaos, disorder and destruction. The hammer is also the means of bringing the goats who pull his chariot back to life. The hammer is used to bless a bride at her wedding. The hammer is, therefore, an object of protection, and also brings fertility and new life.*

*2.11.1 The sign of the hammer is made by tracing an upside-down T shape in the air and stating something appropriate as "Hammer of Thor, Hallow and hold this Thy Holy Stead."*

*2.12 Family and Kin are pillars of Asatru. It is believed that Asatruar are bonded to their ancestors and descendants by spiritual traits that are passed on. There is also belief by some that the spirit of ancestors can be reincarnated in their own descendants. This is why, for example, the Folkish Asatruar believe in the essential Nordic character of Asatru and its descendants. Ancestors are revered and held in high esteem.*

*2.13 Equinoxes and Solstices:*

- Equinoxes occur at the time when the sun crosses the equator and day and night are of nearly equal length at all latitudes. The vernal equinox occurs in May as the sun is moving northward. In September, as the sun is moving southwards it is referred to as the autumnal equinox.*
- Solstices occur at the times when the sun is at its furthest from the equator and are called the summer and winter solstices. The winter solstice is the time when the sun reaches its southmost distance from the equator which makes for the shortest day of the year. The summer solstice occurs when the sun is closest to the equator which makes for the longest day of the year. This happens in the northern hemisphere. In the southern hemisphere, the opposite is true.*

*2.13.1 Since the earth circles the sun once every 365 1/4 days, the solstices and equinoxes do not occur at the same dates or times each year.*

*2.14 Afterlife: Asatruar believe in an afterlife and the individual's place in it will be affected by his or her conduct in this life. There are three main aspects to the afterlife: the heroic good will be taken to realm of the Gods; ordinary folk will be reborn into the family line; and evildoers, oath breakers etc. will be sent to a place of gloom, cold and fog. Odin was to bring the dead back to life and brought the warriors to the great hall of Valhalla, with its 540 doors and roof of burnished shields where they were welcomed by the Gods.*

*2.15 Godi and Gydia: The terms (pronounced "go-thi" and "gi-thia", the Old Norse terms for male and female Asatru religious leaders) mean 'those who speak the godly tongue'. Today, Godi and Gydia lead the blots and symbols and other sacred rituals. No formal training requirements exist, except that the Godi and the Gydia are expected to demonstrate leadership abilities, and be well grounded in the beliefs, mythology and sagas of Asatru. A course is available through the Asatru Folk Assembly which aspiring Godi and Gydia are encouraged to take.*



*2.16 Outdoor Worship: Tacitus, the Roman historian, wrote in The Germania that the Teutons worshiped their Gods and Goddess in holy groves and by sacred rivers and springs. Blots and other sacred rituals are generally performed outdoors today. A low, long building was frequently erected on the site called a "Hof" or "Ve" where sacred rituals took place.*

*3. Religious Practices: Asatru (pronounced "Ah-sah-tru" or "Ow-sah-tru" translated from the Old Norse means "Loyalty to the Gods (Esir), " or " Faith in the Gods".*

*3.1 Required Daily Observances - None required. Many Asatruar will begin and end the day with prayers honoring the Gods, Goddesses and their ancestors. Many Asatruar will also carry their runes with them at all times, and use them regularly.*

*3.2 Required Weekly Observances - None required. Many Asatruar will meet weekly to study and perform rituals such as Blots (pronounced "Bloat") or Sumbels.*

*3.3 Required Occasional Observances - The two main rituals of Asatru are the Blot and the Sumbel. These rituals can take place either indoors or outdoors. Outdoors, however, is more natural setting for a Blot.*

*3.3.1 The Blot is a ritual sacrifice made in honor of a God or Goddess. Some groups retain the ancient practice of an animal sacrifice, in which an animal is sacrificed to the Gods and Goddesses and then cooked and eaten at the feast after the Blot. Some Asatruar make only a symbolic animal sacrifice, offering an edible image, such as a cookie, in the shape of an animal. This is an appropriate alternative for incarcerated Asatruar. Most modern Astruar make their sacrifices symbolically with homemade mead, and alcoholic drink. Wine and beer may also be used. Fruit juice or a non-fermented mixture of water, honey and fruit juice is a suitable alternative for incarcerated Asatruar.*

- The Blot is the most common ritual in the practice of Asatru. Asatru group worship must be led by an approved member/volunteer of the Asatru clergy, qualified priest (Godhi/Gythia male/female priest or SCDC approved volunteer. Inmate leadership for group worship may be considered but will be reviewed on a case-by-case basis.*
- The basic ritual is very brief and if performed alone can be completed in only a few minutes. For the most part, Blots are not poured for the purpose of Kindred gathering or festivity, but because it must be undertaken in honor of a god or goddess on their special day.*

*3.3.2 The Sumbel is a ritualized celebration which includes drinking mead and offering toasts, boasts, oaths, stories, songs, or poems. A Sumbel generally consists of three rounds:*

- # In the first round, toasts are made in honor of the Gods and Goddesses.*
- # In the second round, toasts are made in honor of the participants' ancestors.*
- # The third round would be open for participants to share a boast, oath, story, song or poem*

*3.3.3 There is much variance in the exact days and names for the dates celebrated by the different kindreds and associations of kindreds (from eight days to almost thirty). The list provided by World Tree Publications is a good guide to follow. Some of the dates will shift a day or two each year, so a current calendar should be obtained.*

*3.3.4 These are the dates observed by the Asatru Alliance and the International Astru/Odinic Alliance. In the community, these celebrations are generally observed on the nearest Saturday to the actual observance. Thus most celebrations can be observed during the regularly scheduled meeting times. However, the High Feast Days of Ostara, Midyear, Winter Finding, and Yule must be observed on the listed dates because of the solar significance of the Solstices and Equinoxes.*

## *January-Snowmoon*

*3<sup>rd</sup> - Charming of the Plow*

*9<sup>th</sup> - Day of Remembrance for Raud the Strong*

*13<sup>th</sup> - Thorra Blot (Sacred to Thor)*

## *February-Horning*

*2<sup>nd</sup> - Barri ( A day to plant seeds)*

*9<sup>th</sup> - Day of Remembrance for Eyvind Kinnrifi*

*14<sup>th</sup> - Feast of Vali (Sacred to Vali)*

## *March-Lenting*

*9<sup>th</sup> - Day of Remembrance of Oliver the Martyr*

*20<sup>th</sup> - High Feast of Ostara (Sacred to Ostara, Freya, and Frigga)*

## *April-Ostara*

*9<sup>th</sup> - Day of Remembrance for Jarl Hakon*

*14<sup>th</sup> - Sigr Blot (First Day of Summer in the Old Calendar- -Sacred to Odin)*

