CST PROTECTING OUR JEWISH COMMUNITY

A POLICE OFFICER'S GUIDE TO JUDAISM

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FOREWORD

Welcome to CST's Police Officer's Guide to Judaism.

CST is led by the principles in its name, **Community**, **Security** and **Trust**.

We have written this guide because we want to help police officers to better understand our Jewish community.

We think a little understanding can go a long way in helping to build trust between British Jews, police officers and police forces. Everybody benefits from this, meaning better safety and security for all.

CST received charitable status in 1994 upon the recommendation of then Commissioner of the Metropolitan Police, Sir Paul Condon.

We have worked closely with local, regional and specialist police ever since and believe this has ben of great benefit to British Jews and to police throughout the UK.

Thank you for everything you do,

Mark Gardner MBE
CST Chief Executive

2025-2035

Festival	2025	2026	2027	2028	2029
Purim	13-14 Mar	2-3 Mar	22-23 Mar	11-12 Mar	28 Feb –1 Mar
Pesach	12-20 Apr	1-9 Apr	21-29 Apr	10-18 Apr	30 Mar –7 Apr
Lag B'Omer	15-16 May	4-5 May	24-25 May	13-14 May	2-3 May
Shavuot	1-3 Jun	21-23 May	10–12 Jun	30 May –1 Jun	19–21 May
Rosh Hashanah	22-24 Sep	11-13 Sep	1-3 Oct	20-22 Sep	9-11 Sep
Yom Kippur	1-2 Oct	20-21 Sep	10-11 Oct	29-30 Sep	18-19 Sep
Succot	6-13 Oct	25 Sep–2 Oct	15-22 Oct	4-11 Oct	23-30 Sep
Shemini Atzeret	13-14 Oct	2-3 Oct	22-23 Oct	11-12 Oct	18-19 Sep
Simchat Torah	14-15 Oct	3-4 Oct	23-24 Oct	12-13 Oct	1-2 Oct
Chanukah	14-22 Dec	4-12 Dec	24 Dec–1 Jan 2028	12-20 Dec	1-9 Dec

2030	2031	2032	2033	2034	2035
18-19 Mar	8-9 Mar	25-26 Feb	14-15 Mar	4-5 Mar	24-25 Mar
17-25 Apr	7-15 Apr	26 Mar –3 Apr	13–21 Apr	3-11 Apr	23 Apr –1 May
20-21 May	10-11 May	28-29 Apr	16-17 May	6-7 May	26-27 May
6-8 Jun	27-29 May	15-17 May	2-4 Jun	23-25 May	12-14 Jun
27-29 Sep	17-19 Sep	5-7 Sep	23-25 Sep	13-15 Sep	3-5 Oct
6-7 Oct	26-27 Sep	14-15 Sep	2-3 Oct	22-23 Sep	12-13 Oct
11-18 Oct	1-8 Oct	19-26 Sep	7-14 Oct	27 Sep –4 Oct	17-24 Oct
6-7 Oct	26-27 Sep	14-15 Sep	2-3 Oct	22-23 Sep	12-13 Oct
19-20 Oct	9-10 Oct	27-28 Sep	15-16 Oct	5-6 Oct	25-26 Oct
20–28 Dec	9-17 Dec	27 Nov –5 Dec	16-24 Dec	6-14 Dec	25 Dec– 2 Jan 2036

HOW CST WORKS WITH POLICE

The Jewish community values and welcomes a visible police presence, which provides reassurance and acts as a deterrent against hostile activity around schools, synagogues, Jewish neighbourhoods and commercial areas, particularly during busy periods or when the perceived threat level is high.

CST serves as a key point of contact for police seeking to engage with any part of the Jewish community, facilitating cooperation and communication across UK Jewish communities. This is especially important during times of heightened alert or when urgent police engagement with the community is required, regardless of whether the issue directly affects the Jewish community.

CST supports officers in responding to antisemitic hate crimes and other criminal incidents and provides a third-party reporting mechanism. Reports of suspicious behaviour, particularly those that may indicate terrorist planning or reconnaissance, are shared with police under data exchange agreements. These agreements also allow police to inform CST of relevant incidents and intelligence.

CST offers guidance on resourcing priorities, provides trained security personnel for Jewish communal activities and works in partnership with police during security operations and joint patrols. We also deliver regular briefings on the Jewish community, the threats it faces and the current levels of antisemitism.

CST participates in Gold Strategy meetings and Independent Advisory Groups (IAGs), contributes to community impact assessments and liaises with the Counter Terrorism Operations Centre to support community reassurance. Our psychological responders are available to assist and comfort those affected by major incidents.

CST played an instrumental role in drafting the original ACPO (now NPCC) guidelines and remains committed to supporting both strategic and operational policing efforts that safeguard Jewish communal life.

CST'S NATIONAL SECURITY CONTROL CENTRE

Established in 2016, CST's National Security Control Centre (NSCC) is connected to over 420 Jewish communal institutions including synagogues, Jewish schools and Jewish communal locations. We have over 5,000 CCTV feeds with instant remote video playback and computer-based analytics alerting our 24/7 NSCC operators of triggered alarms and events.

