



A Police Officer's GUIDE TO JUDAISM

JEWISH FESTIVAL DATES 2017-2022

FESTIVAL	2018	2019	2020	2021	2022
PURIM	28 Feb- 1 Mar	20-21 Mar	9-10 Mar	25-26 Feb	16-17 Mar
PESACH	30 Mar- 7 Apr	19-27 Apr	8-16 Apr	27 Mar- 4 Apr	15-23 Apr
SHAVUOT	19-21 May	8-10 Jun	28-30 May	16-18 May	4-6 Jun
ROSH HASHANAH	9-11 Sept	29 Sept- 1 Oct	18-20 Sept	6-8 Sept	25-27 Sept
YOM KIPPUR	18-19 Sept	8-9 Oct	27-28 Sept	15-16 Sept	4-5 Oct
SUCCOT	23 Sept- 1 Oct	13-21 Oct	2-10 Oct	20-28 Sept	9-17 Oct
SIMCHAT TORAH	2 Oct	22 Oct	11 Oct	29 Sept	18 Oct
CHANUKAH	2-10 Dec	22-30 Dec	10-18 Dec	28 Nov- 6 Dec	18-26 Dec

The images below are of items associated with Rosh Hashanah, Pesach and Chanukah (left to right).



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CST working with the Police



CST's 24/7 national security control room

HOW CST WORKS WITH THE POLICE

CST has worked in close partnership with Police forces across the UK for many years. CST received its charitable status in 1994 upon the recommendation of the Commissioner of the Metropolitan Police. CST works with Police in many different ways:

- Point of contact for Police to reach any part of the Jewish community, bringing cooperation and communication between the Police and UK Jewish communities. This is especially important at times of high alert, or in cases where Police urgently seek communal assistance or understanding: regardless of whether or not this is a crime that specifically affects the Jewish community.
- Point of contact for those who wish to report antisemitic hate crimes, criminal incidents and community intelligence (particularly reports of suspicious behaviour that may denote terrorist planning, reconnaissance or related actions). This information is shared with Police forces by data exchange agreements that also include Police informing CST of antisemitic incidents and other information relevant to the security and safety of the Jewish community.
- CST's 24/7 national security control room allows Police to access CCTV, direct radio communications and other information from hundreds of Jewish communal sites in the UK. When required, Police officers are stationed within CST's control room.
- Psychological responders team can provide assistance and comfort to anyone affected by a major critical incident.
- 'Third Party' reporting status with the Police and were instrumental in drafting the ACPO (now NPCC) guidelines.
- Provide security personnel for Jewish communal activities, and work in partnership with the Police both before and during security operations and joint patrols.
- Give regular briefings about the Jewish community, the threats it faces and antisemitism.
- Sit on IAGs (Independent Advisory Groups) and Gold Strategy meetings.
- Provide and assist with community impact assessments.
- Liaise with Counter Terrorism Operations, especially when providing community reassurance.
- Distribute *A Police Officer's Guide to Judaism* and *The Holocaust - A Guide for Police Personnel*.



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 15 million Jewish people in the world, six 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 below denominations, or will identify with one or more of them. These denominations are:

Orthodox

Orthodox Jews regard the Torah [To-rah] (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 [Ta-nah] (Holy Scriptures), which Christians refer to as the Old Testament. Orthodox Jews are also guided by legal literature, including the Talmud [Tal-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-rei-di] 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 [kip-ah] or yarmulke [yar-mal-ka] (skullcap) as headwear.

Masorti, Conservative, Reform & Liberal

Members of these movements do not observe Judaism in the same way as Orthodox Jews. For example, Orthodox Jews will usually wear a head covering, the kippah or yarmulke, which they believe shows respect for G-d, but Reform and Liberal Jews would be less likely to do so, believing it not to be necessary.

Reform and Liberal Jews may also have a different interpretation to the Sabbath observance or the dietary laws. In addition, women can become rabbis and men and women sit together in the synagogue.

