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## Introduction

The population which Greater Glasgow & Clyde Health Board serves is religiously and culturally diverse. Our Spiritual Care Policy sets out our commitment to ensuring that spiritual care, which includes religious care, is provided in an equal and fair way to those of all faith communities and of none.

This short manual is designed to help staff respond to that element of the commitment which relates to religious care, and to be confident as we meet some of the religious needs of those in our care. For some time manuals of a similar kind have been in use across the Health Board area, and staff will be familiar with them.

The religious views of patients have an important bearing on healthcare:

- Beliefs about the beginning of life influence attitudes towards abortion, reproductive medicine and contraception.
- Views on dying and death influence attitudes towards determining the moment of death, organ donations and the care of the dead body.
- Meeting the needs which arise from religious belief will assist patients and families to have a sense of peace, hope and security, promoting a well-being which is intrinsic to holistic healthcare.

Being aware of such views and the beliefs which underpin them is an important part of effective care. The manual is designed to help staff access key information as part of their role.

**The different contexts in which care is being delivered will influence what information is required or is useful for staff. For example, times of day or dates of Holy Days or Festivals might affect the planning of out-patient appointments; religious beliefs about food are important for in-patients; issues of modesty can be relevant in therapy centres and clinics.**

What this manual does:

- It gives a brief description of the main faith communities within Scotland using some of the words and language they themselves use. Representatives of the faith and belief groups included in this manual have been involved in its preparation so far as was possible.
- It gives information about such key matters as religious practices, birth customs, family planning, diet, washing and toilet, modesty and dress, organ transplants and donation, and customs surrounding death.
- It also gives information about key contacts for each faith community.

It is important to recognize that within each of the established religions there is considerable diversity. For example, not all Christians are the same! There are differences too in the level of personal belonging within that community. Some people will have a nominal attachment, others will be strictly observant. It should never be assumed that an individual will necessarily comply with all the officially recognized views of that community.

Staff will also recognise that other family members and friends may have a different outlook from the patient. For this reason each person should be regarded as an individual, and those responsible for their care and treatment should try to establish what their views, preferences and needs are. **This manual is a resource, but it cannot replace the most important resource of all, the patient or service user.**

The manual cannot cover the whole range of religious bodies and faith communities in Scotland. In the 2001 Census the section on religious affiliation gave the following statistics for membership of faith groups in Scotland:

Buddhist	6,380	Christian	3,294,545
Hindu	5,564	Jewish	6,448
Muslim	42,557	Sikh	6572

Each of these is treated in the manual. Among those treated in the Census as 'other' we have included a section on the Baha'i, on Christian Science, on Jehovah's Witnesses and on Mormonism, also known as The Church of Jesus Christ of Latter-day Saints. We have also included sections on Humanism and on Paganism.

There are many excellent resources for discovering more about Scotland's faith and belief communities:

- NHS Education for Scotland produced 'A Multi-Faith Resource for Healthcare Staff', which is available online at [www.nes.scot.nhs.uk/publications](http://www.nes.scot.nhs.uk/publications)

In addition to the faith communities covered in this manual this resource gives information about the Brahma Kumaris.

- The BBC Religion & Ethics web-site contains detailed information on a wide range of faiths: [www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)
- The Scottish Inter-faith Council has a web-site with links to the faith communities: see [www.scottishinterfaithcouncil.org](http://www.scottishinterfaithcouncil.org)

**Finally, Healthcare Chaplains are a key resource. Make use of them!**

This Manual is a resource for NHS staff who have contact with patients and carers, some of whom will belong to a faith or belief community. It contains:

1. Information on the beliefs and practices of the faith and belief groups likely to be found in the area served by NHSGG&C.
2. Contact details for those groups.

The manual aims to:

1. Assist NHS staff in understanding care needs which arise from faith and belief.
2. Provide relevant information to allow staff to contact a representative of a faith or belief group should they be asked to do so, or should it be assessed as relevant to patient care.

Please remember that when contacting a faith or belief community representative with a request to come to the ward, they may not be able to come straight away: they are not on-call.

A resource such as this cannot give a comprehensive overview of the beliefs, history and behaviours of each and every faith or belief group. There is much information freely available on the internet or in libraries which can assist anyone interested in knowing more. This resource has been written with the healthcare context in mind. Indeed, it is not necessary for staff to know everything about every faith or belief group.

The following principles are therefore to be adhered to:

1. Do not assume that you know what a patient believes or requires: for example, not all Jewish patients will conform rigorously to Kosher food requirements.
2. It is good practise to ask. Perhaps a simple question such as: "Is there anything we need to know to help us to care for you and to meet your needs while you are in hospital?" (Or, as a Sikh patient once suggested in a focus group: ask 'What's taboo for you?')
3. Good communication is the key to supporting patients to make their needs known and then in meeting them. This may include accessing interpreting services when necessary and the relevant policy and procedure must be followed.
4. Respect for the individual and the maintenance of dignity are crucial to holistic care and to patients' sense of well-being.
5. Care planning ought to take into account needs arising from faith and belief. For example, it is helpful to be aware of any requirements to observe rituals at a time of death well in advance of the death taking place.

6. Spiritual care assessment is a helpful tool in ensuring that a patient's spiritual and religious needs are met. Healthcare Chaplains are skilled in carrying out such assessments for people of all faiths and none, and can offer advice to staff.

Healthcare Chaplains are a resource in meeting the spiritual and religious needs of those the NHS cares for. Please see the section on Healthcare Chaplaincy in this manual.

## General

The Bahá'í Faith originated in Iran in the middle of the nineteenth century. Its founder is Bahá'ullah (Glory of God). It is an independent world religion with its own laws and ordinances.

Bahá'is believe in the oneness of mankind, and in one God, who has revealed His purpose progressively to mankind. They come from many diverse nationalities, cultures and backgrounds. They accept the validity of all religions and regard it as the individual's responsibility to investigate truth in all matters. Women and men are equal in the sight of God.

Bahá'is have a great respect for life. The soul comes into being at conception; therefore, abortion is strongly discouraged; the soul progresses after death.

**Worship** Bahá'is are required to say an obligatory prayer each day and read from the scriptures of the faith each morning and evening. In illness they are exempt from obligatory prayer.

**Diet** Bahá'is do not have specific dietary prohibitions. Some Bahá'is may be vegetarians, but this a matter of individual choice and not a religious requirement.

Bahá'is do not use habit forming drugs (e.g. opiates, amphetamines), and do not drink alcohol except when prescribed by a physician. Smoking is discouraged but not forbidden.

**Fasting** The Bahá'í period of fasting is 2nd March - 21st March. It occurs at the same time each year. Bahá'is may not take food or drink between sunrise and sunset during this period. Fasting is not obligatory in sickness, pregnancy, menstruation, nursing mothers, and people under the age of 15 and over 70.

**Ablutions and Toilet** Although in illness Bahá'is are exempt from obligatory prayers certain individuals may wish to recite them. Bahá'is should wash both hands and face before prayer, but this can be done in an ordinary washbasin or bowl.

**Ideas of Modesty** Bahá'is are not opposed to being examined by doctors of either sex.

**Attitudes to Medicine** Bahá'is have a great respect for medical opinion. As well as taking prescribed medication they also believe greatly in the power of prayer in healing.

**Blood  
Transfusion,  
Transplants &  
Organ Donation**

Bahá'is have no objection to these.

**Birth**

This is a happy time. It is a personal preference whether the husband is present or not. Still births are treated like other deaths.

**Family Planning**

This is left to the personal conscience of individuals. Sterilisation in either sex is unacceptable, but appropriate medical advice is followed.

Contraception is permitted according to personal preference. However, methods which involve prevention of implantation of the fertilised ovum are improper, as Bahá'is believe that the soul comes into being at conception.

**Death**

The body is the temple of the soul and must therefore be respected.

Bahá'is relatives will wish to say prayers for the dead. The family will arrange a Bahá'i funeral or it may be arranged by the Local Assembly.

Bahá'is may not be cremated or embalmed. They may not be buried more than an hour's journey from the place of death.

Bahá'is may leave their bodies to scientific research or donate organs according to their own personal wishes.

**Euthanasia &  
Suicide**

Bahá'is have a strong respect for life.

**Contacts**

**Telephone Numbers**

**National:**

Baha'i Council of Scotland  
[www.bci.org/scotland](http://www.bci.org/scotland)  
[bcsc@bahai.org.uk](mailto:bcsc@bahai.org.uk)

**0800 038 1844**

John Huxtable  
11 Laurel Place (2r)  
Glasgow G1 7RE

**0141 334 3465**

Peter Ballentyne  
30 Beaufort Gardens  
Bishopbriggs  
G64 2DJ

**0141 563 6778**

## General

Buddhism is based on the teachings of the Buddha Shakyamuni who lived in northern India some 2500 years ago. A Buddha is to be revered, not as a god, but as an example of how we may all aspire to live.

The essence of Buddha is within each of us. We can each attain Buddhahood through the practice of the eight-fold path, which includes virtuous conduct such as compassion, generosity and meditation. Many Buddhists believe in spiritual rebirth. For most western Buddhists faith in the following of the eight-fold path is more central than assent to specific religious beliefs.

Buddhism lays great emphasis on willed action (**karma vipaka**) as all actions have consequences. All Buddhists try to limit and prevent harming life, and follow the five precepts: abstain from taking life, abstain from taking the not given, abstain from sexual misconduct, abstain from false speech, and abstain from taking intoxicants.

Although Buddhism is especially strong in the Indian sub-continent it is a world-wide religion. In Scotland there are several traditions, among them the Theravadan tradition, the Tibetan, with its main centre at Samye Ling monastery in Dumfriesshire, and the Zen tradition.