The NSCC is the recipient of all calls to the community CST emergency phone line, which is used by the community to report antisemitic incidents, suspicious behaviour and live incidents.

Staffed 24/7 by a highly trained team of operators, the NSCC is the national security hub for all incidents relating to the Jewish community. In addition, it is a valuable asset to police forces country wide in helping resolve crime unrelated but in close proximity of the Jewish community.

The NSCC also has direct radio communications with approximately 500 community facilities and their security personnel across the UK allowing immediate reporting of incidents and the ability for CST to notify of threats and concerns.

We also have direct links to several Force Control Rooms/Centres and continue to expand this to other forces across the country. This allows CST to share CCTV feeds directly with police in the case of a serious incident.

For large scale operations, police are often posted to the NSCC so that information sharing is immediate and joint operations can be run smoothly.

SUPPORTING POLICE OFFICERS DEALING WITH HATE CRIME

All UK police forces use and recognise the International Holocaust Remembrance Alliance's (IHRA) 2016 working definition of antisemitism.

The IHRA's definition of antisemitism is as follows: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed towards Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

Antisemitism is hatred, bigotry, prejudice or discrimination against Jews.

The law recognises five types of hate crime on the basis of race, religion, disability, sexual orientation and/or transgender identity.

Jews are recognised as both a religious and a racial group in UK law.

Any crime can be prosecuted as a hate crime if the offender has either demonstrated hostility or been motivated by hostility based on race, religion, disability, sexual orientation and/or transgender identity.

Community Impact Statement

A victim can contribute towards a Community Impact Statement (CIS4) and should be taken in the form of a Section 9 Witness Statement. A CIS is optional and a victim can still make a CIS even if they also make a Victim Personal Statement. CST can also assist in writing a General Community Impact Statement.

CST has a dedicated team that offers advice and support throughout the whole hate crime process. From when an initial report, to liaising with the victim and police.


CST

Common legislation for tackling racial and religious hate crime

Public Order Act 1986, Section 4
It is illegal for a person to use threatening, abusive or insulting words with intent to cause another person to believe that immediate unlawful violence will be used against them or another. A person also cannot engage in behaviour, written material or other displays which are intended to cause racial hatred. The main point of Section 4 is the intent of the offender.

Public Order Act 1986, Section 4A & 5
As with Section 4, it is illegal for a person to engage in threatening or abusive words or behaviour or to display threatening writings or signs. Section 4A states that it is an offence to use threatening, abusive or insulting words or behaviour, or disorderly behaviour that causes harassment, alarm or distress to another with the specific intention of causing such harassment, alarm or distress. Section 5 of the Act specifically states that it is unlawful to use threatening or abusive words or behaviour if it is likely to cause harassment, alarm or distress. This means that even if a person does not intend to commit a hate crime, they are still subject to prosecution.

Crime and Disorder Act 1998
Created specific offences of racially aggravated crime including racially aggravated wounding, assault, damage, harassment and threatening/abusive behaviour. These were found to be the types of offences most commonly experienced by victims of racial violence or harassment. These aggravated offences have substantially increased maximum sentences compared to the 'basic' offences. Amended in 2001 by creating new specific religiously aggravated offences and applying the same sentencing duty for both religiously and racially aggravated offences. It was further amended in 2012 to include racially or religiously aggravated stalking. An offence is racially or religiously aggravated if, at the time of committing the offence or immediately before or after doing so, the offender demonstrated hostility towards the victim based on the victim's presumed membership of a racial or religious group; or if the offence was wholly or partly motivated by hostility towards members of a racial or religious group based on their presumed membership of that group.

Criminal Justice Act 2003
Section 145 of this Act gives courts the power to enhance the sentence of any offence that is racially or religiously aggravated.

Public Order Act 1986 Part III
It is illegal for a person to use threatening, abusive or insulting words or behaviour, or to display any such written material, which is intended to stir up racial hatred or is likely to do so.

Racial and Religious Hatred Act 2006, Part 3A, Section 29
The law against stirring up religious hatred is more limited than that against stirring up racial hatred: the words or actions of the offender must be threatening in nature and it is necessary to demonstrate intent by the offender to stir up religious hatred. Jews are regarded by UK courts as an ethnic group and therefore, the laws against inciting racial or religious hatred both apply to Jews.

Football (Offences Act) 1991, Section 3 It is illegal to chant anything that is deemed to be 'racialist'. This can be directed at one person or a group. Racialist means the chanting is abusive or insulting to a person based on colour, race (including the Jewish community), nationality (including citizenship) or national origins. If convicted, the defendant can expect a fine.

Malicious Communications Act 1998 (amended 2001), Section 1
It is illegal to send another person a message which is grossly offensive, indecent, a threat or false information which is known or believed to be false by the sender. This includes offensive messages on social media, the internet and via text or email. If convicted the defendant can expect imprisonment for no longer than 12 months, a fine, or both.

