

Faith Requirements Resource Pack

A Guide for Hospital Staff
to Improve Patient Care

Produced by the
Department of Spiritual & Religious Care
Bradford Teaching Hospitals NHS Trust

Foreword

I am pleased to recommend this Faith Requirements Handbook which, I am sure, will be a useful tool for hospital staff who are working with patients on the wards, encouraging an holistic approach to healing.

I hope this document will not only raise awareness and challenge stereotypes, but also enable staff to meet the requirements set out in the publication

"Your Guide to the NHS" which states that

"Staff will respect your privacy and dignity.

They will be sensitive to, and respect, your religious, spiritual and cultural needs at all times."

John Ryan

Chairman, Bradford Teaching Hospitals NHS Trust.

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Introduction

'Your guide to the NHS - Getting the most from your National Health Service' (Section 5) states:

"NHS staff will respect your privacy and dignity. They will be sensitive to, and respect, your religious, spiritual and cultural needs at all times."

(Department of Health 2001).

The Patients' Charter Standard 1 (DOH 1991) stated that privacy, dignity and religious beliefs have to be respected. This statement has led the way towards improving the quality of services for many people who believe and consciously practice their faith. Many health care providers have developed their own local standards which reflect the needs of the population they serve.

Improving quality and access to services for patients often means being aware of the requirements of their faith as well as cultural practices. Cultural Awareness Training for hospital staff is therefore an important component in the development of a qualitative and culturally sensitive, patient-centred service. For many people who practise their faith, a period of time in a hospital can be a very stressful and daunting experience, particularly when their needs are not met or the staff are unaware of their beliefs and practices.

In recruiting staff it is important to select people who are not only able to speak the language of their community but are also well informed about their faith. The make-up of staff within the Trust should reflect the cultural and religious make-up of the communities that we serve. In many cases a patient seen by a person of the same faith will feel more comfortable and happy to talk about their needs in hospital.

In respect of policy making, it is important that decision makers give equal importance to the religious and cultural needs of the different communities that we serve.

Many people when in hospital and facing long-term illness or death, turn to their faith for guidance even though they may not be currently practising that faith. It is, therefore, essential for staff to be aware of how best they can facilitate this process. The ability to be more understanding and sympathetic creates an atmosphere of good mental health which is as important for a patient as is the medical intervention.

Not all patients have the same level of religious observance. It is, therefore, of paramount importance not to make assumptions about a patient who comes from a specific religious background that they will be practising in their faith.

It also follows from this, that staff should not assume from the colour of a patient's skin, appearance or language that he/she follows or belongs to a particular religion. It is always better to ask the patient about their specific requirements during their stay in hospital.

Requirements of practising

Christian patients Free Church

. These include Baptist, Church of Christ, Church of the Nazarene, Church of Scotland, Congregational, Free Church of England, Free Evangelical Churches, House Churches, Independent Churches and Missions, Independent Methodist, Lutheran, Methodist, Pentecostal, Plymouth Brethren, Presbyterian, Salvation Army, Society of Friends (Quakers), The New Church, United Reformed Church.

. As far as possible, ministry will be offered through their own ministers / leaders, but a Free Church Chaplain is available 24 hours a day.

Daily Prayer and Worship

Receiving Holy Communion

. There will be a variety of responses dependent upon the patient's normal practice.

Prayer

. Members are encouraged to develop their own pattern and discipline of prayer, which includes private devotions and going to church services for public congregational prayer. In hospital this is not always possible, but staff can respect the patient's desire to find moments of peace for prayer, however brief. Prayer can contribute greatly to the healing process. Chaplains can help people with prayers in a wide variety of circumstances including:

- . Before or after surgery
- . On Sundays or at major festivals (Christmas / Easter)
- . When faced with any major decision, medical or not
- . When the patient's health deteriorates / preparing for death / after death
- . When confronted with bad news, medical or not
- . In bereavement
- . At the time of a funeral the patient would have attended if well enough
- . On anniversaries of family members

Other Sacraments

. There will be a variety of responses dependant upon the patient's normal practice. Patients may require a Chaplain to attend in similar circumstances to the Anglican Chaplain who attends:

- . To celebrate the Sacrament of Baptism.
To offer a Naming and Blessing Ceremony
- . To offer the Sacrament of Anointing of the Sick at any time, not necessarily where death is imminent
- . To offer prayers of healing and / or laying on of hands

Holy Books

. The Holy Book is the Bible, a combination of scriptures shared with the Jewish faith (Old Testament), and the collection of Gospels and Epistles specific to the Christian faith (New Testament). The Gideons provide Christian scriptures at every bedside (New Testament and Psalms).

Holy Days and Festivals

- . The Christian Holy Day is Sunday.
- . Easter celebrates the resurrection of Jesus from death. It is preceded by:
 - . Holy Week: Seven days starting with Palm Sunday which commemorates the suffering and death of Jesus including:
 - ∴ Maundy Thursday (institution of Holy Communion)
 - ∴ Good Friday (death of Jesus)
 - ∴ Holy Saturday

These days are the culmination of six weeks of penitence, abstinence and self-examination known as Lent, which begins on Ash Wednesday.

- . **Pentecost:** Six weeks after Easter, celebrates the coming of the Holy Spirit.
- . **All Saints Day:** (November 1_{st}) commemorates the faithful departed.

. Christmas: celebrates the birth of Jesus. It is preceded by about four weeks of preparation and self-examination known as the Season of Advent.

Diet and Hygiene

. There are no specific requirements

Gender Issues

. There are no specific denominational issues, but there may be individual preferences. The majority of Christian traditions now ordain both men and women.

Visiting

. Members of the Spiritual and Religious Care Team visit wards regularly but will also visit patients and relatives on request. Such visits can be a source of comfort to practising and non-practising patients alike. Patients talk to Chaplains and members of the visiting team about a range of subjects, not only religious. Spiritual distress can be helped by talking with a Chaplain and the following indications of spiritual distress may help staff to involve a Chaplain appropriately:

1. Sense of hopelessness / meaninglessness. The patient becomes apathetic or withdrawn.
2. Intense suffering. The patient asks 'Why me?'
3. Sense of the absence of God / loss of faith / giving up on religion.
4. Anger towards God / religion / clergy and the church.
5. Sense of deep-seated guilt or shame. 6. Unresolved feelings about death.

Birth

. In cases where a newborn baby is seriously ill, the parents may wish a Chaplain to be called to bless and name the child in hospital, and / or to offer prayer. Alternatively, the parents may wish for Christening / Baptism of the child.

. When a child dies, is stillborn or miscarried, a service of blessing and naming is offered.

Death

. As death approaches, the patient or their relatives may ask for a Chaplain, or staff can suggest that a Chaplain visits. The Chaplain will listen and talk, pray as appropriate and, if requested, anoint with oil

. If a patient has died, the Chaplain can still say prayers and help other staff with containing the variety of grief reactions which can be expected.

Chaplains

. The Free Church Chaplain can be contacted through the Duty pager #6630.

Requirements of practising

Christian patients Church of England

. Patients who choose this designation vary widely in their religious practice and requirements. Chaplains visit wards regularly and constantly assess spiritual and religious needs. Other staff can help patients by being aware of the following needs which may be expressed even by patients who do not regularly practise their faith by churchgoing.

Daily Prayer and Worship

Receiving Holy Communion

. All confirmed members of the Church of England are eligible to receive Holy Communion and patients in hospital may find particular comfort from this, whether they are currently connected with a church or not. Chaplains or their helpers can bring Holy Communion to the bedside, gathering patients together where appropriate. Holy Communion services are held in the Chapel! Place of Worship and elsewhere and some patients will wish to attend.

Prayer

. Church of England members are encouraged to develop their own pattern and discipline of prayer which includes private devotions and going to church services for public congregational prayer. In hospital this is not always possible, but staff can respect the patient's desire to find moments of peace for prayer, however brief. Prayer can contribute greatly to the healing process.

Chaplains can help people with prayers in a wide variety of circumstances including:

- . Before or after surgery
- . On Sundays or at major festivals (Christmas! Easter)
- . When faced with any major decision, medical or not
- . When the patient's health deteriorates ! preparing for death ! after death

. When confronted with bad news, medical or not

- . In bereavement
- . At the time of a funeral the patient would have attended if well enough
- . On anniversaries of deaths of family members

Other Sacraments

. Church of England patients or their relatives may require a Chaplain to attend in the same circumstances as the Roman Catholic Chaplain who attends:

- . To celebrate the Sacrament of Baptism . To offer the Sacrament of Anointing of the sick at any time, not necessarily where death is imminent
- . To offer prayers of healing and! or laying on of hands
- . In a few cases to hear a confession and pronounce absolution
- . To pronounce a blessing at certain times e.g. after a civil marriage performed by a registrar in the ward; at a family celebration e.g. major wedding anniversary; in times of psychic disturbance e.g. following damaging experience with the supernatural! where there are fears about demon-possession

Holy Books

. The Holy Book is the Bible, a combination of scriptures shared with the Jewish faith (Old Testament), and the collection of Gospels and Epistles specific to Christian faith (New Testament). The Gideons provide Christian scriptures at every bedside (New Testament and Psalms).