## Worship and Religious Practice

The word 'worship' is not appropriate to Buddhists as there is no belief in a Creator God. Buddhist temples or centres are places where people gather to meditate, study, chant or pray.

There are many celebrations during the year, many of which commemorate particular events in the Buddha's life. There is some variation across the traditions.

## Diet

Some are vegetarians.

## Fasting

In some traditions on certain days, possibly full moon days, fasting may be observed.

## Ablutions and Toilet

No particular guidelines.

## Ideas of Modesty

No particular guidelines.

## Attitudes to Medicine

Buddhists will be wary, and will wish to know the effects of any drug which alters their emotional state or clarity of mind due to the 5th precept. Many Western Buddhists favour alternative health remedies if possible for this reason.

<b>Blood Transfusion</b>	No objection to blood transfusion.
<b>Transplants &amp; Organ Donation</b>	Many Buddhists will have no objection, and will consider organ donation as an act of compassion. Some may decline because of the belief that the mind remains in the dead body for a time.
<b>Birth</b>	No particular guidelines.
<b>Family Planning</b>	There is no established Buddhist doctrine although there is a general reluctance to tamper with the natural development of life. A Buddhist may accept all methods of family planning, but with a different degree of reluctance. Abortion is generally condemned.
<b>Death</b>	<p>This is an important issue for all Buddhists. It is important that, if possible, everything can be done to prepare the person to die in an environment which promotes contentment, positivity, and a lack of fear. The dying person may request other Buddhists to be present and appropriate verses to be read or chanting to be done.</p> <p>For many Buddhists there is no ritual requirement and normal hospital procedures may be followed. To avoid distress relatives or friends should be asked for guidance.</p> <p>When a child dies special prayers will be offered.</p> <p>Organ donation: it is generally requested that the body is left quiet for at least three days to allow the "mind" to depart as undisturbed as possible.</p>
<b>Euthanasia &amp; Suicide</b>	Buddhists are not unanimous in their view of euthanasia, and the teachings of the Buddha don't explicitly deal with it. Buddhism places great stress on non-harm. Buddhists regard death as a transition. A person's state of mind at the time of death is important. Their thoughts should be selfless and enlightened, free of anger, hate or fear.

## **Contacts**

Kagyü Samye Dzong  
7 Ashley St.  
Woodlands  
Glasgow G3 6DR

Sri Lanka Buddhist Centre  
2020 Maryhill Rd.  
Glasgow G20 0AB

Kelsang Machig  
Vajrayana Buddhist Centre  
5 Bentinck Street  
Kelvingrove

Paisley  
Wynd Centre  
6 School Wynd  
Paisley PA1 2DB  
[www.meditateinglasgow.org](http://www.meditateinglasgow.org)

Glasgow Friends of the Western  
Buddhist Order  
Buddhist Centre  
329 Sauchiehall St.  
Glasgow G2 3HW

Kagyü Samye Ling Monastery  
Eskdalemuir,  
Dumfriesshire  
DG 13 0QL

## **Telephone and Fax Numbers**

**Tel: 0141 332 9950**  
**0141 339 3888**

**Tel: 0141 586 7493**

**Tel: 0141 334 1334**

Venue for Buddhist Meditation led by  
the above

**Tel: 0141 333 0524**

**Tel: 013873 73232**

## General

Christianity is a world-wide religion founded some 2000 years ago and followed by some 2.1 billion people of many different cultures and backgrounds. It is based on the teachings of Jesus of Nazareth, known as 'the Christ'. Christians across the many traditions see themselves as following in the way of Jesus, and believe in a God who can be known as Father, Son and Holy Spirit.

Though Christians hold much in common, there is a wide diversity of beliefs, ethical standpoints and forms of worship found within the many denominations and groups which make up the Christian Church.

The two major groups of Christians in Scotland are commonly referred to as Protestants and Catholics, but there is in fact a greater diversity. It is not possible to give a detailed description of each of the Christian Churches, but the following may be helpful.

- Within the Protestant tradition are the Church of Scotland, the Baptist Union of Scotland, the Salvation Army, the United Reformed Church, the Methodist Church, the United Free Church of Scotland, the Free Church and others.
- The Roman Catholic Church is a world-wide church, centred on the leadership of the Pope and the Bishops.
- The Anglican Communion is a world-wide family of churches and includes The Scottish Episcopal Church.
- The other main Christian group in the world is the Orthodox Churches, strong in Greece and Russia. There are small communities of Orthodox Christians in Scotland.

If a patient is a member of a particular church they may request that their own priest, pastor or minister be contacted. The chaplains can do this and will seek to co-operate with them to provide the appropriate spiritual support.

There will also be a number of patients who, while not belonging to any particular church, will see themselves as Christian.

There are certain features common to all or most Christians:

## Worship

Christians will look to the Bible as a source of comfort, encouragement and inspiration. They may find having access to the New Testament and the Psalms such as in the format provided by the Gideons helpful.

Christians do not need to pray at particular times of the day.

Belief in an after-life, or eternal life, is important.

<b>Diet</b>	Any particular requests or practices will be due to individual preference.
<b>Fasting</b>	Any particular requests or practices will be due to individual preference. During Lent some may keep a restricted diet.
<b>Ablutions and Toilet</b>	Any particular requests or practices will be due to individual preference.
<b>Ideas of modesty</b>	Any particular requests or practices will be due to individual preference.
<b>Attitudes to Medicine</b>	Any particular requests or practices will be due to individual preference.
<b>Blood Transfusions</b>	Any particular requests or practices will be due to individual preference.
<b>Transplants &amp; Organ Donation</b>	Any particular requests or practices will be due to individual preference.
<b>Birth</b>	<p>For many Christians the baptism of their baby is important, especially if there is a possibility of their child dying before leaving the hospital. Baptism is a visible sign of God's love for a child. Christians from the Baptist Church and the Pentecostal tradition do not practise the baptism of babies, but will appreciate prayers.</p> <p>If parents wish their child baptised the appropriate chaplain, or the family's own minister or priest, ought to be contacted as soon as possible.</p> <p>In extreme circumstances, when it is thought that the child will die before a chaplain, minister or priest will arrive, any member of staff may perform the baptism. This is done by sprinkling a little water on the baby's head, making the sign of the cross, and saying <b>"I baptise you in the name of the Father and the Son and the Holy Spirit."</b></p> <p>In such a case, the chaplain must be informed in order that pastoral support may be given to the family and for the recording of the baptism.</p> <p>In circumstances of still-birth or miscarriage, baptism is not appropriate but the chaplains may perform a simple act of Naming and Blessing.</p> <p>Baptism is not only for babies, and there are occasions when a person of adult age who has not been baptised will make a request to discuss baptism for themselves. Alternatively, the request may be made by family on behalf of an adult patient. A chaplain should be contacted immediately.</p>
<b>Family Planning</b>	Differing views are held across the different traditions.

## Death & Dying

**Roman Catholic** patients, or their visitors, may request **The Sacrament of the Sick** (also known as The Last Rites.) The administration of this Sacrament ought to be recorded in patient records.

**Episcopalian or Anglican** patients, or their visitors, may request prayers and sometimes Confession and Anointing.

In the event of a patient being unable to receive the ministry of an **Orthodox** priest a Roman Catholic Priest should be contacted.

The relatives or carers of a dying or deceased patient may also welcome contact with a chaplain. In all circumstances contact the Chaplain or Priest or Minister before death occurs.

## Euthanasia

There is no one view across the traditions. Individuals will have a range of beliefs.

## Suicide

There is no one view across the traditions and individual Christians will have a range of beliefs.

## Other matters of significance

**Pre-operative Patients:** Roman Catholic and Anglican patients may request the Sacrament of The Sick prior to surgery. It should be noted that this Sacrament is not restricted to those who are dying.

Patients from other denominations may request a visit from a chaplain for prayers to be said. Such a visit can be suggested by ward staff, especially if the patient seems anxious or agitated.

Occasionally, patients may request baptism prior to surgery. Parents of children may make this request. **All such requests are important and chaplains must be contacted immediately.**

**Spiritual Healing:** Occasionally patients may have visits from ministers or pastors who practise spiritual healing. This will normally involve prayer and may involve anointing with oil and the laying on of hands. Those offering such a ministry should be politely advised of the protocols on infection control. These visits should be respected but it is recommended that clinical and chaplaincy staff be made aware of patients who are receiving such a ministry.

**Confession:** The sacrament of Confession, or the Sacrament of Reconciliation, may be requested by a patient. All such requests are important and the Chaplains should be contacted immediately to arrange for the appropriate priest or minister to attend.

**Holy Communion** (also known as the **Mass** or **Eucharist**.) Holy Communion is an important part of spiritual devotion for most Christians, but especially for Roman Catholics and Anglicans or Episcopalians. All requests for Communion should be relayed to the Chaplaincy immediately.

Eucharistic Ministers, who are accredited lay persons from The Roman Catholic Church may visit to bring Communion to Roman Catholic patients.

## **Contacts**

**Any requests from a patient for a visit from their own minister or pastor or priest can be handled at ward level if the patient can supply the relevant information.**

**Information about services (mass times etc.) can be found on the Chaplaincy intranet site.**

For guidance or clarification please contact the Chaplaincy.

## General

The Church of Christ, Scientist, began in the late 1800s in Boston, Massachusetts, now the home of its international headquarters. It was founded by an American woman, Mary Baker Eddy, who rediscovered the healing ministry of the early Christian Church when, after a life threatening accident, she experienced healing. She wrote of her discoveries in "Science and Health with Key to the Scriptures." Followers of Christian Science base their life and faith upon this book and upon The Bible. The name Christian Science represents belief in the healing laws of God which are available to all who follow Jesus Christ.