*22<sup>nd</sup> - Yggdrasil Day (A day to plant trees and shrubs)*

*30<sup>th</sup> - Walburg (Sacred to Freya and the glorious dead)*

## *May-Merrymoon*

*9<sup>th</sup> - Day of Remembrance for Guthroth*

*19<sup>th</sup> - Frigga Blot (Sacred to Frigga, the AlMother)*

## *June-Midyear*

*8<sup>th</sup> - Lindisfarne Day (A day of new beginnings)*

*9<sup>th</sup> - Day of Remembrance for Sigurd the Volsung*

*21<sup>st</sup> - High Feast of Baldor (Sacred to Baldor)*

## *July-Haymoon*

*4<sup>th</sup> - Founders Day (Sveinbjorn Beiteinsson, Rud Mills and Thorsteinn Guthhjonson are honored as the founders of modern day Asatru)*

*9<sup>th</sup> - Day of Remembrance for Unn the Deep Minded*

*29<sup>th</sup> - Stikklestad Day (A day of atonement)*

## *August-Harvest*

*9<sup>th</sup> - Day of Remembrance*

*18<sup>th</sup> - Freyfaxi (First Harvest Blot- - Sacred to Frey)*

## *September-Shedding*

*9<sup>th</sup> - Day of Remembrance*

*21<sup>st</sup> - Winter Finding (High Feast of Odin, the Harvest Feast)*

### *October-Hunting*

*8<sup>th</sup> - Day of Remembrance for Erik the Red*

*9<sup>th</sup> - Day of Remembrance for Leif Erikson (Discovery Day)*

*13<sup>th</sup> - Winter Nights (First Day Winter in Old Calendar - - Sacred to Freya and the ancestors)*

### *November-Fogmoon*

*9<sup>th</sup> - Day of remembrance for Queen Sigrith of Sweden*

*11<sup>th</sup> - Feast of Eiherjar (The Chosen Battle Slain)*

*22<sup>nd</sup> - Feast of Ullr (Post Hunting Feast- - Sacred to Ullr)*

### *December-Yule*

*9<sup>th</sup> - Day of remembrance for Equil Skallagrimsson*

*20<sup>th</sup> - Mother Night (Beginning of Yuletide)*

*21<sup>st</sup> - High Feast of Yule (Beginning of Runic Year- - Sacred to Thor and Frey)*

*\*This Runic Era Calendar has been prepared by Valgard Murray, Allsherjargooi of the Asatru Alliance.*

*4. Religious Holy Days - Four dates are sometimes set aside as religious holy days. They are High Feast Days of Ostara, Midyear, Winter Finding, and Yule. These dates must be observed on the listed dates because of the solar significance of the Solstices and Equinoxes.*

- 1. March 20 - High Feast of Ostara (Sacred to Ostara, Freya, and Frigga)*
- 2. June 21 - High Feast of Baldor (Sacred to Baldor)*
- 3. September 21 - Winter Finding (High Feast of Odin, the Harvest Feast)*
- 4. December 21 - High Feast of Yule (Beginning of the Runic Year--Sacred to Thor and Frey)*

*Note: The Warden had the authority to approve requests locally.*

## *5. Religious Items:*

### *5.1 Personal Religious Items:*

- 1. Thor's Hammer medallion and chain;*
- 2. Rune cards with instruction book;*
- 3. Hlath. Solid colored headband containing one or more runes. The hlath can be worn during services only;*
- 4. The Poetic Edda is a collection of 29 poems, including the Havamal, considered to be the words of Odin Alfather; and,*
- 5. The Edda written by Snorri Sturluson. This is a textbook written to develop the techniques of skaldic poetry, using numerous myths as examples.*

*NOTE: Runes and Personal Mead Horns: Rune stones and small personal mead horns are not authorized personal property.*

*NOTE: Hlath: The hlath may be worn during services in the Chapel area only. The hlath must contain runes to be of religious significance of Asatruar. Plain headbands have no religious significance and are not authorized.*

*5.1.1 Individual Asatru Religious Exercise - Individual Asatru religious practice include, but are not limited to, worship, prayer, meditation, rune casting, and personal feasting, within the Asatru inmate's personal housing area. An inmate's individual religious activities must not disrupt nearby activities.*

*5.1.2 Individual Ceremonial Feast: An Asatru inmate may engage in an individual ceremonial meal or feast in the inmate's cell or housing area.*

*5.1.3 Non-alcoholic mead substitute: (a mixture of honey, water and fruit juice) a fruit drink or juice is a good substitute.*

*5.1.4 Symbolic Animal Sacrifice: an edible image, such as a cookie, in the shape of an animal.*

*5.1.5 Individual meetings with approved clergy and religious volunteers (Asatru).*

*5.2 Congregate Religious Items:*

- 1. Stalli (altar): Usually constructed of wood or stone. A properly adorned table will suffice.*
- 2. Altar Cloth: Used to drape the Stalli, can also be used as kindred banner. An Asatru inmate may use an unaltered SCDC approved towel as an altar cloth.*
- 3. Bowli: Sacrificial bowl used to contain mead for the offering and blessing. It should be made of natural material such as wood or plastic.*
- 4. Oath Ring: An oath ring, up to 6 inches in diameter is brought to all kindred functions and placed on the altar. The oath ring is used for those who may wish to make a sacred oath.*
- 5. Rune cards: Used in identifying powers available for growth, protection and healing, to name a few.*
- 6. Ritual Mead Horn: Used to accept the sacrificial mead by worshippers. The mead may be poured into paper or plastic cups from the ritual horn, if the participants do not wish to drink from communal horn.*
- 7. Mead: A mixture of water, honey, and fruit juice used as a sacrificial offering (non-alcoholic mead).*
- 8. Altar Candles: Various colors are used to honor the gods and goddesses, signifying the eternal light of Asgard (realm of the gods and Goddesses). Wax only (cannot be lit).*
- 9. Gandr: A wooden staff with the runic alphabet written or carved upon it. It represents the spear of Odin. Since it is a symbolic representation, it does not need to be very large, or shaped like a spear. A stick one half inch thick and two feet long is sufficient.*
- 10. Thor's Hammer: The hammer may be about 12 inches by 10 inches and can be constructed out of strong cardboard, or a large picture of.*
- 11. Statues of the Gods and Goddesses: The statues are places on the altar (a picture of).*
- 12. Evergreen Twig: A twig will be needed for each blot, to disperse the blessings of the blot on the participants.*
- 13. The Sun Wheel: The sun wheel is placed on the altar. This is the same shape as Native American Medicine wheel, inscribed with two intersecting lines emphasizing the four compass directions of the circle. A sun wheel inscribed with swastikas (a combination of several runes) is not part of Asatru practice.*
- 14. Unframed religious pictures and drawings from an SCDC approved vendor can be used. All religious pictures must be stored in the inmate's locker when not in use or the group's designated locker box.*