Communications Act 2003, Part 2, Chapter 1, Section 127
It is illegal for a person to send grossly offensive, indecent, obscene or menacing messages, or persistent messages for the purpose of causing annoyance, inconvenience or needless anxiety to another, via the internet, email, text and social media. If found guilty, an offender can expect imprisonment for no longer than six months, a fine, or both.

Protection from Harassment Act 1997, Section 1, 2 and 4
It is illegal to harass or stalk another person, whether knowingly or not, or act in a way that puts another person in fear of violence. This law includes online and offline behaviour. Specifically, this law requires the incident to occur on at least two occasions.

Online Safety Act 2023, Section 181
It is illegal to send a message that conveys a threat of death, serious injury, rape, assault by penetration, or serious financial loss, and intends that (or is reckless as to whether) someone encountering the message will fear the threat will be carried out.

WHAT IS JUDAISM?

Judaism is the religion of the Jewish people. Almost 4,000 years old, it is one of the oldest religious traditions still practised today. Its values and history are a major part of the foundations of Christianity and Islam.

There are approximately 16 million Jewish people in the world, seven million of whom live in Israel. There are around 300,000 Jews in the UK today. There is a wide diversity in the extent to which Jews actually practise Judaism. This ranges from those who seek to observe as much of Judaism as possible, to those for whom the laws have no relevance.

Jews who actively practise Judaism will belong to one of the following denominations, or will identify with one or more of them.

There are also many Jews who are unaffiliated to any denomination of Judaism, and those who do not keep any of the traditional laws, but who still identify as Jews.

The Star of David, also known as Magen David, is a symbol recognised as representing both Jewish identity and Judaism

Orthodox

Orthodox Jews regard the Torah [Taw-ruh] (the primary source of Jewish law and ethics) as given to Moses by G-d on Mount Sinai nearly 4,000 years ago. The Torah is part of the Tanach [Tah-nakh] (Holy Scriptures), which Christians refer to as the Old Testament. Orthodox Jews are also guided by legal literature, including the Talmud [Tahl-mood] (oral law) and other major works by rabbis from throughout the ages.

While all Orthodox Jews observe the Sabbath, Jewish festivals and religious traditions, Charedi [Ha-ray-dee] Jews are the most easily identifiable due to their strict customs and distinctive traditional clothing. Modern Orthodox Jews tend to dress in a more contemporary manner. They are more integrated into secular culture and society and would not be easily identifiable as a distinctive group, although many men wear a small kippah [ki-puh] or yarmulke [yaa-muhl-kuh] (skullcap) as headwear.

Chabad Lubavitch

Chabad Lubavitch UK is part of a global Jewish movement offering religious, educational and social support. Known for its outreach, it welcomes Jews of all backgrounds. In the UK, Chabad runs synagogues, schools, youth programmes and centres, often serving as a key contact for Jewish life. Officers may meet Chabad representatives during festivals, events or welfare visits. Their approach is inclusive and community-focused, with emphasis on education, tradition and engagement.

Masorti

Masorti Jews keep many traditional rules but try to be more flexible and balance their tradition with modern life, such as allowing women to lead prayers, which is not common in Orthodox settings.

Masorti communities range from large well-established synagogues to small informal prayer and study groups.

Progressive

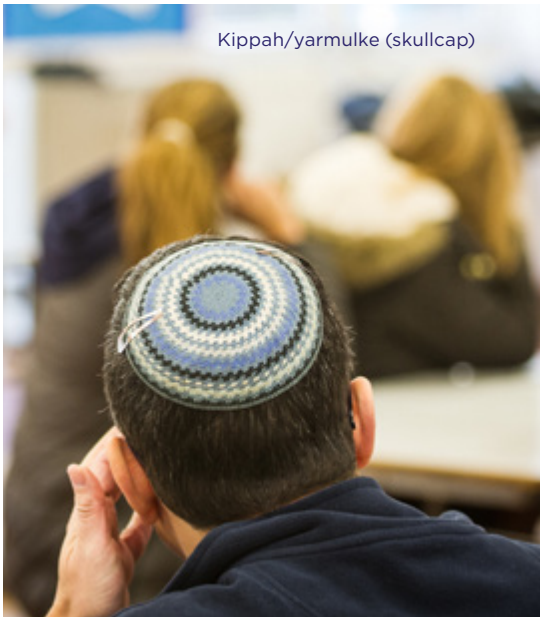
Progressive Judaism in the UK and Ireland dates back almost 200 years. There were previously two separate movements – Reform and Liberal – which voted to unite in 2025. There are 80+ Progressive synagogues in the UK, many of which will have Progressive, Liberal or Reform as part of their name.

Progressive Judaism takes an approach to faith that blends tradition with modernity – rooted in shared values, diverse voices and a commitment to inclusion and equality. Key differences to Orthodox Judaism include a welcome of mixed-faith and dual-heritage families, and the full inclusion of the LGBTQI+ community.

Services and practises are egalitarian. This means that both women and men serve as rabbis, cantors and service leaders, and may wear the ritual garments of kippot and tallit.