Christian Scientists see God as Divine Love and the source of all healing. They do not believe that this is restricted to any one religion or group of people. They are free to depend wholly on prayer for healing, or to choose medical treatment.

If a Christian Scientist is admitted to hospital it can imply that they have agreed to medical treatment but often this is accompanied by the request that medication be kept to a minimum. There are no rules to forbid medical treatment and the decision is left to the individual.

<b>Diet</b>	There are no special dietary requirements. Christian Scientists do not smoke, drink or take social drugs.
<b>Ablutions and Toilet</b>	There are no special requirements.
<b>Ideas of Modesty and</b>	There are no special requirements.
<b>Attitudes to Medicine</b>	See general information section above.
<b>Blood Transfusion and Transplants</b>	There are no guidelines.
<b>Birth</b>	Minimum medical intervention is appreciated in relation to pregnancy and childbirth.
<b>Family Planning</b>	There are no special requirements.
<b>Death</b>	Life is seen as eternal and infinite. Heaven and hell are states of thought and the true nature of all is seen as spiritual, reflecting God.

## **Contacts**

First Church of Christ, Scientist,  
and Reading Room  
87 Berkeley Street  
Glasgow

Christian Science Society  
140 West Princes Street  
Helensburgh  
G84 8XD

Committee on Publication (Mr W Getty)

## **Telephone Numbers**

**Tel: 0141 248 1698**

Contact via above number

**Tel: 0141 647 1060**

## General

The Hindu tradition has no founder and is best understood as a group of closely-related traditions rather than one single religion. The huge geographical area of the Indian sub-continent, its mixture of language and ethnic groups, have produced a diverse observance of beliefs, customs and practices which come under the umbrella of Hinduism. Practising Hindus recognise their religion more as a way of life rather than the pursuit of one single binding doctrine.

Religion is a path to follow to reach a higher level of consciousness. This involves following the path of Dharma, the ancient law underlying the order of the universe and reflected in an ethical and moral life.

Hindus believe in the divine nature of the soul which is immortal and transmigrates from body to body depending on one's merits and sins (karma). Hindus believe in the descent (avatar) of divinity to protect the righteous, and examples of this include Rama, Krishna and Buddha, all of whom serve as examples and inspirations.

**Worship:** Worship and religious activity is centred on the home. Hindu temples, Mandirs, have a priest, and will have daily public prayer and on Sundays a day for communal activity and worship.

**Diet:** Amongst Hindus, food and its preparation are linked with reverence for life and concepts of purity and pollution. These in turn are linked with the concept of caste. In some cases this will lead to the refusal of hospital food.

- Most Hindus prefer a vegetarian diet although they may eat fish, chicken lamb or egg dishes. There are no restrictions on how the slaughter has to take place.
- Beef is never eaten as the cow is considered to be a sacred animal. Dairy products are considered to be auspicious and acceptable so long as they are free of animal fats. In modern times and amongst non-caste Hindus, pork will be taken but this is rare.
- Special Days: Hindus follow a lunar calendar which is different from the Islamic lunar calendar. On some special days there may be restrictions on the type of food eaten, whether it is cooked or not or whether it is prepared in a certain way. At such times milk and yoghurt, fresh fruit and certain vegetables such as potato or sweet potato may be consumed. Certain foods, such as sago cooked in milk or coconut milk, are also permitted.
- Certain Foods / Medicine - Some may have strongly held traditional ideas about taking certain foods at particular times, or of the benefits of **Ayurvedic (Indian)** medicine.

It is advisable to check with the patient.

- There is no rule against the consumption of alcohol, but in general its use is not encouraged.
- Washing is important in Hindu life, including washing hands and rinsing mouth before and after meals. Strict cleanliness in handling and preparation of food is observed; so Hindus may ask for food from home for both hygienic and taboo reasons.

### **Fasting**

This is not an uncommon practice and may interfere with fluid balance and pain control during treatment. Very few Hindus will insist on fasting when in hospital. At the end of a period of fasting, visitors may bring in gifts of sweets or other foods so that the patient can join in the celebration.

### **Ablutions and Toilets**

Hindus will need water for washing in the same room as the WC itself. If there is no tap, or if a bedpan has to be used, a container of water should be provided.

Hindu patients much prefer to wash in free flowing water, rather than sitting in a bath. Most Hindus bathe daily in running water, usually first thing in the morning before praying.

### **Ideas of Modesty**

A Hindu woman will have a strong preference for a female doctor when being examined or treated.

They should be accommodated in mixed wards only in emergency situations.

Hindu women may be reluctant to undress for examination. Disregard of modesty can cause extreme distress.

Discomfort, pain and problems in genito-urinary and bowel areas are usually not spoken about by Hindus, especially if a spouse is present.

### **Attitudes to Medical Staff and Illness**

Hindus will in general accept the authority of medical staff and be co-operative during treatment.

However, it is as well to ask if any alternative medicines or home remedies are being used.

### **Blood Transfusions, Transplants and Organ Donation**

These present no problems to Hindus, but some may be averse to organ donation because of belief in re-incarnation.

### **Birth**

This is a joyous time for all Hindus, male children are generally likened to Krishna and female children to the goddess of wealth and prosperity, Laxmi.

Family members may visit the mother very soon after the birth and sweets are distributed to friends and family alike.

- The time of birth is crucial to the minute and will be taken down in order to cast a child's horoscope which will be done by the family priest. The child will be named accordingly on the 10th or 12th day post-natally in a non-religious ceremony where friends and relatives are invited to attend.
- It is an important part of Hindu motherhood to be as clean as possible from the continuing period of menstruation after birth. Menstruation in general is thought to be a pollutant.
- A new mother may be reluctant to get up for a bath within the first few days after birth, as this is seen as a time when a woman is at her weakest.

**Family Planning** There is no objection to family planning from the religious point of view.

**Death** Hindu beliefs and practices vary considerably. It is helpful to ask the patient or family the nature of their religious observances.

If a Hindu patient is dying relatives may wish to bring money and clothes for them to touch before distribution to the needy. If the visitors cannot go to the bedside themselves, they will be grateful if a nurse can do this for them while they wait. Some relatives will also welcome an opportunity to sit with the dying patient and read from a holy book.

Hindu priests, 'pandits', will often help dying patients with their acts of worship and to accept their death philosophically.

In general, Hindus prefer not to have medical intervention after death but will accept it if it is legally or medically unavoidable.

After death the body should always be left covered. Relatives may wish to wash the body and put on new clothes before taking it from the hospital. If the deceased is a married woman whose husband is still alive, she is considered to be blessed and will be bedecked as a bride.

Customs in death vary. Some place the body on the floor and light lamps while incense burns; others do neither. There are no restrictions on non-Hindus handling the body provided it is wrapped in a plain sheet.

When dealing with the death of a child gloves should be worn when touching the body. The family will normally carry out the last offices, and the child should be wrapped in a plain white sheet to await their arrival.

Cremation is the almost universal practice, the most significant exception being on the death of children under five who may be buried.

## **Euthanasia & Suicide**

There are several Hindu points of view on euthanasia.

In general, euthanasia and suicide would be regarded as interfering with the soul's progress towards liberation and as a violation of the principle of non-violence.

### **Contacts**

### **Telephone Numbers**

#### **Hindu Mandir / Temple of Scotland**

Pandit M P Misra  
1 La Belle Place  
Glasgow G3 7LH

**Tel: 0141 322 0482**

**Home: 0141 5574 8919**

[www.hindumandirglasgow.org.uk](http://www.hindumandirglasgow.org.uk)

#### **Hindu Mandir Sabha (Glasgow)**

10 Great George Street,  
Glasgow G12 8PD

Contact the above number for advice

**NB Non-English speakers may answer phone. The priest may not be available 24 hours per day.**

#### **Gujurati Association of Scotland**

189 Harvie Avenue  
Newton Mearns  
Glasgow G77 6LT

**Tel: 0141 639 6946**

[Agandhi@ukgateway.net](mailto:Agandhi@ukgateway.net)

#### **International Society for Krishna Consciousness (Scotland)**

Karuna Bhavan  
Bankhouse Road, Lesmahagow ML11 0ES

**Tel: 01555 894790**

## General

Humanism is a diverse movement with ancient roots, the outcome of a long tradition of free thought. It is a moral and ethical approach, independent of religion, and is open to all irrespective of life styles, personal decisions and views. It has no dogma (code of beliefs) or places of worship.

Humanists are to be distinguished from atheists or agnostics. Atheism literally means “without God” and agnostic means “not knowing”. Humanism has a positive regard for human potential, an ethical approach to life, a belief in the abilities of human beings to solve problems, and a commitment to making the most of life for everyone.

To this end Humanists will co-operate with people of different beliefs in order to achieve the shared aims of a caring, free society. They affirm the importance of human rights and of initiatives which promote the peaceful co-existence of all people.

They have no dogma (code of beliefs) and no places of worship.

**Diet** Each individual makes a choice. Some Humanists are vegetarians.

**Fasting;  
Ablutions and  
Toilet;** There are no special requirements or guidelines

**Ideal of Modesty;  
Attitudes to  
Medicine** There are no special requirements or guidelines

**Blood  
Transfusions and  
Transplants;  
Family Planning** There are no special requirements or guidelines

**Birth** Humanist celebrants can provide a non-religious naming ceremony.

**Death** Humanist funerals take the form of a secular celebration of a person’s life. They are usually held in conjunction with cremation but need not be so. Carried out by trained and experienced officiants they will follow the wishes and beliefs of the deceased and the relatives. Funeral Directors are able to provide contact details if required.