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 SABBATH: SHABBAT, SHABBOS

The Sabbath, also referred to as shabbat [sha-but] (as it is called in Hebrew) or shabbos [sha-bos] (as it is called in Yiddish), is one of the most important parts of the Jewish faith. Jews are required to refrain from various acts of 'work' on the Sabbath, in

commemoration of G-d creating the world in six days and 'resting' on the seventh day of creation. Jews traditionally attend synagogue services with the family on the Sabbath and celebrate the day in the company of family and friends with festive meals.

PRACTICAL POLICING ISSUES

- For mainly Orthodox Jews, non-emergency crimes will usually be reported only after the Sabbath or the festival has ended.
- Orthodox Jews will be unwilling to write statements or sign their names on the Sabbath or festivals.
- Orthodox Jews will not use the telephone on the Sabbath or festivals, except in emergencies.
- Jews who are not Orthodox, who do not strictly observe the Sabbath or festivals, will be willing to report non-emergencies, to sign their name, use their phone, car etc.

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' on p.9).

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

The timing of the Sabbath

The Sabbath starts on Friday about one hour before nightfall, or 15 minutes before sunset, depending on the time of year. 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 an enclosure or boundary marker around a home or community. It enables the carrying of objects outdoors for Jews during the Jewish Sabbath and certain holy days that would otherwise be forbidden by Jewish law (*Halakha*) [Ha-la-ha]. Without an *eruv*, observant Jews would be unable to carry keys or tissues in their pockets, or push wheelchairs and baby buggies on the Jewish Sabbath and Yom Kippur, thus making it difficult for many to leave the house.

Historically, the *eruv* was made of walls or doorways, but in modern times, where it is impractical to put up walls in public areas, the *eruv* can be constructed from a 'continuous wall', real or symbolic, out of wire and posts and natural boundaries.

Eruv pole in Salford, Manchester.



JEWISH FESTIVALS

For a guide to festival dates over the next five years, please see the inside front cover of this booklet.

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 will 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 well 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 below), this is the holiest period in the Jewish calendar.

PRACTICAL POLICING ISSUES ON ROSH HASHANAH

- Many synagogues will be very busy and will have additional overflow services either on the premises or nearby.
- Members of Reform and Liberal 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 ON YOM KIPPUR

- Synagogues are open all day and are extremely busy, especially for the evening services.
- Many people will walk home during the day for a short break from prayers. There is likely to be a continuous flow of people on the streets throughout the day.
- Since most Jewish families will be in synagogue for the opening and concluding services of Yom Kippur, their homes may be vulnerable to burglars.

- Many people drive to synagogue prior to the service in the evening, walk back to synagogue the next morning and then drive home when services end. Therefore, parking problems may occur. The closing service is usually very busy, after which traffic congestion may be significant.

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]. Succot lasts for eight days, with the first two and the last two days being festival days.

PRACTICAL POLICING ISSUES ON SUCCOT

- 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.

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 ON SIMCHAT TORAH

- 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.

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 ON SHAVUOT

- 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.

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 [Cha-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.

Shofar blowing on Rosh Hashanah. Image copyright: MinoZig, Wikimedia Commons.



PRACTICAL POLICING ISSUES ON CHANUKAH

- 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.

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 ON PURIM

- 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.

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.
- Kosher food should always be offered when inviting a Jewish guest to a meeting.
- 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.

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 labels from several different Kashrut authorities.



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 [me-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 burglary.

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 practices.
- 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.

Selection of kippot, Jewish head coverings. Image copyright: Yaffa Phillips, Flickr.



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 06:00 and 09:00, 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 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.

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 frequently 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, but is commonly held inside or outside a synagogue. 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 it is crucial that the body is treated with care and extreme reverence at all times. There are special rules for the preparation of the body for burial, and the body should not be left unattended at any time.

Post-mortems are not permitted in Jewish law except where required under civil law. Cremation is practised in some Reform and Liberal communities, but is strictly prohibited in Orthodox Jewish communities.

