Interfaith Chaplaincy

Inspiring students and staff to flourish in an inclusive, affirming community whatever religion or belief position they hold.

www.glasgow.ac.uk/chaplaincy
Welcome from the Principal

Welcome to the University. The Religion and Belief guide reflects the great diversity of faiths, beliefs and cultures which help make the University of Glasgow a wonderful place to study, work or to visit. The University enjoys excellent links and engagement with faith and belief communities in Glasgow and across Scotland. Our spaces for reflection or prayer are welcoming and inclusive, available to all people whatever religion or belief position they may hold.

I would like you to see and experience the University as a place of inspiration built around a community of students, staff and alumni of inspirational people who are passionate, professional and progressive in their commitment to the University. This helps us create one of the best and most fulfilling student experiences of any university in the Russell Group.

I hope you will enjoy your time as a student or member of staff or as a visitor to the University.

Professor Sir Anton Muscatelli
Principal and Vice-Chancellor
The Interfaith Chaplaincy

Chaplaincy is a resource available to all students and staff. The Chaplaincy enjoys a strong reputation for inclusivity and works alongside student faith groups and bodies like GULGBTQ+.

The Chaplaincy aims to:

- Facilitate where possible religious observance and engage with local faith, religion or belief communities
- Support students and staff by providing excellent pastoral care and support
- Participate fully in the ceremonial life of the University as we celebrate our life together in religious events, festivals, Graduations and Life Events
- Be a part of the University’s important civic and community engagement by building links with community groups, faith, religion or belief communities

The Chaplain and Honorary Chaplains offer to be:

- someone to talk to in confidence in times of difficulty including crisis and bereavement
- a sounding board
- support in emotional or spiritual issues
- support when all else fails
- space for you to explore your faith or no faith (of whatever kind)

The Interfaith Chaplaincy offices are situated in the Main Building, West Quadrangle adjacent to the Memorial Chapel.

Interfaith Chaplaincy
Tel: +44(0)141 330 5419  Email: chaplaincy@glasgow.ac.uk
Website: www.gla.ac.uk/services/chaplaincy
Meet the Chaplains

The University has appointed Honorary Chaplains/Advisors from the Buddhist, Christian, Jewish, Muslim, Sikh, Humanist and Hindu faith communities. They are members of Interfaith Scotland or members of Action Together of Churches in Scotland (ACTS)

Chaplain to the University
Reverend Stuart MacQuarrie
Tel: +44 (0)141 330 4160
Email: chaplain@glasgow.ac.uk

Chaplain to the University since 2001. A Church of Scotland Minister and member of the Iona Community. Stuart has a background in the voluntary and public sectors. Stuart led the Chaplaincy Team at the Glasgow 2014 XX Commonwealth Games.

Church of Scotland
Lizy Newswanger, Honorary Assistant
Tel: +44 (0)7506 811 253
Email: Lizynewswanger@gmail.com

Lizy is from the USA, and is a member of the Presbyterian Church USA. Her job is to help facilitate the development of Wellington Church as the Church of Scotland Chaplaincy for the University of Glasgow, to work with students in a variety of ways, and to assist in the development of provision for them.

Jewish Honorary Chaplain
Rabbi Yossi and Sarah Bodenheim
Mobile: +44 (0) 7791 292 790 (Yossi)
Mobile: +44 (0) 7817 250 732 (Sarah)
Email: yossi@mychaplaincy.co.uk

Both work closely with students. Involved in developing Jewish identity and leadership; providing education, welfare and counselling support; and arranging hospitality and facilities for Shabbat and festivals.

Free Church of Scotland
Honorary Chaplain To be appointed in 2018
For more information visit the website: www.glasgowcityfreechurch.org
**Humanist Honorary Chaplain**
Mandy Evans Ewing
Mobile: +44 (0)7836 366 291  Email: mandy@mandyevansewing.com

Honorary Chaplain to the University since 2005 offering pastoral care & support to the whole University community from a Humanist perspective. Humanist Society Scotland Celebrant for over 13 years. Mandy has a background and wide experience in Social Work; Personal, Group, Organisational & Community Development; the Arts; promoting Equality, Diversity & Interfaith relations; and Environmental Activism.

**Hindu Honorary Chaplain**
Srihari Vallabhajousula
Mobile: +44 (0)7801 656 731  Email: Srihari.vallabhajousula@gmail.com

Srihari volunteers as a priest at the Hindu Temple of Scotland and works as a surgeon in the NHS. He loves to cycle to raise funds for local charitable causes. Srihari is delighted to be part of the Interfaith Chaplaincy team and serves people of all faiths or none.

**Anglican/Episcopalian**
Reverend Doctor Kevin Francis
Mob: +44 (0)7880 668 392  Email: anglicans@glasgow.ac.uk
[www.gla.ac.uk/services/chaplaincy/religionsbeliefs/christianity/anglican](http://www.gla.ac.uk/services/chaplaincy/religionsbeliefs/christianity/anglican)

Priest in the Scottish Episcopal Church and Rector of St Bride’s, Hyndland; formerly taught Politics in the School of Social and Political Sciences and was Academic Coordinator for the Access programme in the Centre for Open Studies.

**Sikh**
Ravinder Kaur Nijjar
Tel: +44 (0)7811 739 706  Email: rknijjar@hotmail.com

Ravinder Kaur Nijjar is Chair of Religions for Peace International Women’s Coordinating Committee for the Global Women of Faith Network, Patron of Alma Royalton Kisch Inter Faith Youth Trust (London) and a member of Interfaith Scotland. Ravinder is also Chair of Religions for Peace UK Women of Faith Network She is an experienced educationalist who has taught in the primary and secondary sector for over thirty years and has worked in the interfaith field for over twenty years.

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Prayer and Reflection

The University of Glasgow is well served with places for worship, prayer and reflection:

1. Chapel & Interfaith Room
2. Turnbull Hall
3. Library
4. Main Gate
5. Wellington Church

Roman Catholic
Father Ross Campbell
Tel: +44 (0)141 339 4315
Email: rcchaplaincy@glasgow.ac.uk
www.glasgow.ac.uk/catholicchaplaincy

Catholic Chaplain to the University of Glasgow and Parish Priest of Turnbull Hall since 2014. Ordained in 2010. Fr Ross Campbell is a Priest of the Archdiocese of Glasgow.