**Euthanasia &  
Suicide** There are no official guidelines. Many Humanists will express sympathy with assisted death.

**National Contact**

Humanist Society of Scotland    **Tel:    0141 874 9002**  
272 Bath Street,  
Glasgow G2 4JR

See [www.humanism-scotland.org.uk](http://www.humanism-scotland.org.uk)  
which gives details of celebrants for  
naming ceremonies, weddings and funerals

## General

The Muslims' religion and way of life is Islam, an Arabic word which means submission to the will of God. The root of the word relates to the concept of peace and it is the way of peace that is laid down in the Quran. Islam is a world religion that originated in the Middle East in the seventh century CE and is now practised by about a fifth of the world's population.

At the heart of Muslim belief is the unity and universality of God. Muslims bear witness that there is no God except Allah, and that Muhammed (**Peace be upon him** = pbuh) is the last and final messenger of God.

There are Five Pillars of Islam which are the foundations of Islamic worship and action:

1. to bear witness that "there is no God but Allah, Muhammed is the Messenger of Allah".
2. to pray five times daily at specific times
3. to make regular payment to the poor and needy
4. to fast during the month of Ramadan.
5. to make the pilgrimage to Mecca at least once in a lifetime.

While Islam is a world faith many Muslims in Britain are of Pakistani, Indian or Bangladeshi origin with a smaller number from the Middle East, Africa and the Far East. It is important therefore to consult patients regarding their cultural practices as well as being aware of their religious obligations.

**Names** It is important to establish from the patient his or her correct name for legal purposes. In particular, it is worthwhile noting that Pakistani women often have the name "Bibi" or "Begum" as their last name. This is their legal name but it is not a family name (i.e. it does not apply to her husband or children). Literally translated it means Madam or Mrs.

**Prayer** Obligatory prayer is performed five times a day. The timings are broadly:

1. Dawn (Fajar)
2. Just after noon (Zuhur)
3. Afternoon/Evening (Asr)
4. Following sunset (Maghrib)
5. Night time (Isha)

The timings will vary according to the time of year.

A Muslim will require to wash (perform 'ablutions') in a prescribed manner before prayer and have a quiet place to pray or

alternatively the curtains can be drawn around the bedside. A prayer mat is often used, but a clean sheet or towel would suffice.

**Please Note:** Visitors may also ask for a place to pray (Chaplaincy facilities are available).

Prayer is performed facing towards Quibla or Mecca. The direction is south- east. The website [www.qiblalocator.com](http://www.qiblalocator.com) can be used to find the direction. Type in 'Glasgow,' or 'Paisley,' or 'Greenock,' etc, increase the magnification, and move the map around to see the direction.

The Chaplaincy web-site gives information on Friday prayers.

## **Diet**

NHS Greater Glasgow & Clyde endeavours to provide meals which meet religious and cultural needs. We can provide Halal meals for Muslim patients. Please see page 28 and contact the catering department if you are unsure.

What is Halal? Muslims will only eat permitted food (Halal) and will not eat anything considered forbidden (Haram). Islamic Law requires that Allah's name is invoked at the time of slaying of an animal for food. (Note: fish and eggs are also Halal). Muslims are not permitted to eat Haram food and drink. This includes all products from pork and blood, and all types of alcohol.

Fish and eggs must be kept strictly separate from meat during preparation. Unless they are sure that all food is Halal many Muslims will follow a vegetarian diet.

## **Fasting**

**Ramadan** is a month of blessing and mercy for Muslims and during it fasting is prescribed to help develop self-restraint and sacrifice. A fasting Muslim will have a small meal before dawn and then refrain from taking food or drink from dawn till sunset when the fast is broken.

There are exemptions from fasting and in the hospital context these are:

- ❖ Women in menstruation
- ❖ Pregnant or breast-feeding women
- ❖ Persons who are sick or convalescing

If a doctor feels that it is necessary for a patient's health to eat or drink or take medicines then this should be explained to the patient with the above factors in mind.

## **Ablutions and Toilet**

Muslims attach great importance to cleanliness. In particular after using a toilet the private parts are washed with water. Therefore, a container of water, even a cup of water, should generally be available for this purpose. This is especially necessary when the patient is confined to bed and must use a

bed pan.

### **Ideas of Modesty**

- Muslim men and women require to cover their bodies as prescribed by Muslim laws.
- Women may also cover their heads to maintain modesty and moral standards. Women, therefore, may be reluctant to allow themselves to be examined by a male member of medical or nursing staff and, if possible, it is preferable if a female member of staff attends the patient or is present.
- Mixed ward situations should be avoided.
- Most Muslim women will prefer to wear their own clothes rather than hospital gowns, and the wearing of pyjama trousers will be preferable for women going for operations rather than gowns alone.
- Many Muslim women wear a headscarf (the hijab) when in public, and some will choose to be fully covered with only the eyes and hands showing (the burka).

### **Attitudes to Medicine**

Most Muslim patients have a positive attitude towards healthcare staff and are willing to seek medical help and advice. There may be concerns regarding the ingredients of medication due to beliefs about food. Your pharmacist can help you with this.

### **Blood Transfusions and Transplants**

These measures are accepted with reluctance in most cases, but the decision is one which lies with the individual patient or family in consultation with the local religious leader.

### **Birth**

Many women may refuse to have internal examinations prior to giving birth, and many are reluctant to be attended by a male obstetrician.

When a Muslim child is born it is essential that a male member of the family or close friend recites a prayer in the baby's ear very soon after birth and this should be facilitated.

A male Muslim child is required to have circumcision as soon as possible.

### **Family Planning**

Islam does not approve of family planning other than through natural methods. The decision however always lies with the patient as there may be differences in attitudes or experiences. Discussion of these matters should be undertaken in strict confidence and not in front of others.

### **Death & Dying**

Muslim patients who are terminally ill and aware of their condition will be comforted to hear and be reminded of the fact that everything comes from Allah (swt) and unto Allah (swt) everyone returns. It is an important religious duty to visit the sick and dying and visitors may arrive at any hour.

It is the way of the prophet Muhammed (pbuh) that a dying Muslim lies on their right side facing Mecca (the direction of prayer). It is permitted that they be positioned to lie on their back with their feet towards Mecca, and the head slightly raised with a pillow so that it faces Mecca. All the bed linen must be clean. If moving the dying person causes them any discomfort then they can be left in any convenient position.

It is desirable to use aromatics or clean scent in the room.

Once the person has died their mouth should be closed by fastening a piece of clean material around their chin and over their head, and the eyes closed. The feet should be tied together with a cloth and the body covered with a clean sheet.

In Islam it is required to bury the body as quickly as possible and preferably the same day.

If a baby dies at or after four months of pregnancy or soon after birth they will be named, shrouded and buried in the usual manner. If the foetus dies before four months of pregnancy it should be wrapped in a clean cloth and buried.

The family will want to arrange for the ritual washing of the dead body prior to burial. If in doubt about the procedure please contact the Central Mosque in Glasgow.

**All bodies must be removed from the ward and go to the mortuary in accordance with NHS GG&C policies.**

Post-mortems should be avoided if legally possible as this is disapproved of, and all organs should be buried with the body.

## **Euthanasia & Suicide**

Muslims are against euthanasia. They believe that all human life is sacred because it is given by Allah, and that Allah chooses how long each person will live. Human beings should not interfere in this. Life is considered a precious gift given by Allah and Muslims who commit suicide are deprived of Allah's blessing and mercy. An exemption is someone who has a mental disorder.

## Contacts

### National:

Muslim Council of Scotland  
PO Box 7595  
Glasgow G42 2EZ

Glasgow Central Mosque and Islamic  
Centre  
1 Mosque Avenue  
Gorbals  
GLASGOW G5 9TA  
[www.centralmosque.co.uk](http://www.centralmosque.co.uk)

Al Furqan Islamic Centre  
19 Carrington St  
Glasgow G4 9AJ  
[www.alfurqanmosque.com](http://www.alfurqanmosque.com)

Al Huda Islamic Centre  
65 Albert Road  
Glasgow G42 8DO

## Telephone Numbers

[info@mcscotland.org](mailto:info@mcscotland.org)

**Tel: 0141 429 3132 (Mosque Office)**

**Tel: 0141 331 1119**

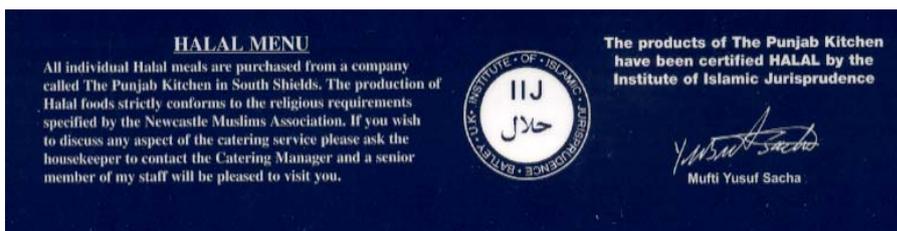
**Tel: 07737 505450**

## Note on Halal Diet

**Halal Meals** A laminated translated menu is available at ward level for use by patients whose first language is not English. This can be used to assist the patient to complete the menu card.

Halal meals are purchased from an approved supplier and have been prepared in accordance with the necessary procedures to ensure they are authentic in origin.