*5.3 Oath Ring: An oath ring (#4) is not to be confused with jewelry, such as a personal ring or steel wrist bracelet. It is a congregate religious item, approximately six inches in diameter, which is used only during worship services and religious programs.*

*5.4 Sax or Sword: A Sax (sword) is used for the swearing of holy oaths and used during the Tyr blot in the community. In a correctional setting, however, the use or display of swords is never authorized. The gandr and oath ring may be substituted in its place.*

*5.5 Storage of Religious Articles for Group Worship: Articles approved by SCDC for group worship may be stored in a designated locker box in the institution's religious service area, or may be brought to religious services by an SCDC approved member of the clergy, volunteer, or qualified priest (Godhi/Gythia).*

*6. Requirements for Membership - Membership within the Asatru community is a matter of free choice. Asatruar do not condone coercion, intimidation or use of force in the recruitment of new members. Likewise, an individual is free to leave the Asatru community if it does not satisfy his or her personal spiritual needs.*

*6.1 Because of the ideals of freedom and individuality, there is no one definitive way in which a person becomes an Asatruar. Many Asatruar believe that you must be descended from the ancient Asatruar to be an adherent of the faith (these are the "folkish" Asatruar). Others believe that anyone who honors the Gods and Goddesses and receives blessings from them, is an Asatruar (these are the "Universalist" Asatruar). Some kindreds have formalized rituals for a person to join the religion, which would include a renunciation of any vows to other deities, and a vow of loyalty to the Gods and Goddesses of Asatru.*

*6.2 Medical Prohibitions - There are no medical prohibitions.*

*6.3 Dietary Standards - No special dietary standards exist. Pork, however, is considered sacred to the God Frey, and generally eaten at the Yule Feast.*

*7. Burial Rituals - There is not one correct way for burials to take place in Asatru, although several practices appear to be commonplace. The first obligation is a ritual display of respect for the dead. Grave goods are important as they provide for the needs of the dead during the long journey to the other world. Both interment and cremation are acceptable. There are no prohibitions concerning autopsies in Asatru.*

*7.1 Many readings in the Poetic Edda are appropriate for a memorial service. The words said at the grave site are specific to the individual's God or Goddess worshipped. This could be Odin, Frey, Freya, Thor, Balder, Frigga, Tyr, etc.*

*8. Sacred Writings - Asatruar differ in their perspective on the sacredness of any particular writings. Whether they are considered sacred or not, all Asatruar consider the Poetic Edda (Elder Edda), the Prose Edda (Younger Edda), myths and sagas to be inspired and inspirational literature. At the very least, a copy of the Poetic Edda should be available, since it contains the Havamal, which are considered to be the words of the God Odin, the Alfather.*

## *9. Runes*

*9.1 The runes consist of 24 characters composed of straight lines that break and cross without any curves. According to tradition, Odin discovered the runes and infused them with his power when he hung on Yggdrasil, the world tree, for nine days. In addition, the concepts of Orlog, the law of cause and effect, which drive and limit events in the world, and Wyrd, strands of energy which are part of the universe, are important concepts. Each locus of energy has as its symbol a rune. The power of the rune can be read and interpreted.*

*9.2 The 24 runes are divided into three groups of eight, called aet. The alphabet is named after the first six letters, Futhark.*

*FEHU Meaning: big horned cattle, head of such cattle.*

*This rune is concerned with worldly wealth and possession. Success may be achieved in the face of opposition if a cautious approach is assumed and one works hard and diligently.*

*URUZ Meaning: aurox, wild bison.*

*The aurox was a wild bison that roamed the countryside of ancient Europe and is now extinct. This rune represents change, something that requires shouldering new responsibilities, as the saying "taking the bull by the horn" implies.*

*THURISAZ Meaning: thorn, giant, bitter frost, thorn.*

*At first glance, thurisaz appears to denote sharpness and pain. It can equally be regarded as a protective shield or warning. The essence of learning is suffering, a lesson which can lead to growth and maturity.*

*ANSUZ Meaning: Odin, God, in broader sense - father.*

*The essence of this rune is advice and deliberation. This is a balanced rune. The best course of action is to take the advice of elders or to spend time deliberating before taking action.*

*RAIDO Meaning: wheel, travel.*

*This rune signifies a need to move right away and a choice must be made. It can be both traveling on a journey as well as an inner travel and spiritual journey that will prove to be enlightening and uplifting.*

*KENAZ Meaning: torch, in a broader sense - fire.*

*This is a masculine rune and relates to making business offers or receiving them. It also can mean inner quest, denoting spiritual enlightenment, such as the torch that lights the way. It is associated with the spring equinox, which can symbolize new life and fertility.*

*GEBO Meaning: present, gift.*

*The symbol of a cross symbolizes closeness and union. A gift is often a symbol of covenant where one party receives and then, in turn, is obligated in some way to the giver. Nothing in life is free.*

*WUNJO Meaning: glory, victory.*

*The principle behind the rune is of happiness derived from bending with the wind, implying that inner understanding and fluidity is important. On a more materialistic level, it means that the individual will be successful in the endeavor.*

*HAGALAZ Meaning: hail.*

*This rune always denotes limitation, that there is something or someone in the way of achieving the desired end. In ancient times, the weather dominated-either the crops flourish with the correct amount of sunshine and rain, or the crops were destroyed by too little sun or rain, or hail.*

*NAUTHIZ Meaning: need, necessity.*

*On a material level, this rune denotes restriction. The individual is confronted by a situation that the individual will not be able to change by drastic or headstrong action. On an inner level, this rune represents spiritual growth through hardship.*

*ISA Meaning: ice.*

*Ice may both be very cold and very protective at the same time. This rune counsels caution. The best course of action is to take no action, to wait until the situation changes. Eventually, there will be a thaw, and everything can turn back to normal.*

*JERA Meaning: year, harvest.*

*This is a neutral rune; it represents a wheel and no matter which way it falls, it is the same. This rune implies a time of reckoning, when things have gone full cycle and must now be reviewed. It can also mean inner turmoil, of two opposing forces within an individual, but being interlocked, they are contained.*

*EIHWAZ Meaning: yew.*

*Yew was probably the most important wood for the ancient northern people. The long bow was made from it which provided both food and protection. It also held mystical significance as a symbol of death*



*and resurrection. This marks the middle of the alphabet.*

**PERTH** *Meaning: vulva, secret.*

*This rune remains a mystery. It may mean something which has been hidden away is about to surface. In ancient Germanic, no equivalent sound existed. This rune is closely connected with the idea of destiny determining one's life path at the very moment of being born.*

**ALGIZ** *Meaning: protection.*

*This rune can be a protective charm and when located the message is optimistic. This rune signifies that the individual is shielded from danger or difficulty during the time span to which the question applies. It is a rune of friendship and protection but is manifested through one's inner self. This the person deserves what is received.*