Sephardi

Sephardi [Seh-far-dee] Jews trace their heritage to Spain, Portugal, North Africa and the Middle East. Their customs, liturgy and pronunciation of Hebrew differ from those of Ashkenazi Jews, who come from Central and Eastern Europe. Sephardi Jews often follow Orthodox practice but with their own traditions, especially in food, music and religious rituals.



Kippah/yarmulke (skullcap)

THE SABBATH: SHABBAT, SHABBOS

The Sabbath, also known as Shabbat [Sha-bat] or Shabbos [Sha-bus], is a key part of the Jewish faith. It marks the day G-d 'rested' after creating the world in six days. On this day, Jews avoid certain types of 'work', attend synagogue, and enjoy festive meals with family and friends.

Practical policing issues

- For most ultra-observant Jews, non-emergency crimes are usually reported only after the Sabbath or a festival ends
- Orthodox Jews won't write statements or sign their names on the Sabbath or festivals
- Orthodox Jews will not use phones on the Sabbath or festivals, except in emergencies
- Jews who aren't Orthodox or don't strictly keep Shabbat or festivals are often fine reporting non-emergencies, signing their name, or using their phone or car

What is considered as 'work'?

Taken in a modern context, Orthodox Jews refrain from activities such as:

- All types of business transaction (shops and businesses are closed)
- Driving and travelling great distances
- Using electronic equipment (including phones, computers, television or lights)
- Handling money
- Writing
- Carrying anything outside of the home in areas without a religious boundary marker (see 'Eruv', p.11)

For observant Jews, the Sabbath laws are binding in all circumstances, except in the case of danger to life.

Marking the start of the Sabbath, lighting candles

The timing of the Sabbath

The Sabbath starts 15 minutes before sunset every Friday. Therefore, Orthodox Jews need to leave work or school in sufficient time to arrive home before the Sabbath begins. At its earliest in mid-winter, the Sabbath starts at approximately 15:30 in London, but during the summer months it will be much later. The Sabbath lasts for approximately 25 hours until nightfall on Saturday evening.

Life threatening emergencies

Where there is danger to life, either through a medical or other emergency, the Sabbath laws are disregarded in order to save life. The emergency services would be called in this instance, as they would be on any other day of the week.

Eruv

An eruv [ey-roov] is a boundary around a home or community that allows observant Jews to carry certain items outside on Shabbat and festivals. According to Halacha [Ha-la-ha], or Jewish law, carrying objects in public spaces on these days is normally not allowed. This includes everyday items like keys, tissues or pushing a wheelchair or baby buggy. Without an eruv, many people, especially families with young children, the elderly, or those with mobility needs, might find it difficult to leave the house.

Traditionally, eruvin (plural of eruv) were made from actual walls or doorways. In modern towns and cities, where building physical walls is not practical, eruvin are often created using a mix of features like fences or rivers and man-made elements such as thin wires strung between poles. These form a symbolic 'continuous wall' that meets the requirements of Halacha. Eruvin are carefully planned and regularly checked to ensure they remain valid. If a wire breaks or a pole falls, the eruv is no longer kosher and carrying becomes forbidden until it is repaired.

Eruv pole in Manchester

JEWISH FESTIVALS

The Jewish calendar has a number of festivals and special days, either commemorating major events in Jewish history, or celebrating certain times of the year. As with the Sabbath, Jewish festivals begin at sunset on one day and end at nightfall the following day (or on a subsequent nightfall). Festivals can take place on any day of the week.

Practical policing issues

- Each festival may have specific policing requirements, described in this section
- Many people who do not usually attend services during the rest of the year may do so on festivals. The synagogues will therefore be full and the nearby streets will often be very busy
- On all the festival dates in this section, large groups will gather at the end of services when the congregation departs – this presents a vulnerable target when the congregation is exposed
- Festival laws are almost indistinguishable from Sabbath laws, and similar policing issues apply
- Those attending Masorti, Reform and Liberal synagogues may drive both to and from synagogue services: potentially causing traffic and parking issues. Those attending Orthodox services may also drive, especially on the way to synagogue services before the festival begins and then departing upon the end of the festival

Rosh Hashanah (Jewish New Year)

Rosh Hashanah [Rosh Ha-sha-na] is a time for reflection, resolving to do better in the coming year and praying for a healthy and happy year to come. Together with Yom Kippur [Yom Ki-poor] (see next), this is the holiest period in the Jewish calendar.

Practical policing issues

Many synagogues will be very busy and will have additional overflow services either on the premises or nearby.

Members of Progressive communities will often drive to synagogue services, and there may be significant congestion and parking issues. Even in Orthodox communities there may be an increase in traffic.

On the afternoon of the first day (or the second day if the first falls on the Sabbath), many Jewish people will walk to a river to symbolically 'cast away' their sins. This ceremony is called tashlich [tash-lich].