After the funeral the immediate family of the deceased mourn at home for seven days. This is known as the shiva [shi-va] period.

Bar Mitzvah ceremony.

Image copyright: Israel_photo_gallery, Flickr.



PRACTICAL POLICING ISSUES ON BURIAL AND MOURNING

- The body should never be left unaccompanied, and it is vital that there is as little interference with the body as possible.
- Eyes and jaws should be closed and the body covered with a white sheet.
- The funeral should take place as soon as possible following the death, often on the same day.
- In Orthodox communities there may be large crowds in the streets to mourn the deceased.

Orthodox Jewish wedding ceremony under a chuppah. Image copyright: Gryffindor, Wikimedia Commons.



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 [Beth-Din] (a religious advisory body or court) in London and 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 the Police.

HELPFUL CONTACTS

REPRESENTATIVE ORGANISATIONS

CST

CST is Community Security Trust, a charity that protects British Jews from antisemitism and related threats.

National Emergency Number (24-hour)

☎ 0800 032 3263

London - Head Office ☎ 020 8457 9999

Manchester office ☎ 0161 792 6666

👉 www.cst.org.uk

✉ enquiries@cst.org.uk

Jewish Leadership Council

The representative body of leading UK Jewish charities and organisations.

☎ 020 7242 9734

👉 www.thejlc.org

✉ info@thejlc.org

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

👉 www.bod.org.uk

✉ info@bod.org.uk

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

👉 www.jewishpoliceassociation.org.uk

✉ info@jewishpoliceassociation.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

👉 www.hermolis.com

✉ sales@hermolis.com

SOCIAL SERVICES, ADOPTION AND FOSTERING

Federation of Jewish Services

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

North 📞 0161 772 4800

South 📞 0161 941 4442

👉 www.thefed.org.uk

✉ info@thefed.org.uk

Hatzola

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

Stamford Hill 📞 0800 456 1123

North West London 📞 0300 999 4999

Manchester 📞 0161 795 2727

👉 www.hatzola.org

✉ admin@hatzola.org

Hospital Kosher Meals Service

Provides supervised kosher meals to patients in hospitals throughout London.

📞 020 8795 2058

👉 www.hkms.org.uk

✉ elizabeth@hkms.org.uk

Jewish Care

The largest provider of health and social care services for the Jewish community in the UK, caring for over 7,000 people weekly.

📞 020 8922 2000

👉 www.jewishcare.org

✉ helpline@jcare.org

Jewish Bereavement Counselling Service

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

📞 020 8957 3881

👉 www.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

👉 www.jwa.org.uk

✉ info@jwa.org.uk

Norwood

Specialist support service provider, 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

👉 www.norwood.org.uk

✉ info@norwood.org.uk

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

London 🖱 www.theus.org.uk/londonbethdin

London ✉ info@bethdin.org.uk

Manchester ☎ 0161 740 9711

Manchester 🖱 www.mbd.org.uk

**Union of Orthodox Hebrew
Congregations**

☎ 020 8802 6226

United Synagogue

☎ 020 8343 8989

🖱 www.theus.org.uk

Federation of Synagogues

☎ 020 8202 2263

🖱 www.federation.org.uk

✉ info@federation.org.uk

Assembly of Masorti Synagogues

☎ 020 8349 6650

🖱 www.masorti.org.uk

✉ enquiries@masorti.org.uk

Movement for Reform Judaism

☎ 020 8349 5640

🖱 www.reformjudaism.org.uk

Liberal Judaism

☎ 020 7580 1663

🖱 www.liberaljudaism.org

✉ montagu@liberaljudaism.org

REGIONAL CONTACTS

Almost all major regional Jewish communities have a Representative Council, who will be pleased to assist you in your work.

This guide has been produced by CST to provide information to the 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.



www.cst.org.uk



@CST_UK



Community Security Trust



CSTmedia



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

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