**SOWULO** *Meaning: sun.*

*This rune stands for movement and energy. It lightens adjoining runes and adds power to them. This rune also means to take proper of oneself, to take the needed rest in order to be able to continue on.*

**TEIWAZ** *Meaning: tyr, in modern times, passion.*

*The God Tyr is the original creator, later replaced by Odin. The appearance of this rune points to battle, competition and vigorous energy. The individual is about to embark on an enterprise which requires much energy-whether moral, physical or both.*

**BERKANA** *Meaning birch.*

*This rune is a fertility symbol. Since it represents the mother, it also represents the child. Success will not come of its own accord: effort and attention are required. This may explain the traditional duality of the birch, the "fruitless tree" - that all is not as it seems and much work is needed for success.*

**EHWAZ** *Meaning: horse.*

*This rune is largely neutral implying travel and possible change. On a more mystical level, the rune signifies a need to establish strong connection between oneself and his/her emotions. The horse is a traditional symbol of power that can lead to liberation if understood and handled correctly.*

**MANNAZ** *Meaning: man, mankind.*

*This rune symbolizes that people are alone, yet not alone. Individuals are separate entity, yet part of the human race and the universe. This rune may point to civic and social duty. On a spiritual level, it can also mean that others must be put behind in order to tread a new and lonelier path which leads to progress.*

**LAGUZ** *Meaning: water, lake.*

*This rune represents the hidden side of an individual's nature. Water has been regarded as one of the four elemental forces, along with fire, earth and air. It is associated with the moon. It is a counter to the logical side and is more intuitive. It is also associated with the feminine, passive and receptive principle.*

**INGUZ** *Meaning: Ing.*

*This is the Danish/Anglo-Saxon name of Frey, the God of agriculture and fertility. It is viewed almost always as a good omen. On a more spiritual level, the individual is soon to achieve a state of inner peace and balance.*



***DAGAZ Meaning: day.***

***This is a rune of new beginnings, the dawn of new ideas. It is a very optimistic rune and shows that good times are on the way. It is often more about a state of mind than material matters. This process of inner acceptance often has a positive outward result.***

***OTHILA Meaning: property, possession.***

***This rune represents possessions, land, building, often represented by the home. The rune implies some sort of restriction or limitation, hence the land, which carries with it duties and obligations. It makes people look where they come from, where they are and where they are going.***

***WYRD - Meaning: fate***

***Some add a 25<sup>th</sup> rune which has no markings at all. This rune can only impact the surrounding runes. The essential message is one of immutable fate. Whatever will happen is going to happen. This does not mean that it will be unpleasant. It may be quite the opposite.***

***Others, however, do not have a 25<sup>th</sup> rune as part of the Elder Futhark.***

## **RASTAFARIAN**

1. The history of the Rastafarian faith is not fully documented, but the group primarily evolved from the prophecy of Marcus Garvey in 1916: "Look to Africa for the crowning of a black king, he shall be the redeemer." The oppression of persons of color in colonial Jamaica created a deep desire for freedom and a better life, and the coronation of Haile Selassie of Ethiopia in 1930 came to be interpreted as the fulfilling of Garvey's prophecy and the answer to the hopes for liberation. Haile Selassie (Power of the Trinity) took the name Ras Tafari Makonnen (Head Creator). A loosely-knit movement, convinced that Selassie was the Reincarnated Christ and God Incarnate, began to evolve into Rastafarianism. The faith has often been a vehicle for political and social protest for blacks.

2. **Beliefs:** Rastafarian beliefs are grounded in the Bible, white oppression, and black pride. Many describe the Rastafarian religion as African-centered Christianity, an outgrowth of Ethiopian Christianity. Haile Selassie was the Messiah returned to earth. The original teaching appealed mostly to poor people in Jamaica, but the religion has penetrated to the upper and middle classes, and Rastafarian faith is pervasive at all levels of the socioeconomic and political life. The inclusive theology has spread throughout the world, especially with multicultural populations. There is a general belief in reincarnation where the spirit becomes part of the natural world. Many Rastafarians believe that the late Bob Marley, who popularized reggae music, was a musical prophet. Ethiopia is often viewed as heaven. Many Rastafarians expect a final catastrophic end to the present evil age when they will be transplanted to Ethiopia, and Haile Selassie will return to reign. The Old Testament Laws are followed and especially the vows of the Nazarites. Rastafarians consider themselves as Black Israelites and dedicated to keeping Jewish hygienic and dietary laws, such as the avoidance of pork. Many Rastafarians are vegetarians; some avoid liquor. Rastafarians generally have adopted a non-conformist lifestyle to declare publicly their commitment to Haile Selassie. One of the characteristics of this is the common practice of wearing dreadlocks as a "crown of glory." The faith has no central leader or central organization, and separate groups have very little contact.

3. **Worship:** A service generally consists of hymns about Haile Selassie, prayer to him, chanting and speeches emphasizing black consciousness, and political-religious interpretation of the Bible. If a worship service is requested, it will usually be held on Saturday (Sabbath), and it will usually last for one (1) hour. No special equipment is needed. Rastafarian worship often includes the use of marijuana (ganja), but this will not be allowed at any SCDC institution.

4. **Study groups:** Study groups will be allowed.

**5. Leadership:** An Inmate Rastafarian Coordinator will be selected by any practicing group, and this person will coordinate all requests with the Chaplain. The use of volunteers, when available, is encouraged to assist with the activities.

**6. Holy Days:** The dates which have significance are:

- July 23 - Haile Selassie's birthday,
- First Monday in August - Jamaican Independence Day,
- August 17 - Marcus Garvey's birthday, and
- November 15 - Anniversary of Haile Selassie's coronation.

No special observances of these dates are indicated.

**7. Diet:** Rastafarians who are vegetarian can choose the Alternate Entree Diet if they have attended 75% of their worship services.

**8. Hair styles:** Rastafarians will meet the requirements of the grooming policy of the SCDC.

**9. Clothing:** Rastafarians can wear a small head covering during services, but will be kept in their locker, except when they are carried to and from services in their pocket. No other special clothing will be permitted.