Holy Days and Festivals

- . The Christian weekly Holy day is Sunday.
- . Easter celebrates the resurrection of Jesus from death. It is preceded by:
 - . Holy Week: seven days starting with Psalm Sunday which commemorates the suffering and death of Jesus including:
 - . Maundy Thursday (institution of Holy Communion)
 - . Good Friday (death of Jesus)
 - . Holy Saturday
 - . These days are the culmination of six weeks of penitence, abstinence and self-examination known as Lent, which begins on Ash Wednesday.

- . Pentecost: six weeks after Easter, celebrates the coming of the Holy Spirit.
- . All Saints Day (November 1) commemorates the faithful departed.

. Christmas celebrates the birth of Jesus. It is preceded by about four weeks of preparation and self-examination known as the Season of Advent.

Diet and Hygiene

. There are no specific requirements, though some patients may wish to fast before Holy Communion.

. The Church of England ordains women and men as Priests. Some Church of England patients or relatives may have conscientious objection to women Priests and to the male Priests who accept them. They may wish only to be visited by their own parish Priest and not by the hospital Chaplain. However, the hospital Chaplain is available to call in if the parish Priest is unavailable.

Visiting

. Members of the Spiritual and Religious Care Team visit wards regularly but will also visit particular patients and relatives on request. Such visits can be a source of comfort to practising and non-practising

patients alike. Patients talk to Chaplains about a range of subjects, not only religious. Spiritual distress can be helped by talking with a Chaplain and the following indications of spiritual distress may help the staff to involve a Chaplain appropriately;

1. Sense of hopelessness / meaninglessness. The patient becomes apathetic or withdrawn.
2. Intense suffering. The patient asks 'Why me?'
3. Sense of the absence of God / loss of faith / giving up on religion.
4. Anger towards God / religion / clergy and the church.
5. Sense of deep-seated guilt or shame.
6. Unresolved feelings about death.

Birth

. In cases where a newborn baby is seriously ill, the parents may wish a Chaplain to be called to

baptise the child in hospital. The sacrament of Baptism includes pouring water on the head of the child in the name of Father, Son and the Holy Spirit. When a child dies before baptism, has been stillborn or miscarried, a service of blessing and naming is offered in some cases baptism may be offered.

Death

. As death approaches the patient or their relatives may ask for a Chaplain, or staff can suggest that a Chaplain visits. The Chaplain will listen and talk, pray as appropriate and, if requested, anoint with oil. If the patient has died the Chaplain can still say prayers and help other staff with containing the variety of grief reactions which can be expected.

Chaplains

. The Anglican Chaplain can be contacted via the duty pager on # 6630 anytime.

Requirements of practising

Christian patients

Roman Catholic

. According to a person's needs, various religious and spiritual needs may be expressed, which may include some of the following:

To attend Mass:

. All Catholics are obliged to attend Mass on Sundays and certain Holy Days. In reality, though not all keep this practice, it will be very much part of their understanding and outlook.

Many patients and their relatives, even if they do not practise their faith on a regular basis, like to attend Mass in the Hospital chapel! Place of Worship on Sundays and Holy Days.

To receive Holy Communion:

. If a patient is not well enough to attend the Mass, Holy Communion, consecrated at Mass, can be brought by a Chaplain or Lay Eucharistic Minister to the patient at their bedside.

To receive a blessing or visit from the Chaplain:

. If someone is not well enough to receive Holy Communion, or does not practise their faith, a prayer of blessing can be given. On some occasions a visit from the Chaplain in which they are able to offer counsel and support to patients and relatives is often a source of great comfort.

To celebrate the Sacrament of Reconciliation (Confession):

. Often Catholic patients may wish to see the Priest-Chaplain to celebrate this Sacrament in which they confess their sins and worries in total confidence. The Priest then offers counsel and support and prays the prayer of God's forgiveness (absolution).

To celebrate the Sacrament of the Sick:

. In the case of serious illness, major surgery, grave concern of patients' relatives, the Priest-Chaplain may perform this sacrament. It involves a short

reading from the Bible, the Priest laying his hands on the sick person's head, and anointing, them on the forehead and palms of the hands with holy oil, and then praying for the person. This is a special prayer for healing, help and strength at a difficult time.

To help with prayer:

. On occasions, Chaplains are asked for items to help with personal prayer; for example, a copy of the Bible, a prayer book, Rosary beads, or prayer cards! Although there is no obligation to set prayer (except for Clergy and Religious) people are encouraged to adopt some form of personal prayer. Chaplains are sometimes asked to help people with prayer. Chaplains are sometimes asked to help people with an appropriate style of prayer for their time in hospital; In general practice, some of these Sacraments, Blessings and Prayers are often performed as one act. For example, the Sacraments of Forgiveness (absolution), Anointing the Sick and Holy Communion are often celebrated together. Baptism and Confirmation are carried out together. Catholic patients who have married outside the Church's discipline often ask the Chaplain's help in putting their marriages right in the eyes of the Church.

Holy Books

. The Holy Book is the Bible, a combination of scriptures shared with the Jewish faith (Old Testament), and the collection of Gospels and Epistles specific to Christian faith (New Testament). The Gideons provide Christian scriptures at every bedside (New Testament and Psalms).

Holy Days and Festivals

. In common with all major Christian denominations, the Roman Catholic Liturgical Year starts with the season of Advent in late November or early December. This is four weeks of preparation to celebrate the birth of Christ at Christmas. There then follows the two weeks of Christmastide celebrating the coming of Christ.

In late February or early March the season of Lent begins. This is a period of forty days when the fast

and prayer of Christ in the desert before his crucifixion is remembered. Then follows Holy Week, in which the events of the Last Supper, the suffering, death and burial and the Resurrection of Christ are called to mind. Following on from this there are fifty days of rejoicing in Eastertide, culminating in the Feast of Ascension and Pentecost (Whitsun) which recall Christ's ascent to heaven and the outpouring of the Holy Spirit.

. During the rest of the year (known as "Ordinary Time") the Liturgy encourages the faithful to live the life of Christ in their daily lives.

Diet and Hygiene

. On Ash Wednesday, which marks the beginning of Lent and on Good Friday, the day of Christ's crucifixion, Catholics are bound to fasting and abstinence. It is also expected that some form of penance be undertaken each Friday of the year. There is also an obligation to fast for one hour before receiving Holy Communion. It should be noted that when someone is in hospital they are dispensed from all obligations to fasting or penitential practice.

Gender Issues

. Roman Catholic Christianity preserves an all male priesthood. This is supported by Religious Sisters and Lay Volunteers.

Visiting

. Chaplains will regularly visit particular patients and those who request a visit. Such visits can be a comfort to practising and non-practising patients alike. Patients talk to Chaplains about a range of subjects not only religious. Eucharistic Lay Ministers will visit wards and give Holy Communion to patients who request it.

. Talking to the Chaplain can help spiritual distress and the following indications to spiritual distress may help staff to involve the Chaplain appropriately:

- 1 Sense of hopelessness/ meaninglessness. The patient becomes apathetic or withdrawn.
- 2 Intense suffering. The patient asks "Why me?"
- 3 Sense of the absence of God/loss of

faith/giving up on religion.

- 4 Anger towards God/religion/clergy and the church.
- 5 Sense of deep-seated guilt or shame.
- 6 Unresolved feelings about death.

Birth

. In cases when a child is seriously ill the parents may wish the Chaplain to celebrate Baptism for the child. In this action, water is poured over the child's head whilst invoking the name of God, Father, Son & Holy Spirit. This is an act of reception into the Church. On some occasions an older person may request the Sacrament of Baptism and initiation into the Church. In this situation the Sacrament of Confirmation (the next stage of initiation) can also be performed. When a child has died before Baptism, or has died through stillbirth, miscarriage, or any other reason the Chaplain may be asked to perform a Ceremony of Blessing and Naming to offer comfort and support for the family.