Yom Kippur (Day of Atonement)

This festival is the most solemn day in the Jewish calendar and involves praying for forgiveness for sins committed in the past year and demonstrating repentance. Every Jewish person, except children and those who are ill, is required to abstain from food and drink for 25 hours, from sunset on the previous evening until nightfall the next day.

Practical policing issues

Synagogues stay open all day and are busiest in the evenings.

Many people walk home during the day for short breaks from prayers. There is likely to be a continuous flow of people on the streets all day.

With most Jewish families at synagogue for Yom Kippur services, homes may be vulnerable to burglary.

Many people drive to synagogue in the evening, walk back the next morning, and drive home after services, causing potential parking issues. The closing service is typically very well attended, often resulting in traffic afterwards.

Blowing the shofar [show-far], ram's horn

Praying in synagogue

Succot (Tabernacles)

Succot [Sue-cot] begins five days after the end of Yom Kippur and commemorates the temporary shelters that the Israelites resided in during their 40 years in the wilderness, after their exodus from Egypt. During this eight-day festival, Jewish people are required to live and eat in a similar shelter, known as a succah [sue-ca]. The first two and the last two days of Succot are festival days.

Practical policing issues

Many Jewish people will be carrying long boxes containing palm tree leaves to and from synagogue. These are ritual items used as part of the holiday.

Synagogues will have a succah on their premises. Many religiously observant Jews build succahs in their gardens or communal areas to eat their meals in during the festival. Some even sleep in these dwellings, which can range from converted garden sheds, to flimsy canvas structures. There may be some vulnerability attached to this, and in terms of the law, they may be regarded as buildings for the purposes of burglary offences.

Building a succah [sue-ca], temporary shelter

Shemini Atzeret (Eighth Day of Assembly) and Simchat Torah (Rejoicing of the Law)

The final two days of Succot are Shemini Atzeret [Sh-mini At-zeret] and Simchat Torah [Sim-hat To-rah]. These days are a time for celebration. Simchat Torah marks the conclusion and the beginning of the annual Torah reading. During this period, families and children will attend synagogue. Many synagogues hold parties after the service or communal lunches.

Practical policing issues

Many families and children will attend synagogue services on this day, and there will often be outdoor festivities.

Synagogue services will usually last longer during the day, and many communities will also hold a communal lunch. Therefore, synagogues may not close until mid-afternoon.

Leading celebrations with the Torah

Pesach (Passover)

During the eight-day festival of Pesach [Pe-sah], which often coincides with the Easter weekend, Jews remember the freedom of the Israelites from slavery in Egypt. To remember the speed at which they escaped, no leavened food such as bread, cereals or beer, may be consumed or owned on this festival.

Shavuot (Pentecost)

Shavuot [Sha-voo-ot] takes place seven weeks after Pesach (usually around late May or early June) and celebrates the Jewish people receiving the Torah. The festival lasts for two days, and it is traditional to eat dairy products.

Practical policing issues

It is traditional to study through the night on the first evening of this festival and there may be many people on the streets and in synagogues at unexpected times.

People leaving synagogue late at night may be more vulnerable.

Matzah – the flatbread staple of Pesach

Late night study

In addition to these festivals, often called the major holidays, there are two other minor festivals in which normal work and activities are permitted.

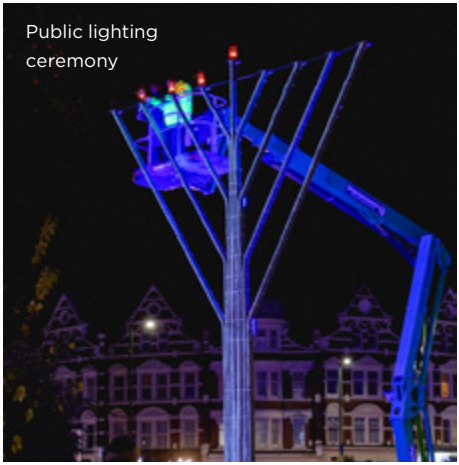
Chanukah (Festival of Lights)

Chanukah [Ha-noo-kah] is celebrated by lighting a candelabra, called a menorah [me-nor-ah], every night for eight nights. Other traditions include eating food cooked in oil, such as doughnuts and potato pancakes, giving presents and holding parties.

Practical policing issues

It is traditional for families to display the menorah in their front windows. Therefore, burglaries and fires can occur, and community leaders should be given the appropriate advice.

Some Jewish communities will hold Chanukah ceremonies in public places, and this can attract attention from the public.



Public lighting ceremony

Purim (Festival of Lots)

The one-day festival of Purim [Pooh-rim] recalls the story of Esther, a Jewish queen in Persia who foiled a plot by one of the king's advisors to kill all the Jews. In both the night and morning of Purim, the story is read in synagogues from a special scroll called a megillah [me-gill-ah]. It is a day of communal celebration, including fancy dress gatherings. Communities and families also hold a festive meal in the afternoon.

Practical policing issues

This is a day of joy and fun, and fancy dress costumes are traditionally worn, even in public places.

It is traditional for many people to collect money and goods for charity and deliver food parcels to friends.