Muslim Honorary Chaplain
Shoket Aksi
Mobile: +44 (0)788 622 1334
Email: shoket72@yahoo.co.uk

Youth worker, concentrating on young offenders. Shoket’s studies took him to Saudi Arabia, France and the UK.
• **University Memorial Chapel**  Open to public Monday - Friday, 09:00 - 17:00

• **University Interfaith Room**  
Located on level 1, Main Building (downstairs from Chaplaincy Offices)

The Interfaith Room includes ablution facilities, prayer space and a reflection area. The room is open to all students and staff, Monday - Friday, 09:00 - 17:00 and can be booked via the Chaplaincy after 17:00 and at weekends by groups registered with the Students Representative Council (SRC) or by groups recognised by the University. Availability can be checked on Chaplaincy Website: www.gla.ac.uk/services/chaplaincy/worship

• **University Library Reflection, Prayer and Wellbeing Space**  
Located on Level 9 Annexe

Students from all faiths, backgrounds and beliefs are welcome to visit the Library Reflection, Prayer and Wellbeing space for time out from studies and the pressures of student life. The space includes ablution facilities, prayer space and a reflection area. Throughout the year events, exhibitions and talks will be organised. Follow #UofGLibWellbeing @uofglibrary on social media for more information on what is planned throughout the year.

• **Veterinary School Interfaith Prayer space**  
Located in Room 105 in the Jarrett Building  For further details call +44 (0)141 330 6918

• **Roman Catholic Chaplaincy, Turnbull Hall**  13-15 Southpark Terrace G12 8LG

• **The Sanctuary at Glasgow Dental Hospital**  
Located on Level 2 in Glasgow Dental Hospital and School.

The Sanctuary was developed in partnership between NHS GGC Oral Health Directorate and the University of Glasgow Dental School. It is for use by everyone using the building whether staff members, students, patients or visitors. A room for peace and quiet, for prayer and meditation, set aside from the normal comings and goings of the Hospital and School.

• **Queen Elizabeth University Hospital Sanctuary**  
Located on level 1, next to Bute (Lift and Stair)

Open at all times for patients, visitors, students and staff. It is a peaceful, intimate space for meditation, reflection and prayer. Designed to be inclusive of all faiths and beliefs and a range of spiritual and religious resources are available (including an ablutions room).
Religious Services

A variety of services take place in the University Memorial Chapel throughout the year including

- **Morning Prayers**, a short 10 minute Service which is announced at 08:35 on weekday mornings by the Chapel bell! The service is conducted by staff and students each day at 08:45 during Semesters and the organ is played by the University Organist, the Director of Chapel Music and current students. All are welcome

- **Trinity College** lunchtime worship services.
  - Tuesdays during Semesters 12:15 – 13:00.

- **Eucharist** (Anglican Chaplaincy)
  - Thursdays 13:10 – 14:00 (using the SEC 1982 liturgy).

- **Choral Evensong/Eucharist**
  - **Choral services** are sung by the University Chapel Choir during Semesters one and two in the University Chapel on Tuesdays at 18:00. Everyone is warmly invited to these services. Full details available on www.gla.ac.uk/services/chaplaincy/religionsbeliefs/christianity/anglican

- **Graduation Services**
  Continuing University tradition, The University Chaplain leads Graduation Services for each College in the Chapel prior to Graduation Ceremonies in the Bute Hall. These services begin with an Academic Procession lead by the Chancellor and Vice Chancellor.
  All Graduands, family and friends and academics are most welcome to attend these short services which take place at 09:30 for morning graduations and at 14:45 for afternoon graduations (visit the Chaplaincy website for updates) Visit www.gla.ac.uk/services/chaplaincy/servicestimes for further details of services and prayer times in the University Memorial Chapel.

- **Muslim Jummah Prayers**
  - Fridays during semester in the Forehall.

Please check exact times and locations with Glasgow University Muslim Society GUMSA email: gumsa@hotmail.co.uk.

Please contact Buddhist, Hindu, Jewish, Muslim and Sikh Honorary Chaplains and communities for details of religious observance and services.
Glasgow University Memorial Chapel

Glasgow University Memorial Chapel is a sacred space open to the public, Monday – Friday, 09:00 – 17:00. People of all faith communities and those of none are welcome to spend time in the Chapel for prayer and times of reflection.

The University Chapel, designed by Sir John Burnet, was opened in 1929 as a lasting memorial to the 755 University men and women who fell in the Great War. Their names are recorded on the tablets at the east end of the Chapel. Tablets were added on the walls immediately to the East of the stalls, recording the names of the 432 members of the University who were then known to have given their lives in the Second World War.

The University is currently commemorating the lives of each of our community lost in the Great War. This is being led by the Chaplaincy at Morning Prayers which take place during semesters at 08:45 (09:00 during the holiday period) in the Memorial Chapel. The planting of poppy crosses takes place at the University Memorial Garden following the Chapel Service where each individual is remembered as close to the centenary of their death as possible (weekends and University holidays permitting). The dates of death are as reported to the Commonwealth War Graves Commission or information supplied to the University by the families.

A biography is being compiled for each of the Fallen in the Roll of Honour website and can be found by searching - www.gla.ac.uk/events/ww1/ww1rollofhonour
Exhibitions and Events

The Chapel is a very versatile space and is used for many different events including concerts; lectures; presentations and film shows.

*Freshers’ Fair* takes place in the Chapel each year hosting a large number of stalls for Student Clubs and Organisations.

The Chapel also provides a wonderful setting for Fresher’s Ceilidh!

Regular Choral Concerts by the Chapel Choir; a series of Organ Recitals by world famous organists and several evening and lunchtime concerts organised by Music in the University are planned for 2017-18.

Visit: [www.gla.ac.uk/events/](http://www.gla.ac.uk/events/) for details.

The Chapel Exhibition Committee manages the exhibition space at the back of the Chapel which is used for various exhibitions by Archives, GU Schools and Colleges and external organisations.
Weddings at the University

The University of Glasgow offers an exceptional setting for wedding ceremonies and is exclusively available for graduates, current students, staff and their children. Whether holding a ceremony in the magnificent Chapel or one of the majestic ceremonial rooms, marrying in a religious or non-religious ceremony, throwing a sumptuous service or arranging a more intimate affair, the University of Glasgow is the perfect venue.

Weddings can take place on Saturdays and Sundays during term time and on any day of the week out of term time. Weddings can start at 12pm, 2pm, 4pm or 6pm.

Contact us at weddings@glasgow.ac.uk or on 0141 330 188
www.gla.ac.uk/services/chaplaincy/weddings
Baha’i

Origins
The origins of the Baha’i faith go back to 23 May 1844, Persia, where the Bab (gate) proclaimed he was a Messenger of God and also the herald of ‘the Promised One’. He and his followers were severely persecuted by the Persian authorities, and the Bab was finally executed in 1850.