Death

. As death approaches, the patient (if able to ask) or their relatives may request a Chaplain to pray the Prayers for the Dying, commending the sick person to God, assuring them and their relatives of God's love, care and mercy. If the person has died the Chaplain will pray the prayers for the Dead, as an assurance of God's care for the one who has died, and to give comfort and peace to the relatives.

. Sometimes Catholics of an older tradition, or those who are not too involved in the Church will ask for a Priest-Chaplain to perform "the Last Rites" for a seriously ill relative. There is actually no ceremony of this name, and generally what people are requesting is a 'rite of passage' that could involve the Sacrament of the Sick, the Prayers for the Dying or the Prayers for the Dead.

There is a misunderstanding among some Catholics that the Priest should be called at the very last moment Catholic teaching encourages the participation of the Church at all stages of illness and all those who have care of the Catholic

patients should assure them that the Chaplain is there to offer help and support.

Chaplains

. This role is often carried out by different types of people; in some hospitals there is a full or part-time 'Priest-Chaplain' appointed by the Trust and the Church to minister to the needs of Roman Catholic patients, relatives and staff. In other places there will be a 'Sister-Chaplain' a Religious Sister (Nun) appointed to this role. Sometimes there will be a Priest and Sister, or just one or the other. Many hospital Chaplaincies are supported by Lay Volunteers who act as Eucharistic Ministers, (lay people who bring Holy

Communion, consecrated by the Priest at Mass, to the sick). Lay people also help as ward visitors.

. The Roman Catholic Chaplain generally works closely with Hospital Chaplains of other denominations, and with other members of hospital staff. Support is also offered to patients' relatives and staff of other Christian denominations and other religions with their religious representatives.

Other Nationalities

. Patients of other nationalities (Poles, Ukrainians, Hungarians, Italians etc.) may be attended to by the Catholic Chaplain as the sacraments are validly given by any Catholic ordained priest. If there are language problems, as in the requirements of confession, then the appropriate priest will be contacted. In cases of emergency, regardless of nationality, the Catholic Chaplain must be contacted as soon as possible.

. The Roman Catholic Chaplain can be contacted on #6630 (duty bleep) and in the case of urgency on #6199.

Requirements of practising

Muslim patients

Daily Prayer and Worship

. For Muslims, prayer is a regular and disciplined act of worship in which they humbly submit to God (Allah) both mentally and physically. In prayer they praise and glorify God. They seek mercy, forgiveness and guidance from Him. The prayer takes the form of a series of rites which include standing, bowing, prostrating and sitting, and where memorised verses from the Qur'an are recited. Prayer is obligatory five times a day at a stated period; at dawn (Fajr), at mid-day (Zuhr), late afternoon (Asr), after sunset (Maghrib), and late evening before going to bed (Isha). Muslims pray in the mosque in congregation where they assemble and stand in rows behind the Imam who leads the prayer. Prayers can also be conducted at home or any place where it is convenient and clean. In the hospital, it would benefit Muslim patients (and hospital staff) if a quiet, clean room was allocated to them for this purpose. If a patient is not mobile he or she may wish to pray on the bed in a sitting position or pray near the bedside using a prayer mat. The patient may wish to draw the curtains during the prayer for privacy. This would usually take no more than 10 to 15 minutes.

Ablution Facility

. An Ablution is the term used for ritual washing. This is nothing to do with the Ablution vessel. Ablution must be carried out before touching the Qur'an. It takes the form of washing the hands; gargling; rinsing the mouth and nostrils; washing the face; the arms; passing wet hands over the hair, and lastly washing the feet.

All mosques have a special area where a person can carry out the Ablution. This facility is purpose built and takes into account the need to wash the feet, hence seating is usually lower. A normal wash hand basin is adequate for performing the Ablution but a person may need help if they are frail and elderly or weak.

Also, Muslims prefer to wash in running water for bathing purposes i.e. would prefer a shower to a bath. A bucket and jug would also serve the purpose. After menstruation women are required to wash their whole bodies.

The Prayer Mat

. A person who offers five times obligatory prayer may bring his or her own Prayer mat, but keeping a few in stock will mean that the hospital is being courteous, and demonstrates a religious awareness.

. In the case of emergency admissions, the patient may not have had the opportunity to pack their belongings properly. Praying, as mentioned earlier, is one of the fundamental duties of a Muslim. If a prayer mat is not available a clean towel or clean folded sheet can be used instead.

The Direction of the "Qibla"

. For a Muslim to be able to pray, they must face the South Easterly direction towards the Qibla in Makkah, which is in Saudi Arabia. Hence, keeping a compass is essential for this purpose. Once the direction of the Qibla is known, it may be beneficial to put a sign up on the wall showing the direction of the Qibla permanently. This saves duplication and the need for a compass each time a new Muslim patient is admitted. Some Muslim may wear a religious article known as Ta'weez (amulet) with Qur'anic verses for protection from evil around the neck.

Holy Books

. The Holy Qur'an is the most important book for Muslims. The Qur'an should only be handled after performing the ablution (ritual washing). Copies of the Qur'an are available at the Chaplaincy Office and Prayer Rooms. Although the Qur'an in the Arabic text is mainly used for recitation for spiritual benefit, some keep the English translated versions as well. It is important to handle the Qur'an with care and respect.

Holy Days and Festivals

. Friday prayers - patients may wish to discharge themselves for approximately an hour.

. Ramadan: the 9th month of the Islamic calendar. Muslims fast for the whole month from dawn to dusk. Fasting means abstention from food and drink, smoking and sexual activity. Fasting is not obligatory for the sick, the very old, the very young, for pregnant or breastfeeding women, if detrimental to their health. The sick may wish to try to fast a little if possible, and will need a meal before dawn and another after Sunset. The sick should make up the days they have missed at some other time. During Ramadan Muslims will spend many hours in prayer or reading the Qur'an.

. There are two major festivals in the Islamic year. The first is celebrated on the day immediately after the end of Ramadan. Thus it is known as Eid-ul-Fitr, Festival of breaking of the Fast.

. Eid: Muslims put on their best clothes and attend the Mosques in the morning to pray in thanksgiving for the blessings they have received from God in the form of the Qur'an and the keeping of the Fast. They also pay the Sadaqah al-Fitr (welfare due) for the poor. This is paid by the head of the family on behalf of all the members of the household, including a newborn baby, and given to the poorest members of society to enable them to participate in the festival. Currently, the rate is around £1 per individual.

. The second major festival is Eid-ul-Adha, which is celebrated to commemorate Prophet Ibrahim (Abraham)'s willingness to sacrifice his son Ismail (Ishmael), in obedience to God's command. God accepted a ram as a symbol of his devotion. This festival falls on the day after the day of Hajj.

. On this day also Muslims put on their best clothes and attend the congregational prayers in the morning. Also those who can afford to sacrifice an animal and share the meat among family, friends and the poor.

. Muslims offer their greetings of Eid Mubarak (Happy Eid) and Assalamo Allaikum (peace be upon you). Eid-ul-Fitr is the Muslim community's assertion of unity and family solidarity. It is a community and family celebration where Muslims

cook food, and visit each other. It is also a special occasion for the children, who receive presents, new clothes, money and greetings.

Diet and Hygiene

Halal Meals

. Many hospitals with a large Muslim population now provide Halal meals. However, despite the availability of Halal meals many still bring their own food from home. This is because the homemade food is not only Halal but also more "culturally" appropriate. For example, Pakistani Muslims eat more Chapattis with curry as their staple diet whilst Bangladeshis will have rice as their main meal. It is important to bear in mind that some second generation Muslims will have an English meal; i.e. vegetables, fish, rice etc. but they will need to avoid pork and other impermissible foods. It is important to be aware that even in the cooking process, any meat or meat products such as gelatine are avoided. The use of separate utensils when cooking or serving the Halal and non -Halal food is essential.

A Cleansing Vessel

. Muslims attach great importance to cleanliness. Many Muslims regard the use of toilet paper as insufficient in terms of hygiene and wash with water after using the toilet. Therefore a cleansing vessel is used for this purpose. This is a simple vessel which has a long spout like a watering can for plants. However, in the absence of one, a plastic jug or an ordinary plastic watering can may be used. This vessel is used in the toilet for washing the private parts with water after urination or defecation. Hospital staff may already be aware of this requirement and some hospitals have now seen the importance of this need and have established this facility.

Muslims will always use their left hand for toileting and their right hand for eating etc. This information is useful, therefore, for medical staff when choosing the patients' hand for intravenous drugs etc. (Many Muslims would prefer the right hand to be used but it would be advisable to ask). If a

bedpan is used, it is preferable to ask the patient if water is required.