This is one of the few occasions in the year in which the consumption of alcohol is encouraged. This can lead to isolated instances of antisocial behaviour.

Purim party celebrations

CST protecting a public Chanukah lighting

FOOD

Jewish dietary laws govern the way kosher food is manufactured and served. Kosher is a Hebrew word that means fit, proper or correct. Jews who observe the dietary laws of kashrut [kash-rut] will only eat food, whether manufactured or cooked, which bears a reliable seal of approval by a rabbinical authority. This includes meat products, baked foods and dairy foods. All cooking utensils, crockery and cutlery must only be used for kosher foods. Dairy foods and meat foods must be kept separate and cooked and served in different saucepans and dishes for each food source.

Observant Jews will eat only in restaurants that are supervised by a recognised kashrut authority.

Practical policing issues

- On all matters of Kashrut, it is important to consult a rabbi or reliable authority
- If offering food to a Jewish guest attending a meeting, it should be kosher
- Pre-packaged meals can be made available if a detainee or a prisoner requires them
- If food is packaged, this packaging or covering must not be removed, even when serving. Food must be eaten with kosher crockery, or plastic utensils (which should also be in protective packaging, as with the food)
- Do not bring any food into a Jewish home without permission
- In highly populate areas of Orthodox communities you will find many kosher shops, such as supermarkets, butchers and bakeries. These shops are very busy in the lead up to the Sabbath and religious festivals

What meat is permitted?

Animals: According to Jewish law, a kosher animal is required to 'chew the cud' and have cloven (split) hooves. Therefore, for example, products from cows or sheep are permitted, but those from pigs are prohibited.

Birds: Most poultry, including chicken, turkey, duck and goose are permitted but birds of prey are not.

Fish: A kosher fish must have fins and scales. Therefore, fish such as cod, haddock and plaice are kosher, but shellfish, octopus and oysters are not.

Jews are permitted to eat only food that is kosher. Food that is considered kosher will have a kosher certification on the packaging. Meat and poultry must be prepared by shechita [sh-hi-ta], the Jewish religious method of slaughtering animals and poultry for food. This method may only be carried out by a qualified and licensed individual, known as a shochet [sho-het].

Separating meat and milk

Jewish people may not consume milk and meat together. While customs vary, observant Jews in the United Kingdom customarily wait three hours after eating meat or poultry before consuming any dairy products, although some people may wait up to six hours. Separate utensils and cooking equipment are also required.

Kosher shopping and restaurants

To accommodate Jewish customers, manufacturers often produce a range of products that are specially supervised. Even if a product is marked as vegetarian, the food may still have been made at the same factory line as something that is not kosher, and Orthodox Jews would refrain from eating it.

Special care and attention is also required when eating in restaurants. Many Orthodox Jews will only eat in a restaurant that is supervised by a kashrut authority. However, others may be happy to eat in an unlicensed restaurant. It is therefore appropriate to ask your dining partner of their level of observance.

Kosher sign in the window of a restaurant

JEWISH CLOTHING AND HOMES

Observant Jewish men cover their heads at all times, usually with a small skullcap known as a yarmulke or kippah. If for evidential purposes the skullcap needs to be removed, a suitable replacement, such as a cap or hat, should be offered. Some observant Jewish men may also wear a tasselled garment, called tzitzit [tsi-tsit], as an undergarment and this may be visible below their waist. Some Charedi men wear their tzitzit as an over-garment.

Married Orthodox Jewish women cover their hair, or wear a wig, at all times as a sign of modesty. They will only wear modest clothing and many will not wear trousers, short skirts or short sleeves.

All traditional Jewish homes can be identified by looking for a mezuzah [meh-zoo-za]. This is a small box containing two biblical texts, which is affixed to the right-hand doorpost of most rooms in a Jewish home, including the front door. Some boxes may be more ornate and may be subject to theft.

Practical policing issues

- Whilst you should always be conscious that you are in a Jewish home, there is no particular way that you need to behave or dress, and you are not required to follow Jewish practises
- Orthodox Jewish men and women may not shake hands with officers of the opposite sex, and any such gesture will be politely refused. However, no offence will be taken and likewise, officers should not take offence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SYNAGOGUE AND PRAYER

All men and boys over the age of 13 are required to pray three times a day. While this can be performed individually, most men prefer to attend synagogue and pray with at least ten men present. Such a prayer group, called a minyan [min-yan], is particularly important when a person is in a period of mourning.

Morning prayers take place between 6:00-9:00am, and last about 45 minutes. A prayer shawl and phylacteries, which are small leather boxes containing biblical texts known as tefillin [te-fill-in], are worn during prayer.

Afternoon and evening prayers usually take around 15 minutes.

Women also pray, but they are not required to wear tefillin or prayer shawls during prayer. However, Jewish women who identify as Reform or Liberal may wear prayer shawls.

Synagogue etiquette varies depending on the denomination of Judaism to which a person belongs.