In 1863 Baha’u’llah (the Glory of God) claimed to be one whose coming the Bab had foretold. He stated he had come to support the establishment of a new age of global civilisation of unity and peace. Baha’u’llah was banished from Persia, and later exiled to the prison fortress of Akka in Palestine. He died in 1892 in Bahji near Akka, and his shrine became the spiritual and physical focus of the Baha’i global community.

Beliefs
Baha’is believe in one God, who reveals His purpose through prophets such as the founders of all the major world religions which exist today, and accept the common foundation of all religions. The Baha’is proclaim oneness of God, religion and humankind, recognising the need of harmony of science and religion, and establishment of a universal auxiliary language. The worshippers believe in the equality of opportunity for men and women, and abolition of extremes of wealth and poverty.

Customs and practices
Baha’i customs and practices are founded on authenticated scripture written by Baha’u’llah. The focus of Baha’i community life is the Nineteen Day Feast when local Baha’is meet to worship, discuss the affairs of their faith and have fellowship together. Obligations on individual Baha’is include daily prayer and keeping a yearly nineteen day fast when no food is consumed from sunrise to sunset. The affairs of the Baha’i faith are administered by ‘Spiritual Assemblies’ - nine people elected by the Baha’i community.

Place of worship
The Baha’i faith has a temple on every continent where Baha’is and people of every faith can come and worship God. Depending on the size of their community, Baha’is may worship at their local centre or meet to worship in individual homes.

Festivals
Festivals and holy days are based on the birthdays of important figures of the Baha’i faith or significant events in the history of the faith. The birthday of Baha’u’llah, for example, would be an important holy day and is celebrated on the 12th of November.

Food and Diet
Baha’is do not have food laws as such but are advised to eat moderately and keep to a balanced, healthy diet. They do not drink alcohol or take drugs (unless prescribed by a competent doctor).

Concerns of the community
Baha’is are concerned about anything that leads to conflict or disunity in the community or in the world. They are encouraged to support activities which further one or all of the principles of their faith. Baha’is are encouraged to protect the interests of their community but are also expected to take on the role and responsibility of the world.
Buddhism

Origins
Buddhism is based on the teachings of the Buddha Shakyamuni who lived in Northern India about 2500 years ago. A Buddha is to be revered, not as a God, but as an example of how we should all aspire to live our lives.

Beliefs
The essence of Buddha is within each of us and we can all attain our Buddhahood through sincere practice of the eight-fold path which includes virtuous conduct such as: compassion, generosity, meditation and the cultivation of wisdom. Many Buddhists believe in spiritual rebirth as a causal connection between lives rather than reincarnation of an unchanging individual soul.

Customs and practices
Although particularly strong in northern areas of the Indian subcontinent and in some parts of South East Asia, Buddhism is a worldwide religion. In Scotland there are many schools from several Buddhist traditions including: the Theravadan tradition (originally mainly from India, Sri Lanka, Burma and Thailand); the Tibetan tradition (has a wide influence through northern India, and China to Mongolia); and the Zen Buddhist tradition (originated in China, spread to Korea, Japan and Malaysia).

Places of worship
The term ‘worship’ is not really appropriate to Buddhism, where there is no belief in a separate creator God. Buddhist temples, centres or meeting places are where Buddhists gather to meditate, study, chant or pray together. Some groups make use of hired premises or meet together in private homes.

Festivals
Buddhist celebrations usually commemorate particular events of the Buddha’s life and include his birth (Wesak), his enlightenment, the day of his first teaching (Dharma Day) and his death (Parinirvana). The dates of these events are generally expressed through the lunar calendar and there is some variation between the different traditions. Some Buddhists fast on New Moon and Full Moon days.

Food and diet
Buddhist high valuation of life and rejection of violence means some of the worshippers are vegetarian.

Concerns of the community
One of the steps on the Eight-Fold Noble Path is the practice of ‘right livelihood’ and this has promoted a tendency in western Buddhists to seek employment within the ‘caring professions’. They also support such initiatives within the community as Angulimala (Buddhist Prison chaplaincy service) and hospital chaplaincy. A significant proportion of Buddhists are also actively engaged in movements promoting justice and peace.
Christianity

Origins
Christianity was founded in what is today, modern day Israel and Palestine around 2000 years ago. It is based on the teachings of Jesus of Nazareth, known as Christ (‘the anointed one’) the Son of God. Christians see themselves as following in the way of Jesus who revealed the forgiving love of God for all people and God’s concern for human beings.

Beliefs
Christians believe the world was created by God and will be brought to its fulfilment at the end of time. At the centre of Christian belief is Jesus. He is understood as the revelation of God or the very incarnation of God, and is regarded as one who has transformed human nature so that it need no longer follow its sinful inclinations but rather lead a life of love and service. The experience of God in Jesus has led Christians to see God as a community of three persons: Father, Son and Holy Spirit (called the Trinity). The Christian holy book, The Bible, constitutes of two parts: the Old Testament (roughly equating to the Jewish Bible), and the New Testament containing Gospels (records of Jesus’ life and his teachings), Acts of the Apostles, writings of St. Paul and some other works.

Customs and practice
Individuals are admitted into the Christian Church through baptism taking place in childhood or adulthood. The central ritual of much Christian worship is Holy Communion or Eucharist which is a sharing of bread and wine in memory of Jesus’ last supper. This act unites Christians in a symbolic or sacramental way with the death and resurrection of Jesus and one another. Orthodox and Roman Catholic Christians hold the Eucharist to be the very Body and Blood of Christ. Private prayer and meditation is important to Christians in their daily life.

Places of worship
The Christian holy day takes place on a Sunday when congregations gather in churches to worship and celebrate Holy Communion. In Orthodox and Roman Catholic traditions this takes place weekly (and daily), while in some Protestant churches it takes place on a monthly basis (or annually).

Main festivals
Important dates in the Christian Calendar include Christmas - the celebration of Jesus’ birth (25th December), and the central Christian feast of Easter that commemorates the death (on Good Friday) and resurrection of Jesus (Easter Sunday, usually around the end of March or beginning of April). The forty days before Easter are known as Lent and it is common for many Christians to make self-sacrifice during this time, e.g. fasting. Pentecost, which celebrates the coming of God’s Spirit (thought of as the birth of the Church) is also an important festival.

Food and diet
In Christianity, all is seen as a gift of God. This means that no food is seen as unclean but everything is to be enjoyed in moderation and gratitude. Fasting on particular days and at particular times of the year is also common.