All Halal Main course items are purchased from an approved supplier and will have the symbol from the following:



**NB** Starters and Sweets should be selected from the main menu card

### General Cultural Notes

If a patient is brought the regular menu on a plate and requests only certain items:

- It is preferable to offer the meal to another patient –some faith groups may not be able to eat an item that was served beside forbidden food
- Take a clean plate and serve the desired items from the original containers.

Reassure patients that **all soups** on the menu are made with vegetarian stock.

Products containing gelatine are forbidden to Muslim and Jewish patients (e.g. jelly, mousse)

Please check that patients receive the correct cultural meal, Halal and Kosher have similar packaging. Therefore please check before giving to the patient.

### Special Days

Certain religions have numerous special days and for strict observers this could occur several times a week. Meal choice on these days may vary e.g. only a vegetarian choice may be deemed suitable for the day. Catering will try to accommodate needs as much as possible.

Catering hold a cultural/festivals calendar each year that lists special days.

## General

The Jehovah's Witnesses were founded in 1872. They view themselves as Christian but are not regarded as such by mainstream Christianity. They consider their religion to be a restoration of early Christianity, and accept the Bible as inspired by God. They are best known for their non-negotiable stand on refusing blood transfusions and for their evangelism in calling on people in their homes and through their magazine The Watchtower.

## Religious Practice

There are no specific religious practices which will affect a Jehovah's Witness while in hospital.

## Diet

Jehovah's Witnesses reject food which contains blood but have no other special dietary requirements. Some may be vegetarian, and others abstain from alcohol. All abstain from tobacco.

## Fasting; Washing & Toilet Ideas of Modesty

There are no special requirements.

## Attitudes to Medicine

Decision-Making and Treatment Information: The patient (or parents or guardians of young children) should be fully informed of diagnosis, prognosis and treatment recommendations so that informed health care decisions can be made. In a rare emergency situation where doctors may feel the need to get a court order to impose medical care to which the parents have not given consent (such as administering a blood transfusion), the parents should be informed of such intended action as early as possible so that they can be represented in court also.

## Blood Transfusions and Transplants

**Immunoglobulins & Vaccines:** Jehovah's Witnesses believe that blood transfusion is forbidden. They view the scriptures as ruling out transfusion of whole blood, packed red blood cells, white blood cells, plasma and platelets. However this understanding does not absolutely prohibit the use of minor blood fractions, such as albumin, clotting factors and immunoglobins.

Each Witness must decide individually whether they can accept these. Accepting vaccines from a non-blood source is a medical decision to be made by each one.

Refusing blood does not imply that Jehovah's Witness are antagonistic to medicine. For example, non-blood volume

expanders are acceptable and re-infusion of their own blood is permitted by many Witnesses when the blood is not stored and when the equipment is arranged in a circuit that is constantly linked to the patient's circulatory system.

Witnesses accept organ transplants although any surgery would have to be performed on a bloodless basis.

**Every Jehovah's Witness will carry with them an Advance Medical Directive or Release document. This document directs that no blood transfusion is to be given in any circumstances, while releasing the doctors/hospital of responsibility for any damage that might be caused by their refusal of blood. When entering the hospital consent forms should be signed that reiterate this and deal more specifically with the treatment required.**

**Birth** There are no special requirements.

**Family Planning** There are no special requirements or guidelines, except in relation to abortion. Deliberately induced abortion simply to avoid the birth of an unwanted child is regarded as wilful taking of human life and unacceptable.

If (at the time of childbirth) a choice must be made between the life of the mother and that of the child, the individuals concerned must decide.

**Death & Dying** Life is regarded as sacred and the taking of life under any health care circumstance as wrong. For this reason, reasonable and humane effort should be made to sustain and prolong life. This does not mean that extraordinary, complicated, distressing, or costly measures be taken to sustain a person, if the medical consensus is that this would merely prolong the dying process and or leave the patient with no quality of life.

**Religious Rituals and Customs:** Jehovah's Witnesses do not have special rituals that are to be performed for the sick, or for those dying. Every reasonable effort should be made to provide medical assistance and comfort. Religious care will be provided by local Witnesses (friends, family and elders).

**'Living Will' and Enduring Power of Attorney for Medical Decisions:** Each patient will decide what is appropriate for them according to circumstances and the provisions of the law

**Post - Mortems:** Unless there is a compelling reason, such as when an autopsy is required by a government agency, Jehovah's Witnesses prefer that the body not be subjected to a post-mortem dissection. The appropriate relative(s) can decide if a limited autopsy is advisable to determine cause of death.

**Euthanasia & Suicide** Life is regarded as a gift from God. Thus the deliberate ending of life through suicide or euthanasia is considered to be sinful.

Two very useful publications give guidance on issues related to treatment: 'Code of Practice for the Surgical Management of Jehovah's Witnesses' and 'Management of Anaesthesia for Jehovah's Witnesses'.

Both are to be found at [www.gmc-uk.org/publications/valuing\\_diversity/beliefs\\_religion.asp](http://www.gmc-uk.org/publications/valuing_diversity/beliefs_religion.asp)

### **Hospital Liaison Committee:**

Contact Can Be Made On Urgent Cases 24 Hours a Day

**Peter Warden**  
**8 Newcraigs Drive**  
**Carmunnock**  
**Glasgow**  
**G76 9AX**

**Tel: 0141 644 3466**  
**Mobile: 07974 578 897**

### **Contacts**

#### **Chairman**

Mr Harry Crawford  
22 Lochgoil  
East Kilbride  
Glasgow G74 2EG

### **Telephone and Fax Numbers**

**Tel: 01355 220674**  
**Fax: 01355 233998**  
**Mobile: 07711 367409**

Mr John C Allum  
110 Brownside Road  
Cambuslang  
Glasgow G72 8AF

**Tel: 0141 641 6206**  
**Mobile: 07836704774**

Mr John M Flack  
17 Croft Road  
Balmore  
Torrance  
Glasgow G64 4AL

**Tel: 01360 621865**  
**Mobile: 07775 837 513**

## General

Judaism (the Jewish faith) has been practised for five and a half thousand years. It is based on the belief in the one true and universal God. Jews live according to values based on love of one's neighbour and tolerance of one's fellow human beings. The religious aspects of Judaism are based on relationships: the relationship of God and humanity, and the relationships between human beings based on principles of fairness and equality.

Most Jews in Scotland are of European origin, though others are of North African, Indian, Middle East or other extraction.

## Visits

A system to notify representatives of the faith when persons are admitted to hospital, with the patient's consent, is appreciated. The Jewish Sick Visiting Association, based in Glasgow, has lay visitors, and either through them or directly, the Rabbi or Minister of the patient's own congregation should be contacted, particularly if there are no other family members.

The Jewish community is particularly concerned that information on Jewish patients should not be given to evangelical or missionary groups or to individuals who might harass or unduly influence the sick when they are particularly vulnerable.

## Facilities for Prayer

The provision of a room for prayer is welcome but not essential. Privacy should be provided, and distasteful items such as bedpans removed. If a room or area is provided for prayer it will require to be free of any religious symbols or furniture to ensure that it can be used.

## Diet

Judaism has a number of dietary laws.

- Food prepared in a ritually acceptable way is known as 'kosher'.
- For meat to be kosher it must be killed and prepared correctly, normally under rabbinical supervision.
- Some meats, such as pork and rabbit, will not be eaten, nor will fish without scales or fins.
- Meat and dairy products should not be taken at the same meal.
- Many seemingly innocuous items contain meat products, such as rennet in cheese, or gelatine in jellies and yoghurts

- Very observant Jews may therefore refuse any food which is not certified, including milk and cheese; they will also not regard product labelling as reliable evidence, since often different products are produced in the same equipment.

It is important that staff ensure that Jewish patients are provided with meals bearing the word 'kosher'. Observant Jews may not wish to use hospital crockery and should be served the meal in its original wrapping, along with its plastic cutlery.

For more information see the note on kosher diet at the end of this section and contact the Catering Department if required.

Passover brings added restrictions and many Jewish patients will only eat food brought in by family at that time.

## **Religious Practice and Fasting**

### **The Sabbath:**

The Jewish Sabbath (Shabbat) begins at dusk on Friday evening and ends with full darkness on Saturday night, a total of around 25½ hours. It is a 'day of rest' and there are synagogue services on Friday evening and on Saturday morning and afternoon. Shabbat begins and ends with ceremonies: before dusk on Friday candles are lit, and Kiddush is said over wine and bread before a festive meal; after dark on Saturday night, Havdalah is said over a candle, wine and spices to distinguish between the 'holiness of Shabbat' and the remainder of the week.

If you are arranging travel for a Friday discharge, ensure that there is adequate time for all procedures such as collecting prescriptions to allow the patient to reach home before dusk.

### **Festivals**

Important Festivals include: Pesach (Passover, 8 days during March/April), Shavuot (Pentecost, 2 days in late May or June), Rosh Hashanah (New Year, 2 days in September) and Sukkot (Tabernacles, 9 days in October).

There are several minor fasts in the religious calendar but the most prominent fast is the Day of Atonement, Yom Kippur, a 25½ hour fast falling in late September or October. It is the holiest day in the Jewish calendar; one that is considered to set the pattern for the year to follow. If health permits, most Jews would prefer to observe that fast, and spend the day in quiet penitential prayer, but if medication is required to be taken, the religion allows for this, although the patient may wish to consult a Rabbi first.

## **Ablutions and Toilet**

On waking, Jews are religiously enjoined to wash their hands and may not eat or drink before doing so.

A brief blessing is recited before eating any food, and orthodox Jews will want to wash before eating bread.