Gender Issues

. For Muslims modesty in dress is very important. A male must cover his body from navel to knees whilst the female is required to cover her whole body, apart from the feet and hands. The clothing must not be see-through nor tight fitting and must conceal the shape of the body. Headscarf is worn by women, men may cover their heads with a hat. It is therefore very important to adopt operation gowns which respect the above requirement. This problem can cause concern for female patients when they are in transit from their bed to the operating theatre. The clothing should be such that it can cover the body of the patient to avoid any discomfort and embarrassment. Some hospitals have allowed for this requirement. Women are required to only uncover part of their body to be examined at a time for physical examination.

. The intermingling of the sexes is not allowed in Islam, unless closely related, and a practising Muslim will feel very uncomfortable if their bed is next to or near a patient who is not of the same gender. Where facilities exist Islam requires male patients to be seen by male staff and female patients to be seen by female staff. Where this facility does not exist it is preferable that a female member of staff is present when a female patient is examined.

Visiting

. Visiting a sick relative or friend is a faith obligation and is regarded as a virtuous act for Muslims which is greatly rewarded by God. For this reason there may be a large number of people visiting the patient.

It is part of the Muslim culture to visit the sick either in hospital or at home, to pray for and with the patient, and to attend the funeral of those who have died. In fact to gain the spiritual benefit most people will attend a funeral of a Muslim even if they are not acquainted with the person. For this reason, hospitals may need to take into account the

large number of people visiting at the same time. Of course a standard needs to be set and certain criteria established to avoid disruption.

Birth

. Birth ceremonies include the rites of Adhan and Iqamat, shaving of the head, naming and circumcision.

. The Adhan is the Muslim call to prayer. When a Muslim baby is born, it is bathed and the Adhan is called softly into its right ear. The Iqamat is said into the left ear. Soon after birth, something sweet is placed in the baby's mouth (traditionally a tiny, symbolic amount of date or honey). The baby is named on the 7th day after birth. On the _ day after the birth the head of the baby is shaved and all boys are circumcised. However, Islam does not sanction female circumcision.

Death

. Where the death of a Muslim patient appears imminent, the relatives, or in their absence a member of the local mosque committee, should be informed and be given facilities to perform the customary religious rites. At this stage, the simple practice which is followed is to sit near the bed of the patient and read some verses from the Qur'an to pray for the peaceful departure of the soul. The patient on the point of death should, if possible, be turned to face the in the direction of the ka'bah in Makkah. (A south easterly direction in the U. K.) The patient should be turned onto their right side facing south east. When a patient is unable to be turned, they may be placed on their back with the feet in the south easterly direction and their head slightly raised.

If the patient is in a state of consciousness, those present at his bedside will encourage him to recite the Shahadah - the declaration of faith: "Lael/aha iIIIal/ahu, Muhammadur rasul lullah" (There is no God except Allah, Muhammad is the messenger of Allah). This is done to invoke the blessings of Allah and in the hope that Allah will accept his life as a Muslim and forgive his sins in the hereafter.

. When a patient has passed away, recitation of the Qu'ran ceases in their presence. Immediately after death, relatives will want to:

.Close the eyes of the deceased Turn the body to the right and if possible towards the Qibla, the south easterly direction of prayer Bandage the lower jaw to the head so that the mouth does not gape
Flex the joints of the arms and legs to stop them becoming rigid to enable washing and shrouding

.... At all times the deceased's body must be modestly covered. If no relative or community member is immediately available, they will appreciate nursing staff undertaking the above. The corpse should be handed over to the relatives or the Muslim community of the locality who will make arrangements for the washing, shrouding and burial according to Islamic regulations. Any tubes etc. or artificial limbs should be removed and incisions plugged so as to prevent or stem a flow of blood. Muslims do not usually bury the corpse in a coffin, but if special circumstances apply or if the law requires this, then Muslims will not object to this.

. Islam requires that burial take place as soon as possible. Family and community members will be grateful for the rapid release of the body. A post-mortem should not be carried out unless required by law as this causes delay and distress. In fact, post-mortems without the existence of compelling medical or legal circumstances amounts to desecration of the body. It's for this reason that Muslims like to take custody of the remains as early as possible.

. There are different interpretations to organ donation and individuals may wish to contact their religious leader (Imam/Mufti) for advice. If relatives or members of the Muslim community are not readily available to take charge of the body, it may be kept in the hospital mortuary for a short period of time.

. The female body should be handled by the female staff and the male corpse by the male staff where at all possible. Funeral will take place within a mosque yard or such a room where the five daily prayers are not normally prayed or at the graveyard.

Muslim Chaplains

. The Chaplaincy has a contact name(s) and number (EXT 5096 or duty bleep #6630) to be called upon when requested or alternatively the Muslim Chaplains male and female can be contacted through the switchboard. The importance of the visiting Muslim Chaplain means the patient can benefit from seeing someone sharing the same faith and therefore able to meet the patient's spiritual and religious needs.

Requirements of practicing

Jewish patients

. The British Jewish community identifies with neither a specific country of origin nor ethnic group. There is a wide variety of beliefs and attitudes and even of languages spoken. However, observant Jews have specific dietary and other religious requirements and may hold cultural beliefs about health and illness, life and death. Certain genetic illnesses, such as Tay Sachs disease occur more commonly among Jews of European origin than in the general population. This paper will endeavour to talk about normative Judaism, as a description of the various religious strands (Chassidic, Ultra-Orthodox, Orthodox, Masorti, Conservative, Progressive, Reform, Liberal) may be more confusing than helpful. Reference to different practices is made therefore only when essential for guidance.

Daily Prayer and Worship

. It is recognised that in a crisis situation and in a hospital environment, where lack of privacy and loneliness often exist, the patient's mind often turns to God, through prayer, ritual and observance. Therefore it is unwise to make any assumption as regards the grade of observance or non-observance by a Jewish patient. Observations sometimes heard: "He/she is not very observant" or "He is not really very orthodox" might be totally wrong and only by creating an atmosphere of trust will the patient feel uninhibited to reveal his or her religious or spiritual requirements.

. It is only natural that a religious and particularly an ailing person will wish to thank God when he/she wakes up in the morning, when he/she is at the height of day (in the afternoon), and in the evening before sleep. He/she will probably find time and space for the latter two occasions, but at the morning prayer, a male over 13 may wish to put on his tallit or prayer shawl. This may need to be facilitated by staff willing to give the patient a longer time of privacy. During weekday morning services some Jewish men also wear tephillin, two leather boxes containing tiny scrolls from the Torah. One is tied to the forehead and the other bound round the left arm and hand with a

leather strap. A Jew may pray at any time, in any language and any posture, but the discipline of the three timebound prayers in Hebrew are hallowed by tradition and therefore a comfort.

. A Jewish prayerbook is available on each ward.

Holy Book

. The Torah (or Pentateuch) is the most important Jewish Holy Book. Synagogues keep copies handwritten in Hebrew on a parchment scroll and covered by a mantle when not in use. The patient may bring a printed version, which may be an English translation, into hospital for personal use.

Holy Days and Festivals

. The Sabbath Day (Shabat, the 7th Day of the week): The concept of the Sabbath Day is contained in Exodus 20:8, known as the 4th commandment. It contains the command to abstain from work on the 7th day of the week, Saturday, and celebrates the creation of the world by God in 6 days and His subsequent rest on the seventh: thus declaring it as a day of holiness, social freedom, but also of joy, where sadness is banned and mourning suspended.

. The interpretation of "work" is creative acts, or acts which change one condition into another. A fully observant Jew is therefore not allowed to switch on or extinguish a light, or even to ask anybody else to do so on Shabat. If therefore he/she accepts some help it should not be interpreted as laziness.

The fully observant Jew is also not allowed to travel on that day and will not wish to be discharged from hospital on a Saturday. Sabbath restrictions also prohibit the carrying of money or gifts, or the purchase of any articles or refreshments. But any religious law may be transgressed if life is in danger.

. Shabat begins on Friday before nightfall with a short ceremony of candle lighting and blessing of wine and bread, and ends with the first sighting of three stars on Saturday evening by a farewell

ceremony. Hence, it begins and ends at different times over the year.

Privacy will be appreciated by any Jewish patient wishing to conduct these ceremonies on a hospital ward.

Jewish Holy Days

. Passover or the Festival of Unleavened Bread: celebrates the Exodus from Egypt by the Children of Israel. The message is national and personal freedom. The diet during the 8 days of the festival is strictly "un leavened" and the kosher hospital meals will be accordingly. No bread must be consumed. The Jewish patient may prefer to have food brought from home, at least on the first night, when a family meal is consumed. The festival is about Easter time.