Concerns of the community
Christians are concerned about working for the values of God’s kingdom on Earth: justice, peace and reconciliation. They are concerned for justice for all people the common good of the nation and the world.
Hinduism

Origins
The Hindu tradition has no founder and is best understood as a group of closely connected religious traditions rather than a single religion. Hindus believe in one God and worship Him under many manifestations or images. They also believe all prayers addressed to any form or manifestation will ultimately reach the one God. Hinduism does not prescribe any particular dogmas, rather it asks individuals to worship God according to their own belief.

Beliefs
Hindus consider religion as a sanctified and disciplined path one should follow to reach a higher level of consciousness or goal. This can only be done by following the path of Dharma (often called the Sanatana Dharma)- the ancient law which underlies the order of the universe and is reflected in a moral and ethical life. Hindus believe in the law of karma (law of cause and effect) and also in the divine nature of the soul which is indestructible and immortal, transmigrating from body to body depending on the merits and sins of one’s actions (karma) accumulated in a lifetime. They also believe in the descent (avatar) of Divinity to protect the righteous and destroy the unrighteous. Hindu worshippers accept prophets of all religions as manifestations (avatars) of God and recognise the presence of God in all living beings.

Customs and practice
Prayer and the reading of the Holy Scriptures, which give Hindus an example of how they should live, are important practices. Worship or veneration of the divine image takes place around a shrine, morning or evening in devout Hindu homes. There are two kinds of scripture in Hinduism: Vedas (the holiest texts), and the great epics of the Mahabharata and Ramayana. Hindus follow the lunar calendar and particular days are set aside during the week and month to honour particular manifestations of God.

Places of worship
Worship and general religious activity are commonly centred around the home. Hindu temples or Mandirs, which have a priest educated in the scriptures, have public worship twice daily. Sunday has become a day for communal worship and activity. Only trained priests are able to perform religious ceremonies on special occasions though anyone may perform puja.

Main festivals
The most commonly celebrated festivals are Diwali (or Deepavali), the Festival of Lights, and Navrathri, nine nights during which goddesses such as Durga, the Great Mother, are worshipped - this takes place over nine days and nights twice a year.

Food and diet
Every pious Hindu is expected to keep some food aside for an unexpected guest and no-one should ever be turned away hungry. The concept of ahimsa (non-injury) constitutes one of the highest principles which encourage many Hindus to be vegetarian.

Concerns of the community
Hindus should show love and respect for all beings as a way of recognising the divinity within all creatures. Charity is extremely important, so as support for the vulnerable members of their community.
Humanism

Origins
Humanism is a diverse movement with ancient roots that reflects the views of millions of people around the world, the outcome of a long tradition of free thought.

It is a coherent moral and ethical standpoint independent of religion, an ethical way of life that comes from within all of us, which extends to all people, irrespective of their chosen lifestyles or personal decisions and views, that most fundamental of welcomes which assures them of fairness, compassion and tolerance.

Beliefs
Humanism is a belief in the advancement and understanding of humanity through its own efforts. Human Rights law is important to all humanist organisations globally, they endorse the principles of humanitarian ideals that are enshrined in such declarations, covenants and conventions, as well as universal initiatives which promote the peaceful co-habitation of the entire world’s people, especially through the United Nations. Essentially, its beliefs and fundamental principles are embodied in The Amsterdam Declaration 2002.

Customs and practice
Customs and practices are determined on a personal basis with the foundations of reason, experience and compassion at the centre. Registered Humanist Celebrants do conduct non-religious ceremonies to observe life rites (e.g. birth, coming of age, marriage, death) and other public and private occasions.

Places of worship
The term worship is not relevant to Humanism. Humanists meet regularly in all main centres of population to talk, learn and share ideas, to debate, discuss and campaign on social and moral issues, and to socialise and celebrate life and significant events.

Main festivals
Humanists celebrate rites of passage; they may observe commonly taken holidays and may incline towards nature-based celebrations. Many Humanists now celebrate Darwin Day on 12th February.

Concerns of the community
Humanists aim to create an open and inclusive society, and so campaign for a secular state and for secular education. Most importantly its main concern is that peace, harmony and sustainability can and must prevail on earth by human will and effort, and that this can only be via conscious collective means at this point in our evolution.
Islam

Origins
The Muslims’ religion and way of life, spiritually and materially, is Islam - a world religion that originated in the Middle East in the seventh century CE. The root of word Islam comes from a word meaning peace. The word can also mean submission and it is through submission to God’s will that a Muslim finds peace.

Beliefs
Muslims believe in the unity and universality of God (ALLAH- One God). They also believe in the unity of mankind, under one father, Adam, and have a strong sense of the Muslim community (Ummah). Muslims recognise the prophets such as Noah, Abraham, Jacob, Moses and Jesus, and see Mohammed (peace be upon him) as the last and final prophet. Mohammed (pbuh) was born in Makah in 570 CE. He received the Holy revelation from God through the Angel Gabriel over a period of 23 years. This revelation was recorded in Islam’s Holy Book known as the Quran, which is regarded as the literal word of God.

Customs and practice
Islam has two principal bases of faith - there is no god worthy of worship but the one universal God (Allah), and Mohammed (pbuh) is his messenger. Islam has five pillars that represent the foundation stones of Islamic worship and action - Shahadah: There is no God but the one true God and Mohammed is his messenger; Salat: Prayer takes place five times a day at given times; Zakat: Two and a half percentage of a Muslim’s assets over a given specified amount is given in welfare tax to benefit the poor and needy each year; Haji: Annual pilgrimage to Makkah which takes place at a fixed time of the calendar; Sawm: During Ramadan Muslims are required to abstain from food, drink and sexual acts from dawn till sunset. The ill, old and travellers are exempt.

Places of worship
Prayer can take place anywhere and often a rug is used to mark out the place of prayer. Mosques are used for communal prayer, community gatherings, Quranic education and the gathering together for the traditional Friday mid-day sermon. No images representing a living being are allowed in the Mosque, which could be decorated very artistically using calligraphy.

Main festivals
Ramadan is the ninth month of the Islamic Lunar Calendar and the month of the Islamic fast. The new moon at the end of Ramadan marks the beginning of the festival of Eid ul Fitr. During this festival Muslims visit the Mosque, give charity, exchange presents and cards and celebrate with family and friends. Eid ul Adhi coincides with the completion of the pilgrimage to Makkah. At this time Muslims offer sacrifices of lambs or other animals to commemorate the sacrifice of Abraham’s son.

Food and diet
Muslims differentiate between food which is allowed (halal), and food which is forbidden (haram). Pork, any other part of the pig, carnivorous animals or blood are haram. Meat must be slaughtered according to biblical rites by a Muslim butcher. The consumption of intoxicants is also forbidden.