### ***SHETAUT NETER***

*1. Shetaut Neter (which means Hidden Divinity), also known as 'Kemeticism', is a contemporary revival of ancient African Egyptian religion. It was revived during the 1970s. The current spiritual leader of this group is Sebai Muata Ashby, with its main temple located at 103 W. Paulk Avenue, Opp, AL 36467. Adherents are known as 'Neterians'. Practice is led by a Unut (minister), with a system of Priests and Priestesses. There are several main groups, each with a different approach to their beliefs. These include: reconstructed Egyptian polytheism (an academic and philological approach), Kemetic Orthodoxy (henotheistic with rituals reconstructionism) and Neo-Atenism (focused on the Egyptian sun god Aten).*

*2. Beliefs: Neterism teaches the mysteries of the Supreme Being, Neberdjer. From Neberdjer proceed all Neteru (gods and goddesses) and all worlds and the universe. A follower seeks to develop the virtuous qualities these represent as a way to grow closer to Neberdjer. Adherents believe Neberdjer is the same Supreme Being worshipped under other names by other faiths. Creation was established on Maat: righteousness, truth and order; so one seeks to live by this (called Ari) to have a positive quality of life. Pain and suffering come from not following this mandate. Judgement against Maat at death will have adherents positively become one with Neberdjer for eternity, or negatively suffer reincarnation. Harmony with the Supreme Being is one's purpose. Neterian primary scriptures are called the Pert M Hru (chapters of enlightenment) and the Hessu Amun; with inmates guided by The African Origins of African Civilizations and the Devotional Worship Book of Shetaut Neter as a devotional guide. A large number of other ancient writings may be studied by Shetaut Neter adherents. The General Principles of the Shetaut Neter faith as presented in their scriptures are:*

- *The Purpose of Life is to attain the great awakening-enlightenment-know thyself.*
- *SHETAUT NETER enjoins the Shedy (spiritual investigation) as the highest endeavor of life.*
- *SHETAUT NETER enjoins that it is the responsibility of everyone to promote order and truth.*
- *SHETAUT NETER enjoins selfless service to family, community and humanity.*
- *SHETAUT NETER enjoins the protection of Nature.*
- *SHETAUT NETER enjoins the protection of the weak and oppressed.*
- *SHETAUT NETER enjoins the caring for hungry.*

- *SHETAUT NETER enjoins the caring for homeless.*
- *SHETAUT NETER enjoins the equality of all people.*
- *SHETAUT NETER enjoins the equality between men and women.*
- *SHETAUT NETER enjoins the justice for all.*
- *SHETAUT NETER enjoins the sharing of resources.*
- *SHETAUT NETER enjoins the protection and proper raising of children.*
- *SHETAUT NETER enjoins the movement towards balance and peace.*

*3. Diet: Adherents seek to follow a Kemetic Diet which is unavailable within the South Carolina Department of Corrections as this diet is cost prohibitive. Most adherents will request the Alternate Entr'e Diet (See Section 12. Diets, Fasts, Special Holy Day Meals).*

*4. Worship: Traditional practice maintains daily ritual worship at dawn, midday and dusk; with the dawn worship the most important. Practitioners will normally observe their daily dawn ritual worship individually because of security restrictions. They recognize Sunday as a special worship day. Normal worship ritual includes the use of candles and incense, which may be prohibited for security purposes. Worship may include yoga posturing with use of a prayer mat. Shetaut Neter may use a scroll with Divine Truths imprinted a Devine image, and an Ankh amulet in worship. They may seek to have an item of bread or fruit for offering in worship. Audio media may be used to assist the ritual chanting practice.*

*4.1 Special Observances: Shetaut Neter followers fast on the New Moon day and the Full Moon day each month. Annual observances will be made on the Summer Solstice and the Winter Solstice. Other main identified religious dates include: the birth of Heru (December 22-26), Djehuti brings back Tefnut (May 14), Birth of the Gods and Goddesses (July 14-19), Battle between Heru and Set (August 13) and Dejehtuti heals eye of Heru (August 20). These observances include fasting, prayer and study of scriptures.*

*5. Ritual Items: Shetaut Neter will be permitted Metu Neter Oracle Cards, when not located in a Restricted Housing Unit. An individual god image that appears hieroglyphic in nature will be permitted.*

*6. Religious Medallions: Medallions in the form of an Ankh will be permitted for Shetaut Neter.*

**Shetaut Neter Religion (above) added to PS-10.05 by Change 1, dated December 13, 2016.**

### **UNITARIAN UNIVERSALIST**

*1. The History of the Unitarian Universalist: Unitarians and Universalists have always been heretics. We are heretics because we want to choose our faith, not because we desire to be rebellious. "Heresy" in Greek means "choice". During the first three centuries of the Christian church, believers could choose from a variety of tenets about Jesus. Among these was a belief that Jesus was an entity sent by God on a divine mission. Thus the word "Unitarian" developed, meaning "the oneness of God". Another religious choice in the first three centuries of the Common Era (CE) was "universal salvation". This was the belief that no person would be condemned by God to eternal damnation in the fiery pit. Thus, a Universalist believed that all people will be saved. Christianity lost its element of choice in 325 CE when the Nicene Creed established the Trinity as dogma. For centuries thereafter, people who professed Unitarian or Universalist beliefs were persecuted.*

*1.1 This was true until the sixteenth century when the Protestant Reformation took hold in the remote mountains of Transylvania in Eastern Europe. Here, the first edict of religious toleration in history was declared in 1568 during the reign of the first and only Unitarian King, John Sigismund. Sigismund's court preacher, Frances David, has successfully converted from Catholicism to Lutheranism to Calvinism and finally to Unitarian because he could find no biblical basis for the doctrine of the Trinity. Arguing that people should be allowed to choose among these faiths, he said, "We need not think alike to love alike".*

*1.2 In sixteenth-century Transylvania, Unitarian congregations were established for the first time in history. These churches continue to preach the Unitarian message in present-day Romania. Like their heretic forbearers from ancient times, these liberals could not see how the deification of a human being or the simple recitation of creeds could help them to live better lives. They said that we must follow Jesus, not worship him.*

*1.3 During the sixteenth and seventeenth centuries, Unitarianism appeared briefly in scattered locations. A Unitarian community in Rakow, Poland, flourished for a time, and a book called, "On the Errors of the Trinity," by a Spaniard, Michael Servetus, was circulated throughout Europe. But persecution frequently followed these believers. The Polish Unitarians were completely suppressed, and Michael Servetus was burned at the stake.*

*1.4 Even where the harassment was not so extreme, people still opposed the idea of choice in matters of religious faith. In 1791, scientist and Unitarian minister, Joseph Priestly, had his laboratory burned and was hounded out of England. He fled to America where he established American Unitarian churches in the Philadelphia area.*

*1.5 Despite these European connections, Unitarianism as we know it in North America is not a foreign import. In fact, the origins of our faith began with some of the most historic congregations in Puritan New England, where each town was required to establish a congregationally independent church that followed Calvinist doctrines. Initially these congregational churches offered no religious choice for their parishioners, but over time the strict "doctrines of original sin and predestination" began to mellow.*

*1.6 By the mid-1700's a group of evangelicals were calling for the revival of Puritan orthodoxy. They asserted their belief in humanity's eternal bondage to sin. People who opposed the revival, believing in free human will and loving benevolence of God, eventually became Unitarian. During the first four decades of the nineteenth century, hundreds of these original congregational churches fought over ideas about sin and salvation, and especially over the doctrine of the Trinity. Most of the churches split over these issues. In 1819, Unitarian minister, William Ellery Channing, delivered a sermon called "Unitarian Christianity" and helped to give the Unitarians a strong platform. Six years later the American Unitarian Association was organized in Boston, Massachusetts.*