In Orthodox synagogues, women sit separately from men, either upstairs in the gallery or to the side of men. Men wear the traditional head covering. Married women cover their heads with hats, wigs or scarves and are expected to dress modestly.

At Reform and Liberal synagogues men and women will usually sit together during the service.

Hebrew is the traditional language of Jewish prayer, and is used to varying degrees in the services and celebrations of each denomination.

Practical policing issues

- It is not necessary for male police officers to wear a hat when entering a synagogue, but the gesture of covering the head will nevertheless be appreciated as a sign of respect
- Discretion should be used if taking pictures, videos or using tape recorders in a synagogue during the Sabbath and festival services

CST protecting a synagogue

THE JEWISH LIFE CYCLE

Birth

Every Jewish boy is required to be circumcised in a ceremony called brit milah [brit mi-lah]. This takes place when the baby is eight days old, or as soon as possible thereafter if there are medical reasons for a delay. The circumcision is performed by a mohel [mo-hel], a trained Jewish practitioner who may also be a registered medical doctor. The boy's name is typically not announced until the circumcision. Girls are usually named in the synagogue, often on the Sabbath following the birth.

Bar Mitzvah/Bat Mitzvah

Boys are recognised as full adult members of the community at age 13, when they celebrate their Bar Mitzvah [Bar Mitz-vah] (literally 'son of the commandments'). Girls reach this stage at the age of 12 when they celebrate their Bat Mitzvah [Bat Mitz-vah]. Both boys and girls have a period of intense study leading up to the occasion.

Weddings

Jewish weddings can occur any day of the week except the Sabbath, or during certain Jewish festivals and particular mourning periods in the Jewish calendar. A Jewish wedding may take place in any location. The ceremony takes place under a chuppah, a canopy which symbolises the building of a new home and is a very holy point for a Jewish couple. It is traditional for the couple's friends and family to organise celebratory meals during the week after the wedding.

Death and mourning

When a Jewish person dies, the body must be treated with great care and respect at all times. There are specific rules for preparing the body for burial, and it should never be left alone. This process is carried out by trained teams known as the Chevra Kadisha or Misaskim. A rabbi is usually called to support the grieving family.

Jewish law does not allow post-mortems unless required by civil law. Cremation is accepted in some Reform and Liberal communities, but it is strictly forbidden in Orthodox Judaism. After the funeral, the close family mourns at home for seven days. This period is called shiva [shi-va].

Practical policing issues

- The body should never be left unaccompanied, and it is vital that there is as little interference with the body as possible
- If possible, the Chevra Kadisha, Misaskim or a rabbi should be allowed access to prepare the body before it is moved. If this is not possible, eyes and jaws should be closed, limbs should be straightened with arms by the side and the body covered with a white sheet
- A rabbi should be allowed access to the bereaved family as soon as possible
- The funeral should take place as soon as possible following the death, often on the same day. To facilitate this, the transfer and release of the body should be done without delay, as should the processing of relevant paperwork
- In Orthodox communities there may be large crowds in the streets to mourn the deceased

A Bar Mitzvah boy reading from the Torah during the ceremony

WELFARE ISSUES

Medical treatment

There are religious guidelines governing abortion, organ transplantation and donation, fertility treatment and contraception. Apart from these, treatments necessary to save a life, particularly in an emergency, should be carried out without question or delay.

According to Jewish law, blood transfusions are permitted. Indeed, they are mandatory if required to ensure a person's good health.

In case of queries, contact the relevant Beth Din (a religious advisory body or court) in London or Manchester if no local source is available.

Domestic and child abuse

Sadly, such matters are not absent from the Jewish community. As in other communities, they are often hidden and not spoken about within families, so it is often helpful to resolve such issues with the help of special communal agencies who have trained counsellors able to provide aid and reassurance. If this is not possible, however, any concerns should be reported to social services and/or police.

HELPFUL CONTACTS

REPRESENTATIVE ORGANISATIONS

Community Security Trust

A charity that protects British Jews from antisemitism and related threats.

National Emergency Number (24-hr)
0800 032 3263

London Head Office
020 8457 9999

Manchester Northern Regional Office
0161 792 6666

cst.org.uk

enquiries@cst.org.uk

Board of Deputies of British Jews

The elected representative body of the British Jewish community. It provides information and collects data on, and for, the community.

020 7543 5400

bod.org.uk

info@bod.org.uk

Jewish Leadership Council

The representative body of leading UK Jewish charities and organisations.

020 7242 9734

thejlc.org

info@thejlc.org

Jewish Police Association

Established in order to provide a network for support and advice to Jewish police service personnel and to promote understanding of the Jewish faith.

07770 492 782

jewishpoliceassociation.org.uk

info@jewishpoliceassociation.org.uk

SOCIAL SERVICES, ADOPTION AND FOSTERING

Bedside Kosher

Provides supervised kosher meals to patients in hospitals around London.

020 3988 6906

bedsidekosher.co.uk

info@bedsidekosher.co.uk

Federation of Jewish Services

The main provider of welfare and care services for Manchester's Jewish community.