Concerns of the community
The Muslim community is concerned about the recent increase in Islamophobia and wants to rectify wrong images of Islam.
Judaism

Origins
Judaism is an ancient religion which has been practised for five and a half thousand years. It is based on the belief in the one true and universal God.

Beliefs
Jews believe in one God who is omniscient and who will reward the righteous and punish the wicked at the end of time when there will be a resurrection of all the dead. Jews are awaiting the Messiah who they believe has still to come. They also believe in Torah (Divine Law) which was revealed to Moses and which is unchanging.

Customs and practice
There are several basic tenets by which Jews must live their lives-to carry out the Ten Commandments and to live according to Jewish values that are based on love of neighbour and tolerance of one’s fellow human beings.

Places of worship
Jewish people worship in a synagogue, which is often a centre for the many aspects of communal life. All males and married females are required to cover their heads inside the synagogue. In an orthodox synagogue, men and women sit separately whereas in liberal or reformed synagogues, they sit together.

Main festivals
There are a number of festivals throughout the calendar. These include: the Jewish New Year (normally occurs in September or October); Yom Kippur, the Day of Atonement (spent in prayer and a 25 hour fast); Pesach (Passover) commemorating delivery from slavery in Israel; Shabbat beginning before nightfall on Friday and lasting until the sighting of the first three stars on Saturday night (a day of rest - most Orthodox Jews will not write, travel, work or cook during it). There are three daily services in the synagogue, with longer services on Saturday and festival mornings.

Food and diet
Judaism has a number of dietary laws. Food that has been prepared in a ritually acceptable way is known as ‘Kosher’. Meat must be prepared under rabbinical supervision. Some meat such as pork and rabbit will not be considered kosher. Meat and dairy products should not be taken at the same meal and fish without scales or fins are also non-kosher. The extent to which these laws are upheld will depend on the individual.

Concerns of the community
Concerns of the community include maintaining the ability to uphold the religious rituals of circumcision and Jewish dietary laws, ensuring facilities to comply with Jewish practices of swift burial, and raising awareness among hospital staff of the specific needs of Jewish patients, particularly when dying and after death. Some Jews have concern regarding non-Jewish religious observance in schools and there are also some issues relating to organ donation. A continuing and on-going concern of all Jews is the manifestation of anti-Semitism.
Paganism

Origins
Paganism with its roots in the indigenous, pre-Christian religions of Europe has evolved and adapted to the circumstances of modern life. The social infrastructure of Paganism reflects the value the community places on unity in diversity, consisting of a polycentric network of interrelated traditions and local groups served by a number of larger organisations. In Scotland the Pagan Federation acts as an educational and representative body liaising with government and other relevant bodies on behalf of the Pagan community.

Beliefs
Pagans understand Deity to manifest within nature and recognise Divinity as taking many forms, finding expression in Goddesses as well as Gods. Goddess worship is one of the primary characteristics of Paganism. Pagans believe that nature is sacred and that the natural cycles of birth, growth and death observed in the world around us carry profoundly spiritual meanings. Human beings are seen as part of nature, woven into the great web of life along with other animals, trees, stones, plants and everything else that is of this earth. Most Pagans believe in some form of reincarnation, viewing death as a transition within a continuing process of existence.

Customs and practice
Pagan ethics emphasise the responsible exercise of personal freedom in trying to live in harmony with others, and with nature. Pagans seek to honour the divine powers and to bring the participants in harmony with them, to celebrate the turning of the seasons, and to mark the transitions of human life with appropriate rites of passage. Rituals usually begin with the creation of sacred space by the marking out of a symbolic circle and the blessing of those within. They may involve meditation, chanting, music, prayer, dance, poetry and the enactment of symbolic drama, together with the sharing of food and drink.

Places of worship
Paganism has no buildings dedicated as places of public worship. Instead, Pagans hold their ceremonies in woods, on hilltops, along the seashore, at standing stones, in parks, gardens and private homes.

Main festivals
Pagans celebrate a cycle of eight seasonal festivals known as the Wheel of the Year. These are: Samhain (31st October), Midwinter or Yule (21st December), Imbolc (2nd February), Spring Equinox (21st March), Beltane (30th April-1st May), Midsummer (21st June), Lughnasadh (1st August) and Autumn Equinox (21st September).

Food and diet
For ethical reasons, most Pagans have a strong preference for foods derived from organic farming and free-range livestock rearing, while many are vegetarian or vegan.

Concerns of the community
Pagans regard nature as sacred and are deeply concerned by the damage inflicted by modern, industrialised societies on the natural world. Pagans honour Deity in female as well as male forms and strongly uphold equality of the sexes. Women play a very prominent role in Pagan religion.
Sikh Dharam (Faith)

Introduction
The Sikh Dharam is a distinct religion revealed through the teachings of the ten successive Gurus, the first of whom was Guru Nanak Dev ji. He made his advent into this world in 1469 CE in the Punjab, the land of the five rivers, Northern India. Guru Nanak Dev ji, the first Guru, was succeeded by Guru Angad Dev ji, Guru Amar Das ji, Guru Ram Das ji, Guru Arjan Dev ji, Guru Hargobind ji, Guru Har Rai ji, Guru Har Krishan ji, Guru Tegh Bahadur ji and Guru Gobind Singh ji. Each Guru was selected by the previous one and are referred to as the second Nanak, third Nanak indicating that the Jot (spirit) was passed on from one to the other. In 1708 the tenth and the last human Guru, Guru Gobind Singh ji, vested spiritual authority in the Sacred Sikh Scripture, the Guru Granth Sahib ji. The spiritual and temporal authority was vested in the Khalsa Panth - the fraternity of baptised Sikhs.

Spiritual Convictions (Beliefs)
Sikhs strictly believe that there is but only One Satpurakh (God), who is Nirgun (transcendent), Sargun (imminent) and beyond human comprehension. God can however be realized and experienced through prayer, contemplation, service and keertan (the singing of God’s praises).

The object of a Sikh’s life is to move closer to God with the ultimate aim of fusing within Him. A Sikh is to become God-centred as opposed to ego-centred, develop God consciousness and ultimately receive God’s grace. Life presents the opportunity to do so through truthful living and selfless service in the context of a family life. The purpose of a Sikh’s life is to find out where he/she comes from, what is he/she to do while on Earth and what is the ultimate goal of life.

A Sikh’s way of life is guided by the following principles: Naam Simran which is remembering and praying to God at all times; Kirat Karna - earning a living by honest means; Wand Shakna - sharing with the poor and needy; Sewa - selfless service to God and humanity; Equality - to treat all human beings as equal.