*1.7 Universalism developed in America in at least three distinct geographical locations. The earliest preachers of the gospel of universal salvation appeared in what were later the middle Atlantic and Southern states. By 1781, Elhanan Winchester had organized a Philadelphia congregation of Universal Baptists. Among its members was Benjamin Rush, the famous physician and signer of the Declaration of Independence.*

*1.8 At about the same time, in the rural interior sections of New England, a small number of itinerant preachers, among them Caleb Rich, began to disbelieve the strict Calvinist doctrines of eternal punishment. They discovered from their biblical studies the new revelation of God's loving redemption of all. John Murray, an English preacher who immigrated in 1770, helped lead the first Universalist Church in Gloucester, Massachusetts, in the battle to separate church and state.*

*1.9 From its beginnings, Universalism challenged its members to reach out and embrace people whom society often marginalized. The Gloucester church included a freed slave among its charter members, and the Universalists became the first denomination to ordain women to the ministry, beginning in 1863 with Olympia Brown.*

*1.10 Universalism was a more evangelical faith than Unitarianism. After officially organizing in 1793, the Universalists spread their faith across the eastern United States and Canada. Hosea*

*Ballou became the denomination's greatest leader during the nineteenth century, and he and his followers, including Nathaniel Stacy, led the way in spreading their faith.*

*1.11 Other preachers followed the advice of Universalist publisher Horace Greely and went west. One such person was Thomas Starr King, who is credited with defining the difference between Unitarians and Universalists: "Universalists believe that God is too good to damn people, and the Unitarians believe that people are too good to be damned by God." The Universalists believed in a God who embraced everyone, and this eventually became central to their belief that lasting truth is found in all religions, and that dignity and worth are innate to all people regardless of gender, color, race, or class.*

*1.12 Growing out of this inclusive theology was a lasting impetus in both denominations to create a more just society. Both Unitarians and Universalists became active participants in many social justice movements in the nineteenth and twentieth centuries. Unitarian preacher Theodore Parker was a prominent abolitionist, defending fugitive slaves and offering support to American abolitionist John Brown.*

*1.13 Other reformers included Universalists such as Charles Spear, who called for prison reform, and Clara Barton, the Civil War "angel of the battlefield" who became the founder of the American Red Cross. Unitarians such as Dorothea Dix fought to "break the chains" of people incarcerated in mental hospitals, and Samuel Gridley Howe started schools for the blind. For the last two centuries, Unitarians and Universalists have been at the forefront of movements working to free people from whatever bonds may oppress them.*

*1.14 By the middle of the twentieth century it became clear that Unitarians and Universalists could have a stronger liberal religious voice if they merged their efforts, and they did so in 1961, forming the Unitarian Universalist Association. Many Unitarian Universalists became active in the Civil Rights movement. James Reeb, a Unitarian Universalists minister, was murdered in Selma, Alabama, after he and 20 percent of the denomination's ministers responded to Martin Luther King, Jr.'s call to march for justice.*

*1.15 In 1977, the Women and Religion Resolution was passed by the Association, and since then the denomination has responded to the feminist challenge to change sexist structures and language, especially with the publication of an inclusive hymnal. In 1999, the Association announced that just over 50 percent of its active ministers were women. The denomination has affirmed the rights of bisexual, gay, lesbian, and transgender persons, including ordaining and settling gay and lesbian clergy in our congregations, and in 1996 it affirmed same-sex marriage.*

*1.16 Our history has carried us from liberal Christian views about Jesus and human nature to a rich pluralism that includes theist and atheist, agnostic and humanist, pagan, Christian, Jew, and Buddhist.*

*2. What We Believe: Unitarian Universalism is a liberal religion born of the Jewish and Christian traditions. We keep our minds open to the religious questions people have struggled with in all times and places.*

*2.1 Our congregations are self-governing. Authority and responsibility are vested in the membership of the congregation. Each local congregation, called a church, society, or fellowship, adopts its own bylaws, elects its own officer, and approves its budget. Every member is encouraged to take part in church or fellowship activities.*

*2.2 We believe that personal experience, conscience, and reason should be the final authorities in religion. In the end, religious authority lies not in a book, person, or institution, but in ourselves. We put religious insights to the test of our hearts and minds.*



*2.3 We uphold the free search for truth. We will not be bound by a statement of belief. We do not ask anyone to subscribe to a creed. We say ours is a non-creedal religion. Ours is a free faith.*

*2.4 We believe that religious wisdom is ever changing. Human understanding of life and death, the world and its mysteries, is never final. Revelation is continuous. We celebrate unfolding truths known to teachers, prophets, and sages throughout the ages.*

*2.5 We affirm the worth of all women and men. We believe people should be encouraged to think for themselves. We know people differ in their opinions, choices, and affections, and we believe these differences generally should be honored.*

*2.6 We seek to act as a moral force in the world, believing that ethical living is the supreme witness of religion. The here and now and the effects our actions will have on future generations deeply concern us. We know that our relationships with one another with diverse peoples, races, and nations, should be governed by justice, equity, and compassion.*

### *3. Seven Principles which Unitarian Universalist Congregations Affirm and Promote:*

- The inherent worth and dignity of every person;*
- Justice, equity and compassion in human relations;*
- Acceptance of one another and encouragement to spiritual growth in our congregations.*
- A free and responsible search for truth and meaning;*
- The right of conscience and the use of the democratic process within our congregations and in society at large;*
- The goal of world community with peace, liberty, and justice for all;*
- Respect for the interdependent web of all existence of which we are a part.*

### *4. Unitarian Universalism Draws from Many Sources of Faith:*

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;*
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;*
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;*
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;*
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit;*
- Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.*

*5. Ceremonies Observed and Holidays Celebrated: Our ceremonies-of-marriage and starting a new family, naming or dedicating our children, and memorializing our dead are phrased in simple, contemporary language. We observe these rites in community, not because they are required by some rule or dogma, but because in them we may voice our affection, hopes, and dedication.*

*5.1 Though practices vary in our congregations and change over time, Unitarian Universalists celebrate many of the great religious holidays with enthusiasm. Whether we gather to celebrate Christmas, Passover, or the Hindu holiday Divali, we do so in a universal context, recognizing and honoring religious observances and festivals as innate and needful in all human cultures.*



*6. How Unitarian Universalists Understand Salvation: The English word "salvation" derives from the Latin salus, meaning "health". Unitarian Universalists are as concerned with salvation, in the sense of spiritual health or wholeness, as any other religious people.*

*6.1 However, in many Western churches, salvation has come to be associated with a specific set of beliefs or a spiritual transformation of very limited type.*