**Ideas of Modesty**

Most Jewish women, except the ultra-orthodox, are usually prepared to be examined and treated by male doctors, and attitudes are probably indistinguishable from those of the majority of the female population.

**Attitudes to Medicine**

The medical profession is treated with great respect. There is very little mystique about medicine within the community and medical staff are likely to find that many pertinent questions are asked by the patient and family. The close-knit family ties may bring extra questioning from the relatives. Since there is a requirement upon Jews to be aware of bodily functions, of diet, ablution and mode of life, they are likely to be a questioning patient.

There may be concerns regarding the ingredients of medication due to beliefs about food. Your pharmacist can help you with this.

**Blood Transfusion and Transplants**

Orthodox Jews will normally only permit corneal transplants. The less orthodox may permit transplants and may carry donor cards.

Blood transfusions are permissible – families will need to be consulted in the usual way.

In principle, Judaism supports and encourages organ donation in order to save lives (pikuach nefesh). This principle can sometimes override the strong objections to any unnecessary interference with the body after death (nivul hamet), and the requirement for immediate burial of the complete body.

**Birth**

Judaism is a family-orientated religion, and therefore the birth of a child is a very joyful and shared occasion. If the child is a boy, circumcision will take place on the eighth day after the birth, providing that the child is well. The circumcision is always delayed if there is the slightest doubt about the child's health. The ritual is performed by a trained and medically certificated religious functionary, often the local Mohel, who has been trained in the art and laws of circumcision. If the mother and child are still at the hospital, a small room may be requested and others of the family will attend the ritual and name the child. Today it is usual for the mother and child to have returned home by the eighth day, so that a hospital may not be called upon to participate in any way.

**Family Planning**

Strictly orthodox Jews will not use any method of family planning.

## Death

In the event of death of a Jewish person, the following guidelines apply:-

1. Do not touch the body until 20 minutes after death.
2. Do not wash the body (this will be done ritually prior to burial)
3. Do not remove false teeth or other prostheses. Catheters, drains and tubes should be left in situ as fluid contained within them is considered to be part of the body and must be kept with it ready for burial. They may be covered with gauze or bandages.
4. Close the eyes.
5. Straighten the body out, lying flat with feet together, and arms by the side.
6. Cover the body with a plain white sheet without emblems.
7. If there is no known family, notify the Hebrew Burial Society, or local Jewish community.
8. After death it is the tradition that the body must be accompanied at all times by a member of the Jewish Community.

If it is the Sabbath, Yom Kippur (Day of Atonement), or first day of a Festival (including seventh day of Passover and 8<sup>th</sup> day of Sukkot or Tabernacles) the body cannot be removed from the hospital. In hospital the body is best moved to a room where it can still be accompanied and can remain until the Sabbath, Yom Kippur or Festival (as above) is over and until representatives can remove it.

Post-mortems are generally forbidden (unless ordered by authority) but the family may be asked for permission if for important research.

**All bodies must be removed from the ward and go to the mortuary in accordance with NHS GG&C policies.**

## Euthanasia & Suicide

The Jewish tradition regards the preservation of human life as one of its supreme moral values and forbids doing anything that might shorten life.

## Contacts National:

Scottish Council of Jewish Communities **0141 638 6411**  
222 Fenwick Rd.  
Glasgow G46 6UE  
[www.j-scot.org.uk](http://www.j-scot.org.uk) & [www.scojec.org](http://www.scojec.org)

Glasgow Jewish Representative Council **0141 577 8200**  
222 Fenwick Rd.  
Glasgow G46 6UE  
[www.glasgowjewishrepcouncil.org](http://www.glasgowjewishrepcouncil.org)

**Any requests from patients or visitors for the support of a Rabbi or for information about Jewish practises should be directed to Aaron Soudry in the first instance (except where looking for one of the named persons as listed below).**

**Revd Aaron Soudry (0141) 639 7730**

**Representatives of the Jewish Sick Visiting Association visit the hospitals. They can also be approached to visit patients.**

**The Chairman of the Jewish Sick Visiting Association is Harvey Cohen: 0141 637 5449**

<b>Glasgow Synagogues and Burial Societies</b>	<b>Telephone Numbers</b>
<b>Orthodox</b>	
Garnethill Hebrew Congregation 127 Hill Street, Glasgow, G3 6UB <a href="http://www.haruth.com/JewsUKGarnethill.html">www.haruth.com/JewsUKGarnethill.html</a>	<b>0141 332 4151</b>
Giffnock and Newlands Hebrew Congregation 222 Fenwick Road, Giffnock, Glasgow G46 6UE Minister: Rabbi Rubin	<b>0141 577 8250</b> <b>0141 557 8251 (emergency numbers: 0141 638 8436; 078 0303 8500)</b>
Langside Hebrew Congregation 125 Niddrie Road, Glasgow G42 8QA	<b>0141 649 2962</b>
Netherlee, Clarkston and Queens Park Synagogue Clarkston Road, Glasgow G44	<b>0141 637 8206</b>
Newton Mearns Hebrew Congregation 14 Larchfield Court, Newton Mearns, Glasgow G77 5BH Minister: Rabbi P Hackenbroch <a href="http://www.nmhc.org.uk">www.nmhc.org.uk</a>	<b>0141 639 4000</b> <b>0141 639 5389</b>

Glasgow Hebrew Burial Society Jewish Community Centre 222 Fenwick Road, Glasgow G46 6UE Burial Officer	<b>0141 577 8226</b>  <b>077 123 34677</b>
Cathcart Hebrew Burial Society Box 26306, Glasgow G76 7YF Office:	<b>0141 632 1743 (9am – 12 noon)</b>
Western Necropolis Jewish Cemetery Burial Officer, Elizabeth Jacobs	<b>0151 560 8382</b>
Glasgow Reform Synagogue Glasgow New Synagogue 147 Ayr Road, Glasgow G77 5HB Minister: Rabbi Nancy Morris <a href="http://www.grs.org.uk">www.grs.org.uk</a>	<b>0141 639 4083</b>
Reform Synagogue Burial Officers Ruth and Donny Leighton	<b>0141 637 2568</b>
<b>Other Useful Contacts</b>	
Circumcision Practitioner (Mohel) Rabbi Bamberger	<b>0141 638 6664</b>
Aberdeen Hebrew Congregation 74 Dee Street, Aberdeen AB11 6DS	<b>01224 582135</b>
Edinburgh Hebrew Congregation 4 Salisbury Road Edinburgh EH16 5AB Minister: Rabbi David Rose	<b>0131 667 3144</b>
Jewish Network of Argyll and the Highlands Horisdale House, Strath, Gairloch IV21 2DA <a href="mailto:friends@frankhouse.me.uk">friends@frankhouse.me.uk</a>	<b>01445 712151</b>

## Note on Kosher Diet

### Kosher Meals

Kosher Meals, from the Kosher Menu, all have the Beth Din symbol and are purchased from an approved Kosher source.



- The kosher meal should be served in the container in which it is heated. It should **not** be decanted into hospital crockery.
- Disposable cutlery **should** be supplied with Kosher Meals.
- Some patients may need help to open the wrapping of the meal – this should be done at the bedside.
- The kosher diet does not permit milk or anything containing milk to be consumed after eating meat or chicken. Most people follow the custom to wait three hours, although some wait for longer or for less time.
- Jewish patients may require all drinks to be served in disposable cups.

Jewish patients can be offered fresh fruit

### General/Cultural Notes

If a patient is brought the regular menu on a plate and requests only certain items:

- It is preferable to offer the meal to another patient – some faith groups may not be able to eat an item that was served beside forbidden food
- Take a clean plate and serve the desired items from the original containers.

Reassure patients that **all soups** on the menu are made with vegetarian stock.

Products containing gelatine are forbidden to Muslim and Jewish patients (e.g. jelly, mousse)

Please check that patients receive the correct cultural meal, Halal and Kosher have similar packaging. Therefore please check before giving to the patient.

### Special Days

Certain religions have numerous special days and for strict observers this could occur several times a week. Meal choice on these days may vary e.g. only a vegetarian choice may be deemed suitable for the day. Catering will try to accommodate needs as much as possible.

Catering hold a cultural/festivals calendar each year that lists special days.

# Mormonism, or Church of Jesus Christ Latter-day Saints



## General

The Church of Jesus Christ of Latter-day Saints (LDS) was founded in 19th century America by Joseph Young and developed by Brigham Young. The Church's predominant strength continues to be in the U.S.A. It has been present in the UK since 1837 and has 190,000 members (LDS 2008 figures).

The LDS, commonly known as Mormons, believe their church is a restoration of the Church as conceived by Jesus and that the other Christian churches have gone departed from this. Individual Mormons try to live their lives following the teaching and example of Christ. The Bible and the Book of Mormon are seen as essential scriptures.

Mormons are strongly focused on their understanding of traditional family life and values. Family unity is of key importance, expressed in a ceremony of 'sealing' when husband and wife are sealed together for eternity.

Some understandings and practises in the LDS lead other Christian churches to distance themselves from it. These include the practice of 'baptising' by name people who have died and who were not members of the LDS.

A common misconception is that The Church of Jesus Christ of Latter-day Saints advocates polygamy. However, this was discontinued over a century ago and the Church excommunicates anyone who practices it.

## Worship

The Bible and the Book of Mormon are seen as essential scriptures.

The LDS Church will administer spiritual healing to the sick. At a patient's request two members of the LDS priesthood may visit, offer prayer, lay hands on the patient's head and anoint the patient with oil.

The sacrament of bread and water is performed every Sunday but is not seen as essential for a sick person.

## Diet

Members of the Church live by a code known as the Word of Wisdom. Members are warned against the use of stimulants and will avoid tea, coffee, alcohol and tobacco.