A Sikh practices purity of thought, purity of action, and respect and love for God’s Creation. He or she has been given the human form to practice dharam (spirituality).

Faith Practices
The Sikh Dharam recognises the complete equality between men and women and does not make any distinctions between people according to race, class, caste, age or gender. The tenth Guru, Guru Gobind Singh Ji, introduced the concept of equality by instructing Sikhs who had been baptised to share Amrit (holy water), adopt the same religious surname of Singh (lion) for men and Kaur (Princess) for women and wear five articles of faith, commonly known as the Panj Kakaar’s or the Five K’s. These are: Kesh (uncut hair), Kangha (a small wooden comb), Kara (an iron/steel bangle), Kirpan (a short sword) and Kachera (special shorts). Wearing of the Dastaar (turban) in addition is mandatory to maintain the sanctity of Kesh (hair) and is treated with utmost respect. The fraternity of baptised Sikhs is called the ‘Khalsa Panth’. However not all Sikhs are baptised but may partake in this religious ceremony for initiation at any age.
The Guru instructed Sikhs to say prayers in the early morning (Amrit Vela), at sunset and before sleeping, to abstain from alcohol, tobacco and drugs, and to be ever-compassionate, for compassion is the base upon which Dharam rests. Sikhs are also to contribute a minimum one-tenth of their wealth, knowledge, and expertise. They are also required to provide physical manual labour for social good.

Places of Worship
The Sikh place of congregational worship is called a Gurudwara, meaning ‘Threshold/Doorway to the Guru’ or ‘House of God’. The Gurudwara invariably consists of two halls: a Darbar (Guru’s Court) where prayers take place and a langar hall where the congregation sits together and shares a free community meal from the Guru’s kitchen. Everyone is welcome at the Gurudwara providing they abide by the code of discipline. On entering the Gurudwara and before going into the prayer hall, heads must be covered with a large scarf or handkerchief both for men and women, shoes removed and hands washed. Sikhs revere the ‘Shabad Guru’ – the advice and divine message of the Guru Granth Sahib Ji, the eternal Guru and Sacred Scriptures of the Sikhs.

Main Festivals
A Gurpurab is a day relating to the Gurus and usually refers to when they came into or left this world. Vaisakhi (13/14 April) celebrates the day in 1699 when Guru Gobind Singh Ji created the order of the Khalsa, the fraternity of baptised Sikhs. Bandhi Chorr Diwas (Diwali) (Oct/Nov) commemorates Guru Hargobind Ji’s return from imprisonment to the Harmandir Sahib (Golden Temple).

Food and Diet
Tobacco, alcohol and drugs for the sake of intoxication are forbidden. Taking life is forbidden because one needs to exercise compassion in one’s daily life. Many baptised Sikhs keep to a vegetarian diet which excludes eggs and fish, and any food containing animal derivatives. However some are non-vegetarians and do not consume food prepared ritually. Meat should not be taken onto a Gurudwara complex.

Concerns of the Community
The five Sikh Kakars and Dastaar should not be removed from a Sikh’s person. Many Sikhs have faced restrictions in wearing these in schools, at universities and at work. Although policies have been put into place by various governmental sectors (e.g. health, education and social work departments), there needs to be more concerted effort in translating the policies into practice. Clear guidelines should be given regarding the five Sikh Kakars and Dastaar. Welfare state’s policies need to be reviewed and modified to encourage self-reliance, strengthening of families and stability. There should be more emphasis by the education sector on the common human values that are shared by all to promote dialogue, peace and harmony.
Interfaith Scotland

Interfaith Scotland is a national organisation which aims to:

- provide a forum for different religions to dialogue with one another on matters of religious, national and civic importance
- support a wider interfaith dialogue with other religion and belief groups
- support educational activities in connection with interfaith dialogue
- encourage civic engagement by religious communities in Scotland and to support religious equality

We facilitate dialogue events for local interfaith groups, faith communities, young people, women, religious leaders, members of Interfaith Scotland and the general public.

We educate and engage through public presentations and seminars, religious and belief equality training, school workshops and assisting faith communities in civic engagement.

We increase awareness of interfaith dialogue by promoting Scottish Interfaith Week, supporting local interfaith groups and producing interfaith resources.

www.interfaithscotland.org
Equality and Diversity

The University of Glasgow is committed to promoting equality in all its activities and aims to provide a work, learning, research and teaching environment free from discrimination and unfair treatment.

The University of Glasgow celebrates and values the diversity of its students, staff and visitors and aims to create an environment where the cultural, religious, non-religious and similar philosophical beliefs of all are respected. The University strives to create a positive working, learning, teaching and research environment through education and awareness raising of cultures and religion or similar philosophical beliefs and actively promotes tolerance within its community.

To support this work the University appointed Professor Neal Juster as Religion and Belief Champion. The Champion’s role is to promote and raise awareness around religion and belief equality issues, and to provide feedback from students and staff to the University’s Equality and Diversity Strategy Committee, the Principal and other senior managers.

The University welcomed the introduction of the Equality Act 2010. This requires the University to ensure all University policies and procedures are fair and equal to all those of faith, or other philosophical belief (including non-belief).

Religion & Belief Policy

Guidance and further information on Religion and Belief is contained within Appendix H of the University’s Equality & Diversity Policy.

www.gla.ac.uk/services/humanresources/equalitydiversity/policy/equalitypolicy/app-h

The Policy details the University’s approach to areas such as religious observance and time off for religious festivals and defines the University’s responsibilities and the responsibilities of students and staff in the area of religion and belief.

All students and staff are asked to read the full Equality & Diversity Policy.

www.gla.ac.uk/myglasgow/humanresources/equalitydiversity/policy/equalitypolicy

Those who wish a printed copy, including large print versions are asked to contact the Equality & Diversity Unit

Email: equality@gla.ac.uk   www.gla.ac.uk/equalitydiversity
## Religious Festivals and Events 2017 – 2018

### September 2017

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Eid-Ul-Adha</td>
<td>Islamic Festival of Sacrifice</td>
</tr>
<tr>
<td>20-30</td>
<td>Shardiya Navratri</td>
<td>Hindu</td>
</tr>
<tr>
<td>21</td>
<td>Al-Hijra</td>
<td>Islamic New Year</td>
</tr>
<tr>
<td>21-22</td>
<td>Rosh Hashanah</td>
<td>Jewish New Year</td>
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<tr>
<td>22</td>
<td>Equinox</td>
<td>Pagan</td>
</tr>
<tr>
<td>30</td>
<td>Yom Kippur</td>
<td>Jewish Day of Atonement</td>
</tr>
<tr>
<td>30</td>
<td>Dussehra - Dasara</td>
<td>Hindu</td>
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### October 2017