*6.2 Among Unitarian Universalists, instead of salvation you will hear of our yearning for, and our experience of, personal growth, increased wisdom, strength of character, and gifts of insight, understanding, inner and outer peace, courage, patience, and compassion. The ways in which these things come to, change, and heal us, are many indeed. We seek and celebrate them in our worship.*

*7. What Unitarian Universalists Believe about God: Some Unitarian Universalists are non-theists and do not find language about God useful. The faith of other Unitarian Universalists in God may be profound, though among these, too, talk of God may be restrained.*

*7.1 To avoid confusion, many Unitarian Universalists are more apt to speak of "reverence for life" (in the words of Albert Schweitzer, a Unitarian), the spirit of love or truth, the holy, or the gracious. Many prefer such language because it is inclusive; it is used with integrity by the theist and non-theist members.*

*8. What Unitarian Universalists Believe about Jesus: Classically, Unitarian Universalist Christians have understood Jesus as a savior because he was a God-filled human being, not a supernatural being. He was, and still is, for many Unitarian Universalists. An exemplar, one who has shown the way of redemptive love, in whose spirit anyone may live generously and abundantly. Many of us honor Jesus, and many of us honor other master teachers of past or present generations, like Moses or the Buddha.*

*9. What Unitarian Universalists Believe about the Bible: Allusions to biblical symbols and events are frequent in our sermons. In most of our congregations, the Bible is read as any other sacred text might be, from time to time, but not routinely.*

*9.1 We have especially cherished the prophetic books of the Bible. Amos, Hosea, Isaiah, and other prophets dared to speak critical words of love to the powerful, calling for justice for the oppressed. Many Unitarian Universalist social reformers have been inspired by the biblical prophets. We do not, however, hold the Bible, or any other account of human experience, to be either an infallible guide or the exclusive source of truth. Much bible material is mythical or legendary. We believe that we should read the Bible as we read other books with imagination and a critical eye.*

*9.2 We also respect the sacred literature of other religions. Contemporary works of science, art, and social commentary are valued as well. Unitarian Universalists aspire to truth as wide as the world--we look to find truth anywhere, universally.*

*10. Are Unitarian Universalists Christians: Yes and No.*

*10.1 Yes, some Unitarian Universalists are Christian. Personal encounter with the spirit of Jesus as the Christ richly informs their religious lives.*

*10.2 No--Unitarian Universalists are not Christian, if by Christian you mean those who think that acceptance of any creedal belief whatsoever is necessary for salvation. Unitarian Universalist Christians are considered heretics by those orthodox Christians who claim none but Christians are "saved".*

*10.3 Yes, Unitarian Universalists are Christian in the sense that both Unitarian and Universalist history are part of Christian history. Our core principles and practices were first articulated and established by liberal Christians.*

## WICCA

1. Wicca or witchcraft claims to be an ancient faith that is nature-oriented, agricultural, and magick oriented ("magic" is considered a stage performance, not a religion). There is no central authority in Wicca, and the beliefs and practices vary greatly among the members. Many Wiccans are members of the American Council of Witches, which was formed in 1974, and published a description of the faith entitled: "Principles of Wiccan Beliefs."

**2. Beliefs:** The underlying agreements of Wicca are summarized in the "Principles of Wiccan Beliefs" as follows:

- We practice Rites to attune ourselves with the natural rhythm of life forces marked by the Phases of the Moon and the Seasonal Quarters and Cross Quarters;
- We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness with an evolutionary concept.
- We acknowledge a depth of power far greater than is apparent to the average person. Because it is far greater than ordinary, it is sometimes called "supernatural," but we see it as lying within that which is naturally potential to all.
- We conceive the Creative Power in the Universe as manifesting itself through polarity - as masculine and feminine - and that this same Creative Power lives in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive of the other. We value Sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magical practice and religious worship.
- We recognize both outer worlds and inner or psychological worlds - sometimes known as the Spiritual World, the collective unconscious, the Inner Planes, etc. - and we see the interaction of these two dimensions as the basis for paranormal phenomena and magical exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.
- We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.
- We see religion, magick, and wisdom-in-living as being united in the way one views the world and lives with it - a world-view and philosophy-of-life, which we identify as Witchcraft, the Wiccan way.
- Calling oneself a "Witch" does not make a witch - but neither does heredity itself, or the collecting of titles, degrees, and initiations. A Witch seeks to control the forces within him/herself that make life possible in order to live wisely and well without harm to others, and in harmony with Nature.
- We acknowledge that it is the affirmation and fulfillment of life, in a continuation of evolution and development of consciousness, that gives meaning to the Universe we know, and to our personal role in it.
- Our only animosity toward Christianity, or toward any other religion or philosophy-of-life, is to the extent that its institutions have claimed to be "the only way" and have sought to deny freedom to others and to suppress other ways of religious practice and belief.
- As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, and the legitimacy of various aspects of different traditions. We are concerned with the present, and our future.
- We do not accept the concept of "absolute evil," nor do we worship any entity known as "Satan" or the "devil" as defined by the Christian tradition. We do not seek power through the suffering of others, nor do we accept the concept that personal benefit can be only derived by denial to another.

- We acknowledge that we seek within Nature for that which is contributory to our health and well being.

Most Wiccans use books which teach spells (grimore) and ritual (book of shadows). One widely used set of these books is published by Lady Sheba: The Grimore of Lady Sheba (St. Paul: Llewellyn Publication, 1972), and The Book of Shadows (St. Paul: Llewellyn Publication, 1973). Wiccans have made efforts to ensure that their craft is not practiced to do harm to others, and this teaching is summarized in the law called the Wiccan rede: "An it harm none, do what thou wilt."

**2. Organization Structure and Inmate Leadership:** In the community, a group that worships together is called a coven and is headed by a High Priestess and her High Priest. These two leaders are responsible for coven activities. In the community, generally, only a High Priestess can "cast a circle" (lead a worship service). In institutions, there will not be a High Priestess or High Priest. A volunteer or a qualified inmate (one who has taken a basic course in Wiccan belief and practices) can lead worship. The Inmate Wiccan Coordinator will schedule services with the Chaplain and ensure that the needs of the group are managed. As with all faiths, the Wicca Coordinator will not be recognized as a clergy. The Wicca Coordinator will be selected by the Chaplain with input being received from an approved SCDC volunteer, and the inmate Wicca group.

**3. Worship:** Wiccans will conduct services on the following schedule:

**3.1** During seasonal changes, there are Eight Sabbats, or festivals, when Wiccans gather to worship (attune themselves to natural rhythms and forces): Imbolc (February 2), Spring Equinox (March 21), Beltane or May Eve (April 30), Summer Solstice or Midsummer (June 21), Lammas (August 1), Autumn Equinox (September 21), Samhain (October 31), and Yule or Winter Solstice (December 21). (**NOTE:** Solstice dates may vary.)