0161 772 4800

thefed.org.uk

info@thefed.org.uk

Hatzola

Volunteer ambulance team who respond to medical emergencies and casualty incidents in the Jewish community.

Herts 0203 388 7000

Stamford Hill 0800 456 1123

North West London 0300 999 4999

Manchester 0161 795 2727

hatzola.org

admin@hatzola.org

JAMI

The Jewish Association for Mental Illness (JAMI) provides services and support to those suffering severe mental health problems over the age of 18, their families and carers.

020 8458 2223

jamiuk.org

info@jamiuk.org

Jewish Care

The largest provider of health and social care services for the Jewish community in the UK, caring for over 12,000 people weekly.

020 8922 2222

jewishcare.org

helpline@jcare.org

Jewish Bereavement Counselling Service

The JBCS consists of a team of professionally trained volunteer counsellors trained to work with people of all ages.

020 8957 3881

jbcs.org.uk

enquiries@jbcs.org.uk

Jewish Women's Aid

JWA assists Jewish women and their children who have been subjected to domestic violence. It operates a confidential freephone helpline.

0808 801 0500

jwa.org.uk

info@jwa.org.uk

Norwood

Provider of specialist support services, such as social work, counselling, residential and day care, adoption services, special education needs services and care for people with physical and learning disabilities.

020 8809 8809

norwood.org.uk

info@norwood.org.uk

KOSHER CATERERS

A full list of caterers can be obtained from the London Beth Din. However, the following company provides pre-packaged meals.

Hermolis & Co Ltd

020 8810 4321

hermolis.com

sales@hermolis.com

RELIGIOUS ORGANISATIONS

Beth Din

The Beth Din supervises marriages, divorces, adoptions and conversions; certifies religious status; supervises shechita and kashrut, for the Orthodox Jewish Community.

London

020 8343 6270

theus.org.uk/londonbethdin

info@bethdin.org.uk

Manchester

0161 740 9711

mbd.org.uk

info@mbd.org.uk

Assembly of Masorti Synagogues

020 8349 6650

masorti.org.uk

hello@masorti.org.uk

Chabad Lubavitch UK

020 8800 0022

chabad.org.uk

Federation of Synagogues

020 8202 2263

federation.org.uk

info@federation.org.uk

Liberal Judaism

020 7580 1663

liberaljudaism.org

montagu@liberaljudaism.org

Movement for Reform Judaism

020 8349 5640

reformjudaism.org.uk

Progressive Judaism

hello@progressivejudaism.org.uk

United Synagogue

020 8343 8989

theus.org.uk

info@theus.org.uk

Union of Orthodox Hebrew Congregations

020 8802 6226

GLOSSARY

Bar Mitzvah [Bar Mitz-vah]
Ceremony for a 13-year-old boy, which marks his becoming a full adult member of the Jewish community

Bat Mitzvah [Bat Mitz-vah]
Ceremony for a 12-year-old girl, which marks her becoming a full adult member of the Jewish community

Brit milah [brit mi-lah]
Circumcision

Charedi [Ha-ray-dee]
Sect of Jews who abide by strict customs and wear distinctive traditional clothing

Chevra Kadisha or **Misaskim**
Specialist team called in after a death

Chuppah [hoo-pah]
Wedding canopy which symbolises the building of a new home

Eruv [ey-roov]
Enclosure or boundary marker around a home or community

Kashrut [kash-rut]
Dietary laws

Kippah [ki-puh] or **yarmulke** [yaa-muhl-kuh] (skullcap)
Traditional male headwear

Mezuzah [meh-zoo-za]
Small box containing biblical text, affixed to the right-hand doorpost

Minyan [min-yan]
Prayer group

Rosh Hashanah [Rosh Ha-sha-na]
Jewish New Year

Sabbath or **Shabbat** [Sha-bat] or **Shabbos** [Sha-bus]
The day of rest, every Friday night and Saturday day

Sephardi [Seh-far-dee]
Jewish person of Spanish/Portuguese descent, with a distinctive dialect of Spanish (Ladino), customs, and rituals

Shechita [sh-hi-ta]
Religious method of slaughtering animals

Shiva [shi-va]
Seven day mourning period

Synagogue or **shul**
House of prayer

Talmud [Tahl-mood]
Oral Law

Tanach [Tah-nakh]
Holy Scriptures

Tashlich [tash-lich]
Ceremony that takes place by a river to symbolically 'cast away' sins

Torah [Taw-ruh]
Primary source of Jewish law and ethics

Yom Kippur [Yom Ki-poor]
Day of Atonement

This guide has been produced by CST to provide information to police and others concerning the requirements of practising Jews in the United Kingdom. It has been designed to further your knowledge and understanding of the Jewish community, and also to provide you with some practical assistance within the context of operational policing.

This is not a definitive guide, but it offers an introductory insight into some of the customs, laws and traditions of the Jewish community.

National Emergency Number (24-hour) **0800 032 3263**

London (Head Office) **020 8457 9999**

Manchester (Northern Regional Office) **0161 792 6666**

cst.org.uk