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<tbody>
<tr>
<td>9</td>
<td>Thanksgiving Canada</td>
<td>Interfaith</td>
</tr>
<tr>
<td>5-13</td>
<td>Sukkot</td>
<td>Jewish Feast of Tabernacles</td>
</tr>
<tr>
<td>19</td>
<td>Diwali/Bandhi Chorr Diwas</td>
<td>Hindu and Sikh Festival</td>
</tr>
<tr>
<td>21</td>
<td>Birth of the Báb</td>
<td>Baha’i</td>
</tr>
<tr>
<td>20</td>
<td>Conferring of Guruship on the Guru Granth Sahib ji</td>
<td>Sikh</td>
</tr>
<tr>
<td>21</td>
<td>Birth of Baha’u’llah</td>
<td>Bahai</td>
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### November 2017

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<tbody>
<tr>
<td>1</td>
<td>All Saints’ Day</td>
<td>Christian</td>
</tr>
<tr>
<td>2</td>
<td>All Soul’s Day</td>
<td>Christian</td>
</tr>
<tr>
<td>4</td>
<td>Birth of Guru Nanak</td>
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</tr>
<tr>
<td>11</td>
<td>Birth of Baha’u’llah</td>
<td>Bahai</td>
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<tr>
<td>24</td>
<td>Martyrdom of Guru Tegh Bahadur</td>
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<tr>
<td>27</td>
<td>Ascension of Abdu’l-Baha</td>
<td>Baha’i</td>
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<tr>
<td>30</td>
<td>St Andrew</td>
<td>Christian</td>
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### December 2017

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<tbody>
<tr>
<td>3</td>
<td>First Sunday in Advent</td>
<td>Christian</td>
</tr>
<tr>
<td>6</td>
<td>St Nicholas the Wonderworker, Archbishop of Myra in Lycia</td>
<td>Christian Orthodox</td>
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<tr>
<td>12-20</td>
<td>Hanukkah</td>
<td>Jewish Festival of Lights</td>
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<tr>
<td>21</td>
<td>Solstice</td>
<td>Pagan</td>
</tr>
<tr>
<td>25</td>
<td>Christmas Day</td>
<td>Christian</td>
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### January 2018

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<tbody>
<tr>
<td>5</td>
<td>Birthday of Guru Gobind Singh ji</td>
<td>Sikh</td>
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<tr>
<td>6</td>
<td>Epiphany</td>
<td>Christian</td>
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<tr>
<td>6</td>
<td>Nativity of Christ</td>
<td>Armenian Orthodox Christian</td>
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<tr>
<td>7</td>
<td>Christmas Day</td>
<td>Christian Orthodox (Julian Calendar)</td>
</tr>
<tr>
<td>18-25</td>
<td>Week of Prayer for Christian Unity</td>
<td>Christian</td>
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<tr>
<td>24</td>
<td>Bodhi Day</td>
<td>Buddhist</td>
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### February 2018

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<tbody>
<tr>
<td>1</td>
<td>Imbolc</td>
<td>Pagan</td>
</tr>
<tr>
<td>2</td>
<td>Candlemas</td>
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<td>Date</td>
<td>Event Description</td>
<td>Religion/Tradition</td>
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<tr>
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<tr>
<td>13</td>
<td>Maha Shivaratri</td>
<td>Hindu</td>
</tr>
<tr>
<td>14</td>
<td>Ash Wednesday</td>
<td>Christian</td>
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<tr>
<td>15</td>
<td>Parinirvana - Nirvana</td>
<td>Buddhist</td>
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<tr>
<td>16</td>
<td>Chinese New Year</td>
<td>Confucian, Daoist, Buddhist</td>
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<tr>
<td>19</td>
<td>Clean Monday - Beginning of Lent</td>
<td>Christian Orthodox</td>
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<tr>
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<td><strong>March 2018</strong></td>
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</tr>
<tr>
<td>1</td>
<td>St David</td>
<td>Christian</td>
</tr>
<tr>
<td>2</td>
<td>Hola Mohalla</td>
<td>Sikh</td>
</tr>
<tr>
<td>17</td>
<td>St Patrick</td>
<td>Christian</td>
</tr>
<tr>
<td>20</td>
<td>Equinox</td>
<td>Pagan</td>
</tr>
<tr>
<td>25</td>
<td>Palm Sunday</td>
<td>Christian</td>
</tr>
<tr>
<td>29</td>
<td>Maundy Thursday</td>
<td>Christian</td>
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<tr>
<td>30</td>
<td>Good Friday</td>
<td>Christian</td>
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<tr>
<td>31</td>
<td>Hindu New Year</td>
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<td><strong>April 2018</strong></td>
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<tr>
<td>1</td>
<td>Easter Sunday</td>
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<td>1</td>
<td>Easter - Pasha</td>
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<tr>
<td>14</td>
<td>Vaisakhi - founding of the Khalsa - community of baptised Sikhs</td>
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<td>18</td>
<td>Birth of Guru Tegh Bahadur Ji</td>
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<td>Ridvan</td>
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<td><strong>May 2018</strong></td>
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<tr>
<td>10</td>
<td>Feast of the Ascension</td>
<td>Christian</td>
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<tr>
<td>15</td>
<td>Ramadan</td>
<td>Islam</td>
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<tr>
<td>20</td>
<td>Pentecost</td>
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<tr>
<td>29</td>
<td>Vesak</td>
<td>Buddhist</td>
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<tr>
<td>19-21</td>
<td>Shavuot</td>
<td>Jewish</td>
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<td>27</td>
<td>Trinity Sunday</td>
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<td>31</td>
<td>Corpus Christi</td>
<td>Christian</td>
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<td><strong>June 2018</strong></td>
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<tr>
<td>11</td>
<td>Laylat al-Qadr</td>
<td>Islam</td>
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<tr>
<td>15</td>
<td>Eid-Ul-Fitr</td>
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<tr>
<td>16</td>
<td>Martyrdom of Guru Arjan Dev</td>
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<td>21</td>
<td>Solstice</td>
<td>Pagan</td>
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<td></td>
<td><strong>July 2018</strong></td>
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<tr>
<td>9</td>
<td>Martyrdom of the Bab</td>
<td>Bahai</td>
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<td></td>
<td><strong>August 2018</strong></td>
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<tr>
<td>1</td>
<td>Lughnasadh</td>
<td>Pagan</td>
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<tr>
<td>15</td>
<td>Assumption of the Blessed Virgin Mary</td>
<td>Christian</td>
</tr>
<tr>
<td>15</td>
<td>Dormition of the Theotokos</td>
<td>Christian Orthodox</td>
</tr>
</tbody>
</table>
Useful Contacts