. Shavuoth or the Festival of Weeks, Pentecost: 2 days in the summer. Also called the Season of the Giving of the Torah (Jewish teaching), when God committed the Jewish religion to Moses on 2 tablets of stone on Mount Sinai.

. The High Holidays follow in the autumn: the 10 Days of Awe or repentance for our sins. The first 2 days is the Jewish New Year, and the 10th day is the Day of Atonement (Yom Kippur), a solemn 25 hour fast. If a religious Jew has to be in hospital on that day he/she must consult the doctor if a full or limited fast is medically permitted. Jewish patients may (wrongly) seek to fast even against medical advice: assistance from a Jewish Rabbi may be necessary.

. The Festival of Succot, Tabernacles: this festival begins five days after Yom Kippur. It cannot be properly celebrated in a hospital. Meals are held in temporary structures out of doors in memory of the protection by God during the wanderings of the Children of Israel in the desert, but symbolising also our temporary dwelling on this earth. It is also a festival of the final harvest.

. On all these festivals the prohibition of work is almost the same as on Shabat.

. Two minor festivals: Purim in early spring and Chanukah, (the festival of lights about Christmas time) are very happy occasions. Work is permitted. Candles are lit during the week of

Chanukah, and permission may be sought to light and display them on the ward.

Diet and Hygiene

. A quick reference guide to diet can be found towards the end of this pack. In addition to the restrictions listed, meat eaters will refrain from milk or cheese dishes at or after meat meals. Meals permitted by Jewish law (kosher) are available. They should arrive with disposable cutlery and should not be removed from their containers or unsealed by staff nor be put on hospital plates. There should also be no probing for temperature checking of the meal. In case of special diets a word with the dietitian or catering manager should be encouraged, as also with meals brought in from home, if medically permitted. As an alternative, meatless or fish (not shellfish) might be suggested. It is important that Jewish patients are informed of the availability of kosher meals, but not be made to feel embarrassed if they don't wish to take them. Some may find vegetarian meals an acceptable alternative: others may wish to simply refrain from pork or shellfish.

Gender Issues

. Although Jewish patients have no specific requirements concerning gender issues, like the majority of patients they prefer the sexes to be segregated. Orthodox Jewish patients may object to women rabbis. Orthodox Jewish women may express a preference for women medical staff examining them, for reasons of modesty. Ultra-Orthodox Jews consider it immodest to touch women other than their wives, and care needs to be given to what contact is necessary between nurse and patient.

Visiting

. It is considered an important religious duty to visit those who are unwell, and many Jewish patients therefore receive large numbers of visitors. On the Sabbath (Friday night and Saturday) and on festivals, visits by relatives, even if the patient is dangerously ill or has died, might not take place unless the relative lives within

walking distance of the hospital. Jewish relatives or friends visiting a patient on Shabat may have walked long distances in order to do so. Even so, they will refrain from purchasing refreshments when they arrive.

. Members of the Jewish community are also willing and able to visit any Jewish patients who do not have family and friends in the area. In the event of a Jewish patient requiring but not receiving visitors, please contact the duty chaplain and request a visit from one of our visitors. It is considered a particularly important duty to sit with a dying patient, and every facility should be extended to allow this.

Birth

. Baby boys are circumcised on the 8th day after birth. The operation is postponed in the event of infantile jaundice, premature birth, or any other contra-indication. The ceremony itself is usually performed at home, although it can take place in hospital. The birth of a daughter simply calls for the giving of a name. Amongst Orthodox Jews, baby girls are given their name on the Sabbath after the birth whereas boys are named after the circumcision ceremony. Amongst Reform and Progressive Jews, both boys and girls have baby blessing ceremonies, normally held during the Sabbath morning services in the synagogue.

Death

. Jewish law prohibits any active intervention which would hasten the death of a terminal patient. Where a question arises relating to any such intervention, a Rabbi should be consulted.

. When a patient is in the process of dying, it is not even permitted, in Orthodox Jewish law, to move or touch the patient in any manner, as this may hasten death. Obviously, it is permitted to give pain-killing drugs or otherwise improve the comfort of the patient.

. Judaism does not have a special ceremony of "last rites", but a patient may wish to recite the "*Shema*": or special psalms, particularly Psalm 23 (The Lord is my Shepherd) as well as a death-bed confession known as "*vidui*". They may appreciate being able to hold the page on which it is written. Most patients will want to see a Rabbi, and

arrangements for this can be made through their local synagogue.

. Traditionally, the body should be left for about eight minutes while a feather is placed over the mouth and nostrils and watched for signs of breathing.

. The family may ask that a Rabbi is contacted or the local synagogue so that the "*chevra Kaddisha*", the holy assembly might carry out the last attentions to the dead. Preferably they or the family, or, if that is not possible, staff with gloves on, should remove any tubes etc. Traditional prayers are said as this happens.

. Post-mortem examinations are not permitted in Orthodox Jewish law except in cases of emergency, or where civil law absolutely requires an autopsy. Progressive Jews permit autopsies.

. Orthodox Jews may object to organ transplants.

. Jewish law requires burial to take place as soon as possible after death, and any unnecessary delay must be avoided. Cremation is not permitted by Orthodox Jewish law. Some Progressive Jews permit cremation.

. A non-Jew should not touch the body.

. If there are no signs of life the Son or nearest relative does the following:

The eyes and mouth of the deceased should be gently closed, the jaw tied up, and the hands and feet placed in their usual position, the hands at the side of the body. Fingers should be opened (not fist-clenched).

The body should then be covered with a white sheet and, where possible, should then be left untouched after death - traditionally the body is placed on the floor with the feet towards the door, covered with a plain sheet and a lighted candle is placed just above the head. Some families may ask to keep vigil and pray by the body. A Rabbi should be contacted as soon as possible.

Chaplains

. In case of difficulty, contact the duty chaplain for guidance. (pager #6630)

requirements of practising

Hindu patients

. The true definition of Hinduism is called "Sanatan Dharma" - the eternal way of conduct which covers every aspect of life. Religion means duty towards yourself, your family, society, nation and the whole of humanity. Hindu religion has no one founder, no single scripture or creed. It encompasses many beliefs and practices.

. Hindus believe in one God ("Brahman"), manifested in many forms as is said in the Upanishads "Eki Aham Bahu Syam" (I am One but I manifest Myself into many forms). The Vedas also echo the same message that "God is one, Sages call Him by different names". Each manifestation - Shiva, Uma, Vishnu, Laxshmi, Brahma, Krishna, Radha, Durga, Hanuman, Ganesha is the projection of the Absolute Truth. In whatever form one worships the Supreme power, in that form God shall be revealed to them. Truth is like a many sided gem.

Daily Prayer and Worship

. There is no dogma, the individual is free to worship Almighty God in many different ways. Worship (Puja) for Hindus can take place in a Temple (Mandir) in front of the deities or at home. The image/picture of deities (divine manifestations) are used as symbols of the divine to concentrate the mind of praying. Prayers can be said individually, with the family or in a large gathering. Hindus are under no obligation to worship at the temple every day, but the serene atmosphere of a mandir helps to concentrate the mind to bring one closer to God. The worship is done in the form of singing hymns from Vedas, Upanishads and Ramayana, chanting of mantras or singing devotional songs. Meditation is an important part of worship.

A devout Hindu may do Puja or say prayers in the morning after a shower, in the evening and before going to bed. There are no set times for praying, everything is left to the individual. They can listen to the devotional songs on the audio cassette if they are unable to pray at that time.

Holy Books

. Hindus have a library of Holy Books which are written in Sanskrit. The Vedas form the basis of Hindu Dharma which is also called "Vedic Dharma". The four

Vedas which means knowledge are:

- 1 Rig Veda
- 2 Yajur Veda
- 3 Sama Veda
- 4 Atharva Veda

. There are many other varied sacred texts but the Puranas, the Upanishads and the great moral epics, the Ramayana and the Mahabharata can be singled out. The Bhagavad Gita or "Song of the Lord" is part of the Mahabharata. It is sometimes called the Bible of Hinduism because it teaches philosophy of the life and death and plan of action (Karmayoga).

Feasts and Festivals

. Although services are held on weekday evenings, people in Britain usually gather for worship on Saturday and Sunday.

. Maha-Shivrati: This is a solemn festival celebrated by Hindus in February. Some devotees spend the whole night singing praises to the lord Shiva. Special celebrations are held at most of the Mandirs with offerings of milk, fresh fruit and nuts offered by the devotees.