## Fasting

All members of the Church who are medically fit will fast for 24 hours on the first Sunday of each month, normally from after an evening meal on Saturday to late afternoon the following day.

## Ablutions & Toilet

There are no special requirements.

<b>Modesty &amp; Dress</b>	Some members of the church will wear special 'endowment' underwear, white knee-length shorts, which are worn day and night. These are regarded as spiritually significant. They may be removed by staff in an emergency but must be treated with respect. They will not commonly be worn during a stay in hospital.
<b>Attitudes to Medicine</b>	There are no special requirements.
<b>Blood Transfusion</b>	There are no special requirements.
<b>Transplants and Organ Donation</b>	The Church leaves decisions about organ donation and transplantation to the individual.
<b>Birth</b>	Children are regarded as one of the greatest blessings in life.
<b>Family Planning</b>	The Church believes that the decision whether or not to use contraception is one that should be shared by husband, wife, and God.
<b>Death</b>	Mormons prefer to bury their dead rather than cremate them. Embalming is permitted. Members may be buried in temple clothes (see 'dress' section above).
<b>Euthanasia</b>	Euthanasia is condemned and anyone who takes part in euthanasia, including 'assisted suicide', is regarded as having violated the commandments of God. However, the Church recognises that when a person is in the final stages of terminal illness there may be difficult decisions to be taken. The Church states that "When dying becomes inevitable, death should be looked upon as a blessing and a purposeful part of an eternal existence. Members should not feel obligated to extend mortal life by means that are unreasonable."
<b>Suicide</b>	Suicide is regarded as wrong, but the Church recognises that a person who commits suicide may not be fully responsible for their act.

**Contacts:**

The Church of Jesus Christ of Latter-day Saints  
35 Julian Avenue  
Glasgow  
G12 0PW

Tel: **0141 357 1024**

The Church of Jesus Christ of Latter-day Saints  
Fereneze Drive  
Paisley

Tel: **0141 884 2780**



## General

Paganism has its origins in the pre-Christian religious life of Europe. Fundamental to contemporary paganism is a reverence for nature, and most pagans share an ecological vision stemming from their belief in the organic vitality and spirituality of the natural world. In Scotland paganism is a network of inter-related traditions and groups with the Pagan Federation (Scotland) acting as a representative body. Among the most significant traditions within paganism are wicca, hedgewitch and druidry. There is more information about these on the Federation's web-site (see below).

Pagans typically understand deity to be manifest in nature, believing that life is sacred, and that the natural cycles of birth and death carry deep spiritual meanings. Humanity is part of nature. For many pagans death is a transition in a continuing process of existence, and they would affirm some form of reincarnation.

Pagans in Scotland speak of the 'three principles' which are not a creed or system of belief but provide a general outline of some key, mainstream, Pagan attitudes and beliefs concerned with how they relate to the Earth, how they relate to other living beings, and how they relate to the divine.

The three principles are:

- "Love for and Kinship with Nature: reverence for the life force and its ever-renewing cycles of life and death."
- "A positive morality, in which the individual is responsible for the discovery and development of their true nature in harmony with the outer world and community. This is often expressed as 'Do what you will, as long as it harms none'."
- and "Recognition of the Divine, which transcends gender, acknowledging both the female and male aspect of Deity."

It is important to stress what pagans are **Not** as well as what they are. They do not worship the devil, do not practice 'black magic' and their rites do not involve harm either to people or to animals.

## Worship

Pagans have no buildings set aside for worship and most ceremonies take place outdoors. Ceremonies often involve marking out a ritual circle, a symbol of sacred space without beginning or end. There may be meditation, chanting, music, poetry and the sharing of food and drink.

While in hospital some may wish to have objects such as a candle or small figurine by their bed.

<b>Festivals</b>	The year is divided into seasons and the cycle is often called the 'Wheel of the Year'. There are eight festivals spaced evenly through the year, some relating to the solar calendar, while others have old Celtic names.
<b>Diet</b>	There are no prescribed dietary requirements, although many will have an ethical commitment to organic and free range food and produce.
<b>Washing &amp; Toilet</b>	There are no special requirements.
<b>Ideas of Modesty</b>	There are no special requirements.
<b>Attitudes to Medicine</b>	Most will have a positive attitude to staff and treatment.
<b>Blood Transfusions, Transplants and Organ donation</b>	There are no prescribed attitudes.
<b>Birth</b>	As life is a matter for celebration, birth is seen as sacred. Individuals will decide on the desired pre- and neo-natal care.
<b>Family Planning</b>	Paganism has a high regard for women's autonomy. Decisions on contraception and abortion will be made by the individual(s).
<b>Death &amp; Dying</b>	For Pagans, death is not a thing to be feared. Old age is valued for its wisdom and dying is accepted as a part of life, as necessary and welcome as birth. While Pagans, like people of other faiths, always honour and show respect for their dead, this is particularly marked at Samhain (pronounced 'sow'inn').  Loved ones who have recently died are remembered and their spirits often invited to join the living in the celebratory feast.
<b>Euthanasia &amp; Suicide:</b>	Attitudes will be shaped by these understandings of life and death

**Contact:**

The Pagan Federation (Scotland)  
PO Box 14251  
Anstruther KY10 3YA

[www.scottishpf.org](http://www.scottishpf.org)

**Telephone: 01333-450706**

Email: [enquiries@scottishpf.org](mailto:enquiries@scottishpf.org)

## General

There are approximately 700,000 Sikhs in the UK and the Sikh faith is the fifth largest in the world with over 20 million followers. The Sikh faith is a distinct religion revealed through the teachings of the Ten Gurus, the first of whom was Guru Nanak Dev ji. He was born in the Punjab in 1469 CE. Guru Nanak envisaged a society in which every member would work for the common good. He and the nine Gurus who followed him sought to set an example in the way of living spiritually while at the same time taking an active part in the world. He emphasised the One-ness of God and his Omni-presence and stressed the virtues of truthfulness, compassion, generosity, and the equality of all people.

The tenth Sikh Guru, the last in human form, Guru Gobind Singh (1666-1708), bestowed eternal Guru-ship to the Sikh Holy Scriptures, the Guru Granth Sahib. This Scriptures were compiled by the fifth Sikh Guru, Guru Arjan Dev in 1604. The Guru Granth Sahib is at the heart of Sikh worship, and its presence lends sanctity to the Sikh place of worship, the Gurudwara, where worshippers pay their respect to the Guru. Guru Granth Sahib contains devotional compositions written by the Sikh Gurus, recorded during their life times and authenticated by them. It also contains sacred verses by 32 other Hindu and Muslim religious saints.

The fundamental belief of Sikhs is that there is only One, Universal, Formless, Timeless God of all the people, who is also the creator of this universe and all living beings. "Sikh" means a disciple, and Sikhism is a path of discipline of meditating on God's name, earning a living by honest means, sharing with the needy and selfless service to humanity.

The tenth Guru, Gobind Singh created the Khlasa, the community of baptised Sikhs. He introduced Sikh baptism in 1699 CE in which all the baptised adopted the name of 'Singh' (lion) for men and of 'Kaur' (princess) for women.

Baptised Sikhs wear on their person **at all times** five religious symbols that are articles of faith. They are known as 5K's because their names start with the letter "K."

### **The Five K's (Articles of Faith) are:**

1. Kesh - uncut hair – a gift from God representing spirituality
2. Kangha – a wooden comb – symbolises cleanliness
3. Kara - steel bracelet – represents self restraint and link to God
4. Kirpan – a short sword – an emblem of courage and commitment to truth and justice
5. Kachhera – a type of underwear – represents purity of moral character

Although not mentioned among the Five Ks the Daastar (turban) or headscarf (chunni) is to be treated with the utmost respect because it is a covering for one of the 5K's (Kesh) and is also a symbol of a Sikh's honour.

The Sikh place of worship is the Gurudwara, the 'doorway to the Guru' or the 'House of God'. Here the Granth Sahib is kept with utmost respect.

The Gurudwara is more than a place of worship. It is the focal point of the Sikh community. Any competent person from the community can lead the service. Before he died Guru Gobind Singh declared that the Holy Sikh Scriptures, 'Guru Granth Sahib' would be the eternal Guru of the Sikhs.

Sikhs believe that whosoever is born has eventually to die. The physical body is perishable, but the soul is eternal. The soul is a part of God and it yearns for reunion with the Supreme Being. Liberation from the cycle of birth and death, from millions of life forms, is the basis of the Sikh understanding of the purpose of life. Human life is the gift of the Divine, and the Will of God should be accepted.

During times of sickness and disease, Sikhs pray to seek God's help, remember Waheguru (God's name) to obtain peace, ask for forgiveness, and recite or listen to Gurbani, the sacred hymns, which are God's words, uttered through the Sikh Gurus and enshrined in the Guru Granth Sahib (Holy Scripture). The sacred word provides them with physical and spiritual strength and nourishment. Sikh patients may request recordings of Keertan (sacred music) be played by their bedside. Sikh patients may consider illness to be the will of God, and also believe that God is merciful and benevolent, but one has to make an effort to get well which includes medical treatment.

Sikh 'priests' known as a granthi may wish to visit hospital patients, or be requested to visit by the family, in order discuss spiritual matters.

## **Names**

Sikh men will have the surname 'Singh' and Sikh women the surname 'Kaur'. Take care if there is more than one patient in the ward or unit with these names: use 'same name' procedures for accurate identification.