**3.2** Wiccans will meet on the cycle of the full moon (esbat) only. There are 12 to 13 full moons annually.

**3.3** Services may be scheduled for either day or evening, and will be no longer than two (2) hours.

**3.4** There are a number of items that can be kept by the Chaplain for the Wiccans to use during these worship times:

- Chalices;
- A dish called a Pentacle (no larger than the size of a regular plate);
- Medallions or Prayer Stones; (The medallion may be on a necklace or cord or ribbon; the stones may be similar to prayer beads, or they may be loose and kept in a suede pouch and kept in their cell or carried to and forth services in their pocket. No precious metals or stones will be allowed, and all items must be approved by the Warden/designee as presenting no danger of threat or harm to others.)
- Tarot cards and wooden storage box;
- Set of runes (small wood squares or stones with symbols on them);
- Incense and oil; (If approved by the Warden, this must be kept by the Chaplain and issued by the Chaplain or security at the time of the service.)
- Wand or athame. (A picture of a ritual knife may also act as a substitute.)

**3.5** Tarot cards and a set of runes can be kept by inmates for personal use. Tarot cards will be no larger than 4" x 6," and the deck will range from 22 to 78 cards. A set of runes will be made of wood, no larger than 1" x 1.5" and limited to 25. Cards and runes are subject to security searches.

**3.6** All group worship items will be brought in by outside Wiccan volunteers and will be left in the possession of the Chaplain to be used by the Wiccans during times of worship only. There will be no service scheduled unless there are at least three (3) participants listed, and the worship items will not be provided when there are fewer than that number.

**3.7** In some services, there are traditional foods that are eaten. If food items are requested for any service, they must be approved by the Warden, and they must either be purchased from the canteen or brought in by volunteers. (The group may deposit money to the Institutional Religious Fund to provide food for the following Sabbats: Beltane or May Day, which may be celebrated on either April 30 or May 1; and Samhain, which is celebrated on October 31.)

**3.8** Some community Wiccans worship in the nude ("skyclad"), as a symbol of attunement with nature. In institutions, all participants in worship will be fully clothed.

**3.9** Since the Wiccan service is participatory, only inmates who have completed a study of Wiccan beliefs and practices may attend.

**4. Study groups:** A weekly study group can be conducted if a qualified teacher is available. The teacher can be a volunteer or an inmate selected by the Chaplain.

**5. Sacred Writings:** Single copies of Wiccan literature can be kept by inmates. In addition, inmates may have a copy of "The Book of Shadows" with a protective covering. These items will become a part of the inmate's personal inventory.

**6. Religious Medallions:** Special ritual jewelry or medallions often have particular importance to Wiccans. In addition to being a symbol of religious dedication, these talismans are often blessed by a community coven and are felt to carry the coven's protective and healing energy. The inmate may have a talisman bag (a personal medicine bag), which will include only three (3) personal objects. The bag will be 2.5" x 2.5" and will not be worn except during service and will be carried to and from services in his/her pocket. The talisman bag can be searched at anytime. The inmate may also have a pentagram medallion with an inexpensive chain, which will not be made of precious metal. A Wiccan who has a medallion that he/she wants to maintain in private possession must make the request to the Chaplain and get approval from the Warden. The medallion can be carried to and from services in the pocket, but can only be worn during approved Wiccan meetings.

**7. Diets:** None

**8. Diversity of Wiccan traditions:** There are a number of identified groups of Wiccans including the Gardnerians, the Alexandrians, the Algard, and the church of Wicca of Bakersfield. As with all faith groups of reasonable similarity, there will be only one (1) group meeting for all Wiccans in any institution.

## **WORLD DEIST SOCIETY**

**1.** The World Deist Society (or the American Vegan Society) is a religious and educational organization founded in 1960, with the single doctrine of non-killing and non-harming of animal life. The application of this teaching is the avoidance of animal products for food or other purposes (clothing, research, etc.). The group chooses eclectically from the teachings of a variety of other faiths that have any prohibition against harming animal life. Included in these faith groups are Buddhists, Hindus, Orthodox Jews, and some Christian groups, such as the Seventh Day Adventists and Society of Friends (Quakers). The prohibition includes not eating eggs and honey, and not drinking milk.

**2.** Inmates who identify themselves as "Vegan," World Deist Society, or the American Vegan Society will be allowed to choose the Alternate Entree Diet. Since there are no other identified practices of the faith, a statement of faith by the inmate is all that is required to be approved for the diet. Inmates may belong to any other faith group and also be recognized as Vegan.

**3.** There are no other approved practices, holidays, meetings, clergy visits, medallions, etc.

## **FAITHS RECOGNIZED BUT NOT REQUESTED**

1. There are religious faiths that are known worldwide that do not have large constituents in South Carolina. There has been no formal request for recognition by inmates for these faiths. Some individual assistance can be provided to inmate believers of these groups without the full procedure of recognition. Some of these widely recognized faith groups that can be accommodated are: (Changes in BLUE below amended by Change 2, dated July 10, 2017.

- Hinduism
- *Judaism - Jewish inmates may wear a black kippah head covering throughout the facility, indoors and outdoors. Kippahs shall be available for purchase only through the Canteen so as to maintain the uniformity of the kippah. Jewish inmates may have two (2) kippahs in their property. NOTE: Jewish inmates housed in RHU will be permitted to have only one (1) kippah during their stay in RHU. Jewish inmates are prohibited from storing or carrying any item(s) under the kippah while worn. Staff may require an inmate to remove and may search the kippah at any time for security purposes. A Jewish inmate's privilege of wearing a kippah may be revoked if the inmate is found guilty in a disciplinary proceeding of abusing the privilege by hiding contraband under the kippah, violating this policy, or misusing the kippah in any other manner.*
- Scientology
- Taoism

2. The following individual requests from these members can be honored:

2.1 Clergy can visit within the guidelines of policy (SCDC Policy PS-10.05, "Inmate Religion").

2.2 Single copies of literature can be received and retained by inmates.

2.3 Religious holy days can be identified and observances can be held (i.e., a Seder Feast can be approved for Jewish inmates if a Rabbi can be located to assist).

2.4 A time for private prayer or meditation can be approved depending on the availability of space.

2.5 Religious medallions can be approved that meet the requirements of policy (SCDC Policy/Procedure PS-10.05, "Inmate Religion"). Any approved religious medallion will be kept in the inmate's cell except when being carried to and from worship services in their pocket.

2.6 Special diet requests such as a pork-free diet or a vegetarian diet (alternate entree diet) can be approved.

3. Whenever the requests for practice include regular group worship or study, the full procedure for recognition of the faith group and a specific guideline for the Handbook will need to be completed. Whenever there is any question about the response to any religious request, the Chief, Pastoral Care Services Branch should be contacted.