Christianity

Catholic Student Society
www.gla.ac.uk/services/catholicchaplaincy/
groupsandassociations/catholicassociations

Glasgow University Christian Union
http://gucu.co.uk

Church of Scotland
Presbytery of Glasgow
260 Bath Street, Glasgow G2 4JP
Tel: +44 (0)141 332 6606
www.presbyteryofglasgow.org.uk

Free Church of Scotland
www.freechurch.org
35 Dowanhill St, Glasgow G11 5QR
Tel: +44 (0)141 959 7046
Email: macleod501@btinternet.com

German Speaking Congregation
www.germanchurch.org.uk

Greek Orthodox
www.greekcommunitystluke.scot

Glasgow Chinese Christian Church
www.refinersfire.co.uk
http://glaccc.org/man
www.facebook.com/
groups/1531176560438154

Kelvinside-Hillhead Church
www.kelvinside-hillhead.org.uk

Methodist
www.methodistchurchinscotland.org.uk

Quakers Scotland
www.quakerscotland.org

Sandyford Henderson Church
www.sandyfordhenderson.net

Scottish Anglican
www.scotland.anglican.org

Salvation Army
www.salvationarmy.org.uk

The United Reformed Church (URC)
http://shawlands.urc.org.uk

Wellington Church
https://wellingtonchurch.co.uk

Baha’i

Tel: +44 (0)800 038 1844
Email: Isaglasgow@googlemail.com

UK Baha’i
www.bahai.org.uk

Buddhism

Scotland’s Buddhist Vihara
G/R, 1 Caldercuilt Road
Glasgow G20 0AD
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Email: info@tsbv.org.uk
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7 Ashley Street, Woodlands
Glasgow G3 6DR

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329 Suchiehall Street
Glasgow G2 3HW
Tel: +44 (0)141 333 0524
Email: gbc@glasgowbuddhistcentre.com
www.glasgowbuddhistcentre.com

Glasgow Vajrayana Buddhist Centre
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Email: info@meditateinglasgow.org
www.meditateinglasgow.org

Glasgow Zen Rokpa
7 Ashley Street, Woodlands
Glasgow G3 6DR
Tel: +44 (0)141 339 3888
Email: contact@glasgowzen.org
www.glasgowzen.org

Christinity

Baptist
Hillhead Baptist Church
53 Cresswell St, Glasgow G12 8AE
Tel: +44 (0)141 339 1588
Email: minister.hbc@gmail.com

Catholic
The Archdiocese of Glasgow
196 Clyde Street, Glasgow G1 4JY
Tel: +44 (0)141 226 5898
www.rcag.org.uk

Useful Contacts

Baha’i

Tel: +44 (0)800 038 1844
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www.bahai.org.uk

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www.glasgowzen.org

Christianity

Catholic Student Society
www.gla.ac.uk/services/catholicchaplaincy/
groupsandassociations/catholicassociations

Glasgow University Christian Union
http://gucu.co.uk

Church of Scotland
Presbytery of Glasgow
260 Bath Street, Glasgow G2 4JP
Tel: +44 (0)141 332 6606
www.presbyteryofglasgow.org.uk

Free Church of Scotland
www.freechurch.org
35 Dowanhill St, Glasgow G11 5QR
Tel: +44 (0)141 959 7046
Email: macleod501@btinternet.com

German Speaking Congregation
www.germanchurch.org.uk

Greek Orthodox
www.greekcommunitystluke.scot

Glasgow Chinese Christian Church
www.refinersfire.co.uk
http://glaccc.org/man
www.facebook.com/
groups/1531176560438154

Kelvinside-Hillhead Church
www.kelvinside-hillhead.org.uk

Methodist
www.methodistchurchinscotland.org.uk

Quakers Scotland
www.quakerscotland.org

Sandyford Henderson Church
www.sandyfordhenderson.net

Scottish Anglican
www.scotland.anglican.org

Salvation Army
www.salvationarmy.org.uk

The United Reformed Church (URC)
http://shawlands.urc.org.uk

Wellington Church
https://wellingtonchurch.co.uk
Hinduism

Student Society
Email: guhs2002@hotmail.com

Glasgow Temple
www.hindutempleofscotland.com

Islam

Student Society
Glasgow University Muslim Students Association (GUMSA)
Email: gumsa@hotmail.co.uk
www.facebook.com/GlasgowUniIslam

Jummah Prayers
Fridays in Interfaith Room or Fore Hall

Al Furqan Masjid & Islamic Centre
(Carrington Street Mosque)
19 Carrington Street, Charing Cross
Glasgow G4 9AJ
www.alfurqanmosque.com

Dawat-ul-Islam (Oakfield Avenue Masjid)
31 Oakfield Avenue, Hillhead
Glasgow G12 8LL
www.facebook.com/DawatullIslamGlasgow

Jamiat Itihad Al-Muslimeen
(Glasgow Central Mosque)
1 Mosque Avenue, Gorbals
Glasgow G5 9TX
www.centralmosque.co.uk

Shia Imami Ismaili Muslim Community
Contact Moez Talakasi for further details:
Tel: +44 (0)7768 856 691
Email: mtalakashi@aol.com

Sikhism

Sikhs in Scotland
www.sikhsinscotland.org/gurdwara.phtml

Central Gurdwara
134-138 Berkeley Street
Glasgow G3 7HY
www.central-qurdwara.com

Guru Granth Sahib Sikh Sabha
37 Albert Drive
Glasgow G41 2PE
glasgowgurdwara@hotmail.co.uk

Guru Nanak Gurdwara
27 Otago Street, Kelvinbridge
Glasgow G12 8JJ
Email: gnstglasgow@gmail.com

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

Humanism

Humanist Society of Scotland
272 Bath Street
Glasgow G2 4JR
www.humanism-scotland.org.uk

Sikhism

Sikhs in Scotland
www.sikhsinscotland.org/gurdwara.phtml

Central Gurdwara
134-138 Berkeley Street
Glasgow G3 7HY
www.central-qurdwara.com

Guru Granth Sahib Sikh Sabha
37 Albert Drive
Glasgow G41 2PE
glasgowgurdwara@hotmail.co.uk

Guru Nanak Gurdwara
27 Otago Street, Kelvinbridge
Glasgow G12 8JJ
Email: gnstglasgow@gmail.com

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

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