## **The Kirpan**

Many Sikhs will wear a small sword called a Kirpan. This is an item of great religious significance – that is, it is 'sacred' or 'holy', and will always be worn. Removal is a breach of vows which have been taken. The same spiritual significance is given to the other 'K's mentioned above.

Important Notes:

- The wearing of a Kirpan by a Sikh is permitted by law.
- It is customary for it to be worn under clothing and not to be visible.
- The Kirpan must not be removed. This is permissible, however, to allow medical procedures to take place, such as x-rays or scans. In such an event it should be kept in a place of safety, or in sight of the patient, until the procedure is finished, and then returned immediately.
- If the Kirpan is not being worn under clothing and is visible you may ask for it to be put under clothes or that a gown is worn over it.
- If the behaviour of a patient is a cause for concern, and staff present agree there are issues of staff or patient safety, a request can be made to have the Kirpan removed and placed on a high shelf where it is visible to the eye.

<b>Hair, Shaving and The Turban</b>	<p>Sikhs, male and female, do not cut their hair. Baptised Sikhs do not shave. Men will wear a turban in which the hair is wrapped, and women will wear a long scarf.</p> <p>If shaving is required in order to perform a surgical or other procedure it will be necessary to discuss this with the patient or next of kin. In such an event shaving must be kept to a minimum.</p>
<b>Diet</b>	<p>Sikhs do not take alcohol, tobacco or any intoxicants. Observant Sikhs, especially the baptised, will be vegetarian, and will avoid eggs or any foods with animal derivatives. Halal food (meat prepared the Islamic way) is forbidden to Sikhs. Therefore a vegetarian diet may be preferred. Please contact the Catering Department if required.</p>
<b>Praying &amp; Fasting</b>	<p>Sikhs will wish to recite prayers (Rehras) which may be read up to five times a day. There are no prescribed times of prayer but many practising Sikhs pray in the early hours of the morning. They are not required to fast.</p>
<b>Ablutions and Toilet</b>	<p>There are no special requirements or guidelines. However, cleanliness is part of the Sikh way of life. Daily bathing and personal hygiene should be made possible unless advised otherwise by medical staff.</p>
<b>Ideas of Modesty</b>	<p>Sikh patients, especially those who are baptised, will want to keep their head covered after removing a headdress, perhaps with a scarf. The headdress should be respected, placed with personal belongings but not with the shoes.</p> <p>Sikh women may insist on covering their bodies with more than a hospital gown. They may request that, when possible, examinations are done while the female patient wears a gown.</p>
<b>Attitudes to Medicine</b>	<p>In general, Sikh patients will be willing to accept the authority of professional clinical staff, whether male or female.</p> <p>In respecting the personal wishes of the individual and offering information staff should note the importance of helping a Sikh patient make an informed decision. An example of this concerns shaving before surgery.</p>
<b>Blood Transfusion and Transplants</b>	<p>Blood transfusions are allowed. Organ transplantation, both donating and receiving, is allowed, however the wishes of the patient or family must be respected.</p>
<b>Birth</b>	<p>This is a happy time for all the members of the family. Sweets and gifts are distributed by the family to relatives and friends. The baby will be named after prayers are offered at the Gurudwara (the Sikh place of worship). The initial of the name will be obtained from the first letter of the first word read of a sacred verse from the Guru Granth Sahib opened randomly. Once the initial is obtained the family members will help the parents pick a name.</p>

**Family Planning** There are no particular guidelines.

**Care of the Dying & Death** The patient may wish to hear hymns recited or listen to Kirtan, sacred music, which offers some peace to the soul. Staff should note that a request to remove the turban will cause embarrassment.

Once death has occurred the family carries responsibility for the attendant rites. In the absence of the family the 5 Ks must not be removed, and the hair or beard should not be trimmed. The eyes and mouth may be closed and the face cleansed. The face of the deceased may be displayed on many occasions before the funeral and a peaceful expression is desirable. The limbs should be straightened and the body covered with a plain white sheet or shroud.

If a death certificate cannot be issued the 5 Ks must not be removed and all ritual procedures will follow the post-mortem. Incisions should be carefully sutured to prevent distress to the family.

In the case of a child's death the body should simply be wrapped in a plain white sheet and staff should await the arrival of a relative who will perform the last offices.

Sikhs are always cremated although some families may ask for burial of the stillborn or neonates.

#### **Post-Mortems**

Post-mortem examinations are permitted but the uncut hair of a Sikh must not be removed during it.

**Euthanasia & Suicide** Sikhs have a high respect for life which they see as a gift from God. Sikhs are against euthanasia and suicide as they believe that the timing of birth and death should be left in God's hands.

## Contacts

## Telephone Numbers

National: [www.sikhsinscotland.org](http://www.sikhsinscotland.org)

Glasgow

Central Gurudwara Singh Sabha  
134 -138 Berkeley Street,  
Pollokshields  
Glasgow G3 7HY

**Tel: 0141 221 6698**

Guru Nanak Gurudwara  
27 Otago Street  
Kelvinbridge  
Glasgow G12 8JJ

**Tel: 0141 334 9125**

Guru Granth Sahib Gurudwara  
163 Nithsdale Road  
Pollokshields  
Glasgow G41 2AL

**Tel: 0141 423 8288**

Shri Guru Tegh Bahadur Gurudwara  
32 St Andrews Drive  
Glasgow G41 5SG

**Tel: 0141 427 2763**

For more information also go to:

[www.sikhchaplaincy.org.uk](http://www.sikhchaplaincy.org.uk)

The Chaplaincy Service co-ordinates and delivers care to patients, visitors and staff appropriate to their beliefs, faith and spiritual needs. The following principles underpin the care offered by Healthcare Chaplains. Spiritual Care is:

- impartial, accessible and available to persons of all faith communities and none;
- respectful of the wide range of beliefs, lifestyles and cultural backgrounds found in the NHS and in Scotland today;
- never imposed or used to proselytise;
- characterised by openness, sensitivity, integrity, compassion and the capacity to make and maintain attentive, helping, supportive and caring relationships;
- carried out in consultation with other NHS staff;

**(From Section 8 of Guidelines on Chaplaincy and Spiritual Care in the NHS in Scotland, Scottish Executive Health Department, October 2002 HDL (2002) 76.)**

The NHSGG Spiritual Care Policy gives direction to the service offered by healthcare chaplains. The core values of this policy are:

- “Spiritual care is addressing the fundamental human need to have a sense of peace, security and hope particularly in the context of injury, illness or loss.”
- “Spiritual care is ... person centred and makes no assumptions about personal convictions or life orientation.”
- “Religious care is an aspect of spiritual care” and reflects the shared beliefs and values of a faith community.
- “It is inappropriate for any member of staff to impose upon another person in the workplace their own religious beliefs, faith or values.”
- The delivery of spiritual care is a partnership responsibility of all NHS staff working alongside those with specific training and skills.
- Spiritual Care must be accessible to all who use the services NHSGG provides
- “Health Care Chaplains are key providers of spiritual care to patients and their carers and all NHS staff.”

**In summary, chaplains are available to support any person, regardless of faith, belief or background.**

## **Faith Community Chaplains and Visitors**

Representatives of faith and belief groups may be contacted should the need arise by consulting the appropriate section of this manual or the Chaplaincy Centre.

## Chaplaincy Centres

Most of the hospitals in the Board area have a place for quietness, prayer and meditation. It may be called the Hospital Chapel, Quiet Room or Sanctuary. Patients, visitors and staff are welcome to use these facilities. The Chaplaincy Centres also have copies of Holy Books (e.g. The Bible, The Koran) for use by patients, as well as other literature and resources. Information about location, opening times etc may be obtained from the Chaplaincy Centres listed below:

### Chaplaincy Telephone numbers:

Glasgow Royal Infirmary		<b>0141 211 4661</b>
The Princess Royal Maternity Hospital		
Stobhill Hospital		
Glasgow Western Infirmary		<b>0141 211 2812</b>
Yorkhill Hospital		<b>0141 201 0595</b>
Gartnavel General Hospital		<b>0141 211 3026</b>
Beatson Oncology Centre		
Victoria Infirmary	}	
Mansionhouse Unit	}	<b>0141 201 5164</b>
Mearnskirk House	}	
Southern General Hospital		<b>0141 201 2357</b>
Inverclyde Royal Hospital,	}	
Paisley Royal Alexandra Hospital,	}	
Vale of Leven Hospital	}	<b>01475 504759</b>
Mental Health Partnerships		<b>0141 211 3686</b>

### Accessing Chaplaincy / Making Referrals

Staff may assess that patients or visitors have spiritual needs which the chaplains are best suited to meet. Referrals to the Chaplaincy should be made sooner rather than later (for example, when death is anticipated rather than after death has happened.)

Any requests from a patient or visitor for a chaplain must be responded to promptly by:

- contacting switchboard and asking for the appropriate chaplain to be paged
- or, when not urgent, telephoning the Chaplaincy centre (**please do not leave patient information on telephone answering machines.**)

There is always a Healthcare Chaplain on-call and also a Roman Catholic Priest available.

Patients may request a visit from their own faith community leader or representative and Chaplains can assist with this.

### **Chaplaincy Volunteers**

The chaplains are assisted, on some sites, by volunteers who fulfil a number of tasks:

- Eucharistic Ministers offer Holy Communion to Roman Catholic Patients
- Chaplaincy volunteers staff the Chaplaincy centres, assist with services of worship and visit patients and wards to offer conversation and befriending
- The Jewish Sick Visiting Association visit members of the Jewish Community
- On occasions there may be students in training working with the chaplains.

All persons associated with the Chaplaincy wear appropriate identity badges and will identify themselves to staff when visiting a ward.