. Holi - March: A colourful Spring Festival associated with Shri Krishna's childhood with his friends in the village. This is also associated with a legend concerning Prince Prahlad who overcame evil by his trust in God. In the evening people celebrate with a bonfire and roasted coconuts.

. Rama-Navami: Celebrated in March/ April, this is the birthday of Prince Rama, a Divine Incarnation of God and the hero of the epic "Ramayana". A cradle is decorated and the image of baby Rama is placed in it. The story of the birth of Shri Rama is read ceremoniously at home and in the Mandir. People share a feast.

. Raksha Bandan: Love and purity, which form the basis of the relationship between brothers and sisters, are kept alive by this festival in August

The sister offers prayers to God and ties a Rakhi (a band of protection) on the wrist of her brother's right hand. Disciples also tie a Rakhi onto their Guru (Spiritual Master).

. Janamashtami: A very popular festival among Hindus when they all get together to celebrate the birth of Lord Krishna in the month of August. The devotees fast for the whole day, singing devotional songs and bringing offerings to the Mandir. The celebration ends after midnight.

. Navaratri / Durga Puja / Dassehra / Vijayadashmi: A nine-night festival in September/October in which the Divine Mother, Amba Maata is worshipped. The Hindu Gujarati community celebrates the festival with singing, dancing and worship in a colourful way. Bengali Hindus celebrate Durga Puja by erecting a shrine to Shri Durga Maata (the Divine Mother) with beautiful images. In Northern India, people celebrate by performing a play from the Ramayana story. On the last and tenth day, they celebrate the victory of good over evil by setting fire to an effigy of the wicked king Ravana.

. Deepawali (Diwali): The festival of lights is the most important festival which takes place in October or November. Small earthenware bowls filled with oil or candles are lit in the evening after the prayers at home or a visit to the Mandir. New clothes are worn, parties organised and fireworks are lit on Deepawali. Many Hindus send greeting cards and give presents/sweets to friends and relatives.

. Dushera, Skandar Sasti and Ganesh Chaturthi are other Hindu festivals.

Diet and Hygiene

. India is a vast country and all the regions have their own dietary requirements depending on the choice of crops that is available. People from South India living in the coastal regions have fish and rice as their staple diet, while people from North India consume more chappatis, lentils and fresh vegetables. The reverence for life "Ahimsa" (mental, emotional and physical non-injury to all beings) is cherished as one of the highest principles. This makes many Hindus vegetarians, because they are reluctant to consume other creatures as food. Some strict Hindus do not eat

eggs, cheese, onions or garlic. Dairy produce is only acceptable as long as it is free of animal fat. Some Hindus will eat only cottage cheese - it is best to check with the individual. It is very important to remember that strict vegetarian Hindus will not eat off a plate or with the same utensils with which meat has been served, so the staff should be able to provide plastic plates/cutlery when requested. A small minority of Hindus who follow the Jain religion are very strict vegetarians and will not eat any root vegetables, garlic, onions, eggs or cheese.

Fasting (vrat)

. means voluntary restraint in consuming food or doing other "normal" activities. There are no set rules and fasting is taken on according to one's individual capacity and choice. This could include Mouna-vrat (not speaking) as well as abstaining from food/drink etc. Any food saved should be given away to the needy. Some Hindus may have committed themselves to fast on a particular day of a week or month or on a certain holy day in the religious calendar as a sign of devotion to God. On these days, some might refrain from cooked food but may take a drink. It is best to ask each individual about his or her requirements.

Toilet and Washing Facilities

. Most Hindus are accustomed to having water in the same room as the toilet. If there is no tap or bidet or if a bedpan has to be used, then a container of water should be provided for washing. Hindu patients prefer to wash in free flowing water i.e. shower or a bucket rather than sitting in a bath. They want to wash their hands before and after a meal and will also want to rinse their mouths after a meal.

Gender Issues

. As with all Asian patients, Hindu women prefer to be seen by female healthcare staff. Consideration should be given to their modesty when being dressed for xray or surgery (especially elderly patients). Long dressing gowns should be provided to meet the above requirement

. Hindu women will feel more comfortable in a ward which has women patients only and the same

applies to Hindu men who feel less embarrassed in all male wards.

Visiting

. It is a Hindu custom for the family, friends and other members of the community to visit a sick relative or acquaintance. It is the family way of life to be visited by a number of people when sick or in hospital. It would be helpful if visitors were not limited to two per bed as this may cause offence to people who are concerned about the health of the patient. Elderly patients need visitors for moral support and assurance and often

like to see the whole family together. Visitors may also help with any communication problems caused by the language barrier which can cause frustration on both sides.

Birth

.. Hindus believe in rebirth, that the soul is reborn many times in different bodies. During pregnancy the mother is encouraged to read the Hindu scriptures and to do meditation as it is believed that the unborn child is aware of the surroundings and also to provide a suitable atmosphere for the new arrival.

. The Priest is told the date and exact time of birth and this information is used to make a horoscope for the child. After birth the baby is ceremonially washed and a golden pen dipped in honey is used to write the word AUM on his or her tongue ("AUM" is the very essence of Hindu Dharma). Later the Priest will suggest a suitable syllable for the name of the child. The naming ceremony will take place on the tenth day after a religious ceremony by the Priest followed by family/ friends getting together and sharing a meal.

. The mother and baby are taken to the Temple after a few weeks for thanksgiving.

Death

. A Hindu patient or relative may request the services of a Hindu Priest during the last stages of life. If a Hindu patient requests to lie on the floor during his/her dying moments then every possible step should be taken to grant their wish. There are

several reasons for the custom. The main reason is to ease the breathing (lying straight on the floor clears the airways) so that the soul can depart easily. Hindus believe that the human body is made of five elements i.e. earth, water, fire, air and ether. A wish to lie on the floor symbolises the closeness to mother earth.

. Hindu patients may wish to die at home which has religious significance.

. A dying Hindu may receive some comfort from hymns and readings from holy books. Some may wish to have images or pictures, praying beads and blessings (e.g. flowers) on or near the bed.

. A Hindu priest (pandit) may be called to perform holy rites - the priest may tie a thread around the neck or wrist of the dying person to bless him/her.

. Blessed water from the River Ganga may also be sprinkled over the dying person or a sacred tulsi leaf placed in his/her mouth.

. Relatives may bring money or clothes for the patient to touch before distribution to the needy.

. The family should be consulted before handling the body. The body can be handled by non-Hindus ensuring that a female body is handled by female staff and a male body by male staff. After death the eyes should be closed and limbs straightened, leaving jewellery, sacred threads and other religious objects in place and the body should always remain covered with a plain white sheet. In India and elsewhere the body is cremated within 24 hours. The hospital should try to release the body as soon as possible so that the family can make arrangements for the cremation. Infants and young children may be buried. During the period of mourning, the family will not cook any food in the house until the cremation/ burial takes place.

. Post mortems are disliked, however prior permission may be obtained. Hindus may have no objection for organ donation. However, it is advisable to obtain prior permission.

Chaplains

. There are Hindu visitors on the Spiritual and Religious Care Team who can be requested to visit

Hindu patients. Contact through the duty pager
(#6630).

Requirements of practising

Sikh patients

. The Sikh beliefs are based on the teachings of the Ten Gurus (Supreme Teachers) and the Guru Granth Sahib (The Sikh Holy Book). The religion believes in one God (Ek Onkar) who is the eternal source of light and creator of all being. The spiritual message taught by Guru Nanak had 3 aspects to it:

- 1 Meditation - which now involves chanting hymns composed by the Gurus
- 2 Honest toil - earning a livelihood by honest means
- 3 Sharing - giving to the poor and needy. Contributing one tenth of their income for good causes

Daily prayers are called Nit-Nam and devotion is a very important part of Sikh life. The morning prayer consists of:- Jap Ji, Jap, Chaupai, Sawaye and Anand Sahib. These five are recited or read by all God believing Sikhs. This prayer can be recited anywhere after a shower or bath and before breakfast.

. The evening programme consists of Rehras sahib and Kirten sohila. The former is recited or read before supper and the latter before retiring to bed.

. A Sikh patient will have with him a smaller version of the Holy Book, containing the morning and evening prayers. This is called Gutka and is wrapped in a clean cloth and should be kept in a clean place and respected.

. A Sikh patient who is baptised can be recognised by his 5 Ks.

- 1 Kesh - long hair which is uncut
- 2 Kangha - comb to keep the hair clean
- 3 Karra - a steel bangle worn on the right wrist
- 4 Kirpan - a small sword
- 5 Kachehra - underwear

The need for Sikh patients to wear the 5 Ks should be respected unless they have to be removed for medical purposes only.

. Any patient who is too ill to recite the hymns should be allowed to listen to an audio cassette, or any member of his family or the priest should be able to recite for him.

. A baptised Sikh is not allowed to shave the hair from any part of the body. If this is necessary for an operation then the patient or his next of kin should be consulted. For medical reasons a Sikh will allow the minimum of hair to be removed.

. Male Sikh patients will wear a smaller version of a turban just to cover their hair while in hospital. The female will wear a chuni or dupatta at all times.

Holy Book

. The Guru Granth Sahib is the Holy Book of the Sikhs. It is considered as the living Guru. It is written in the Gurmukhi script of Punjab, and contains the writings of the first five and the ninth Guru. It also contains verses from the saints of the 14th and 15th centuries regardless of their religion, caste or creed.

. The Guru Granth Sahib is kept wrapped in cloth at home and in the Sikh temple, where it is set on a plank and is opened for prayer each morning by the priest. At the end of the day the Granth Sahib is closed after evening prayer, Rehras sahib and Kirten sohila, and put away to rest.

Holy Days and Festivals

. The main holy days for Sikhs are the birthday of Guru Nanak Dev Ji, the founder of the faith, in November, and the Vaisakhi day, the birth of the Khalsa, on the 13th April each year. They also celebrate the birth of Guru Gobind Singh Ji, the tenth Guru, the martyrdom of Guru Arhan Dev Ji, the fifth Guru, the first installation of the Guru Granth Sahib and the martyrdom of the ninth Guru, Teg Bhadur Hi.

. Many also celebrate the festivals of Diwali and Rakhi.

Diet and Hygiene

. In the Sikh religion it is forbidden to eat Halal, Kosher and beef. It is important that even when

cooking, the same utensils should not be used to cook for Sikhs which have been used to cook or store Halal, Kosher or beef.

. The meats which the Sikhs eat are chicken, lamb, pork and fish. Some Sikhs are vegetarians. Vegetarian Sikhs do not eat fish or eggs either. The same care as for Hindus should be applied in these cases.

. All Sikhs are required to bathe every morning.

. Some Sikhs do not use toilet paper, but like to wash after urination and defecation, so a vessel should be provided in the toilet which can be a small plastic bottle or jug. This practice is the same as Hindus.

Gender Issues

. As with all Asian patients, Sikh women are likely to prefer to be seen by the female health care staff. Consideration should be given to their modesty when being dressed for x-ray or surgery. Long dressing gowns should be provided to meet the above requirements.

. The dress of the Sikh woman is mostly Salwar or Kameez. They can wear a sari if they wish. According to Sikh tradition Sikh women cover their heads with chuni or dupatta as a sign of respect and modesty.

. Sikh women patients will feel more comfortable in a ward which has women patients only, and the same applies for the men.

Visiting

. It is a Sikh custom for the family, friends and other members of the community to visit the sick relatives. It is an act of faith and family way of life. It would be helpful if visitors were not limited to two per bed, as this may cause offence to people who are concerned about the health of the patient.

. The elderly patients need visitors for moral support and assurance.

Birth

. The Sikh faith believes in rebirth and that the soul is reborn in many different forms and bodies. During pregnancy the mother is encouraged to go to the Sikh temple to congregate and read or recite the holy hymns from the Sikh scriptures. This helps the mother and the baby to take grace from God before the baby is born, and to provide the new born with a suitable atmosphere.

. After birth the child is brought home and when the mother is able and well, they will take it to a Sikh temple for the naming ceremony. This ceremony is mostly done on Sunday during the service.

Death

. A dying Sikh may receive comfort from reciting hymns from the holy book and patients or relatives may request the service of a Sikh priest during the last stages of the patients life. The relatives should be asked to contact the priest of the temple to which they belong, and if no contact is made then the nearest temple should be contacted through the duty chaplain.

. If no relative or family is present at the time of death, then they should be contacted as soon as possible. The body of the deceased should be covered, and must not be sent to the hospital mortuary before the immediate family or relations arrive. The body of the deceased can be handled by the hospital staff, preferably women by females and males by males and the following steps should be taken:

- Close the eyes
- Close the mouth
- The face of the deceased may be displayed on numerous occasions prior to the funeral - a peaceful expression is desired, therefore it is appreciated if the face is cleaned, straightened if necessary and the eyes and mouth closed.
- Limbs should be straightened and the body covered in a plain white sheet or shroud without religious emblems.
- The five symbols (the 5 Ks) should not be removed.

. Sikh faith necessitates the carrying out of the funeral as soon as possible after death. It is therefore important to assist in the providing of a death certificate at the earliest possible opportunity thereby enabling the funeral to take place.

. All the funeral arrangements are made by the family, who will appoint a funeral director to do all the necessary work.

. Sikh religion and faith requires the body to remain totally intact after death. If the need arises on medical terms for a postmortem then permission should be asked from the next of kin. There are no restrictions for the post-mortem but the Sikhs would rather refrain from this if at all possible. However, there are no religious objections to blood transfusion or organ transplant.

. Finally, during the preparation of the body for funeral, the body is washed by the relatives and family members. Women wash females and men wash the males. All this is carried out at the funeral directors. The body is then brought to the Sikh temple for the last prayers and rites and then taken to the cemetery for cremation. It is noted that all Sikhs, whether male or female, over the age of five years are cremated.

. After the funeral the ashes are collected and scattered in a river or sea.

Chaplains

. Sikh priests are available from the local Sikh temples. If anyone has difficulty then they should contact the duty chaplain. (Pager #6630)

requirements of practicing

Buddhist patients

. The Buddhist faith centres on the Buddha, who is revered not in the sense of Buddha as God but as an example to us as a way of life. The 'Buddha' (The Enlightened One) is the title given to Siddhartha Gautama. Born a prince, as a young man he became a wandering holy man and ascetic, seeking answers to the questions of suffering, old age, sickness and death. Adopting a middle way, between excess and self-denial, he eventually attained enlightenment whilst sitting under a Bodhi tree at full moon. All sentient beings have the potential to become enlightened to become a Buddha. Those who want to become Buddha must realise Buddhahood within themselves through prayers, purifications, retreats and virtuous conduct such as the practice of generosity. Buddhists also believe in reincarnation. Central to the Buddhist belief is the injunction not to cause harm to others and to help all beings.

Daily Prayer and Worship

. The individual concerned will usually explain what is required, but the prime need will probably be for space for meditation, the amount of which will vary between individuals. Some Buddhists, however, are not able to meditate at all at this time, and the needs of the individual should always be respected.

Holy Days and Festivals

. There are many different schools of Buddhist thought, each celebrating various special days for different reasons for example Theravadin, Thai, Tibetan, Mahayana and Western:

. Wesak (May Full Moon): Celebration of Buddha's enlightenment

. Rains Retreat: Time for searching of one's inner thoughts and exchange of forgiveness

. Kathina Day: At the end of Rains Retreat, monks are presented with presents, such as a robe; the celebration is marked with processions in some countries

. Dhamachakra Day: (July Full Moon) Celebration of Buddha's first sermon, setting out the Wheel of Law'

. Sangha Day (November Full Moon): Celebration in remembrance of the Buddhist's order of monks

. Bodhi Day: Celebration marking the enlightenment day of Buddha

. Padmasambhava Day: Celebration to mark gratitude to Padmasambhava who took Buddhism to Tibet

. Pari nirvana: Commemoration of the death of the Buddha

. Uposatha Days: Full moon and new moon days are sacred times. Buddhists of all traditions may visit a temple to make offerings, pay respect to the image of the Buddha

Diet and Hygiene

. Most Buddhists are vegetarian and diets vary according to the climate of the country involved. However, one can find both vegetarian and non-vegetarian Buddhists.

. Except for ordained monks, fasting is not a feature and practice for most Buddhists.

. In respect of hygiene requirements, Buddhists follow different social customs dependent on country of origin.

Gender Issues

. There are no specific problems as helping people is fundamental to Buddhist ideas, and so patients will always respect the doctor and nurses for helping them.

. There is no belief in a fixed destiny. People make ethical choices for themselves - which may include family planning. All Buddhist tradition will condemn abortion.

Visiting

. The Buddhist patient may seek the help of the chaplain in arranging for a time of peace and quiet for meditation.

Birth

. A Royal or very high-class baby would have special ceremonies performed for him, but there

are no special ceremonies for the babies of ordinary people. It is a time for gratitude and practices of generosity; baby blessing may be performed later.

Death

. A Buddhist patient would wish to be made aware of the effect of pain killing drugs on their mental alertness because clarity of mind is important. Such drugs should only be used with their agreement. When they do lapse into unconsciousness they would wish to have done all in their power to prepare themselves for death.

. A dying Buddhist may like to hear readings from Buddhist scriptures, to see religious objects such as a picture or statue of the Buddha, and to hear chanting. They would also like to have a visit from a Buddhist monk or teacher from time to time. The patient would in most cases know who to call.

. In Tibetan Buddhism, it was sometimes the case that a body was kept 49 days whilst special daily prayers for the deceased took place. Normally the time before committal depends on the lunar calendar and varies from 3 to 7 days. The most important thing when a Buddhist dies is that a Buddhist priest is informed as soon as possible, and he preferably should be of the same school of Buddhism as the deceased. Most Buddhists would be quite happy to give a 'who to contact' name and this might be done systematically when a patient enters the hospital.

. Ideally the body should not be moved too much before the priest arrives. When he arrives the priest may do the necessary prayers, which could take an hour or thereabouts, depending on the school. It is not always necessary for the officiating priest to recite the prayers actually in the presence of the corpse - they can be recited at a distance, in a temple for instance. Buddhists can choose whether they would prefer to be buried or cremated.

. There is no objection to a post mortem examination. Buddhists generally cremate their dead and return the ashes to the earth in a graceful way. A tree is often planted at the spot where the

deceased's remains, have been left, so the tree is the rebirth, the completion of the cycle.

Chaplains

. In case of problems please contact the Duty Chaplain on pager #6630.

Requirements of practicing

Bahai patients

Baha'i patients

. The Baha'i faith is a religion followed by approximately six million people in the world, from all countries and all backgrounds. It began in the Near East in the middle of the 19th century. To Baha'is all people matter and the world should be run as one country for the benefit of everyone. Difference is what makes life interesting and we should cherish these differences.

. Baha'is believe there has only ever been one religion - the religion of God. God sent Messengers to different places at different times so that everyone in the world could hear about Him. There is only one God though people may call God by different names. People can never understand God they can only learn about Him through creation and His Messengers.

. Baha'is follow Baha'u'llah, the latest in a long line of Messengers sent by God. The name Baha'u'llah means the Glory of God. Baha'is also believe that Jesus, Mohammed, Buddha, Moses and Krishna were also Messengers from God and they all said basically the same thing: people should be honest, truthful, kind, trustworthy and humble. It was only their social teachings which were different. Now we are part of a world society where new laws are necessary. All these Messengers promised a time when a great Messenger would come to bring peace and Baha'is believe Baha'u'llah was that Messenger and the time for peace is now.

. The Baha'i faith has no clergy and its affairs are in the hands of elected administrative bodies known as 'Spiritual Assemblies'.

Daily Prayer and Worship

. Each day Baha'is are expected to pray and to read some of the Baha'i scriptures. They believe that through prayer they can discover how to improve themselves and serve their fellow human beings better. Baha'is believe that their purpose is to learn and to develop so that in the next life they will be closer to God.

. Baha'is meet together regularly to pray, discuss local matters and to enjoy one another's company. This is called a "Feasf". Where there are only a few Baha'is, this will be in someone's home. In a few places in the world there are large Houses of Worship which are open to everybody, whatever their religion.

. Baha'is believe in the power of prayer but have no objection to medical practice, seeing them as different aspects of the same God-given healing process.

. There is an obligatory prayer which should be said facing the Shrine of Baha'u'llah which is situated in Akka in Israel. It is in a southeasterly direction from the UK.

. Some prayers involve a number of prostrations and movements of the arms and hands. Also minimum-washing facilities may be requested.

. Baha'is have no objection to using worship spaces used by people of other faiths.

Holy Days and Festivals

. The Bahai' calendar is made up of 19 months consisting of 19 days in each month with the remaining days called the intercalary Days and celebrated as Ayycim-i-Hci, a time for spiritual preparation for the fast, hospitality, feasting, charity and giving gifts.

Diet

. Bahci'is have no special requirements as far as food and diet are concerned. However Bahai's would have to decline any invitations of food or drink during the fasting period (March 2-20 between sunrise and sunset). Some are vegetarians but this is a matter of individual choice. It is not appropriate to give or offer Bahai's a gift of alcohol or any foods containing alcohol. The use of non-medical drugs is not permitted, as they believe both practices are harmful to physical and spiritual health.

Blood Transfusions & Organ Transplants

. There is no objection to the giving or receiving of blood transfusions or organ transplants. Donation of organs after death for transplanting to others in need is regarded as praiseworthy.

Termination of pregnancy

. Termination of pregnancy is permitted only where there are strong medical grounds such as risk to the life and health of the mother. It is not regarded lightly and is not permitted as a social or contraceptive measure. Whether it is acceptable in any specific case is for consultation between the patient and the patient's doctor in the light of this guidance.

Birth customs

. Bahai's have very few, if any, rituals. There is no formal naming ceremony or baptismal service. However, there is no objection to the giving of gifts on happy occasions in accordance with the traditions of the relevant culture as long as they adhere to certain dietary restrictions.

Incurable illness and Death

. There are no specific Bahai's teachings on withholding or removing life support in disabling or terminal illness where this support is being given to prolong life. It is also left to the conscience of the individual whether or not to subscribe to a 'living will'.

. If an illness is incurable, Bahai's can accept palliative treatment if they wish. It is up to the patient to decide, in cooperation with their doctor, what course of action to take.

. A Bahai who is near death does not require the intervention of a spiritual caregiver but they will want their loved ones around them. There is no ritual associated with death.

. Death is a transition to a further stage of life akin to the transition made when a baby is born. It is not for one person actively to end the life of another, so euthanasia is not permitted. However, there may come a time when it becomes appropriate to withhold treatment.

. Bahai's believe that after death the body should be treated with respect. Embalming is not allowed.

Cremation is not permitted and burial should take place as near as reasonably possible to the place of death certainly within the distance of an hour's transport.

. The body is wrapped in a shroud of silk or cotton and a ring, bearing a specific inscription is placed on the deceased's finger. There is no objection to necessary post-mortem examination provided these stipulations are met.

Chaplains

. Bahai patients will be visited by friends, family and by those appointed as spiritual caregivers by the local Spiritual Assembly. They will bring comfort and pray with the patient. Because there are no sacraments the spiritual caregivers do not have a sacramental/priestly role nor do they have any authority over the patient.

Requirements of patients with

No Religious Faith

. It should not be assumed that people who describe themselves as having no beliefs wish to be ignored by members of the Spiritual and Religious Care team. Nor should it be considered that they have no 'spiritual needs'.

_. Some people use terms such as agnostic and atheist to express that they do not belong to any formal organised religion. Clearly many have no religious structures and are suspicious of organised religions.

. All people whether or not they have a religion have 'spiritual' (not religious) needs. They may say 'I would be better off dead than living like this' or 'I can't endure this any more. Where's the sense of going on like this?'
Some may ask: 'Why?' 'Why me?' 'Why have I deserved this?' 'Doesn't anybody care?' 'Why is life punishing me?' 'It just isn't fair!'

. People are glad of human support, friendship and a listening ear including that offered by all members of the Spiritual and Religious Care team. Sometimes a healing of hurts and a recovery of self-esteem and personal dignity can take place. Our team would always approach people on their terms and with sensitivity and compassion.

. Non-religious ceremonies can be arranged either by members of the team or by, for example, a member of the British Humanist Association. Such ceremonies or rites of passage include the recognition of 'life' relationships, naming occasions for new 'arrivals', funerals and remembrance! memorial events.

. The content of these is various but can include an address, music, poetry and silence.

They believe in the good that is in every human being and the right of the individual to free choice in the main decisions of life and death. The British Humanist Association offer 'officiants' who come from a variety of backgrounds and whatever the circumstances of life and death do not moralise or judge.

Note: Committed Humanists care deeply about moral issues, but from a nonreligious standpoint.

A quick reference

Guide on Diet

Muslims, Jews, Hindus and Sikhs

	OBSEVANT MUSLIMS	OBSERVANT JEWS	OBSERVANT HINDUS	OBSERVANT SIKHS
Eggs	✓	✓	x	x
Milk	✓	✓	✓	✓
Yoghurt	✓	✓	✓	✓
Butter/ Ghee	✓	✓	✓	✓
Cheese	If no animal content	If no animal content	Vegetarian	Vegetarian
Mutton	Halal	Kosher	x	x
Beef	Halal	Kosher	x	x
Pork	x	x	x	x
Fish	✓	With scales (no shellfish)	x	x
Lard	x	x	x	x
Root vegetables	✓	✓	Jains ✓	✓

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