

Interreligious Dialogue The Scottish Perspective A Study Guide



To accompany
Meeting God In Friend & Stranger

Fostering respect and mutual understanding
between religions



The Bishops' Conference of Scotland
Commission for Christian Doctrine and Unity
Interreligious Dialogue Committee

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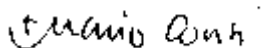
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Foreword by Archbishop Mario Conti

In 2006 the Scottish Bishops' Conference set up a Committee for Inter Religious Dialogue as part of the National Commission for Christian Doctrine and Unity to give a focus to their work on inter faith relations. The committee has tried to do this by making contact with faith communities through letters of greeting on the main festivals of each major religion and an annual reception for members of the major world faiths.

An important part of the committee's work is to raise awareness within the Catholic community of the Church's teaching on its relations with world religions. This Study Guide is a contribution to that. It is based on a document produced by the Bishops of England and Wales in 2010 which clearly sets out the Church's teaching as it has developed since the Second Vatican Council. This teaching belongs to the universal Church and is, therefore, relevant to Catholics in Scotland. However Scotland has its own particular approaches to inter religious dialogue and it seemed appropriate to produce a document for study and discussion of the Church's teaching as laid out in the English and Welsh Bishops' document, *Meeting God in Friend and Stranger* as well as giving information about the work of interreligious dialogue in Scotland.

The study guide is meant for adult, pastoral and clergy education and I recommend it to you. I hope it will be a source of inspiration and an encouragement for Catholics to engage with those of other faiths.



† Mario Conti
Archbishop of Glasgow

Preface

Since the Second Vatican Council, the Church has encouraged Catholics to engage in interreligious dialogue and Popes have pointed the way through their own example. However not all Catholics are aware of this teaching and in recent years Conferences of Bishops have been concerned to make this teaching better known and to explore the implications of the teaching in their own concrete situations.

In 2010 the Bishops' Conference of England and Wales published a booklet called *Meeting God in Friend and Stranger*. The document sets out the teaching of the Catholic Church on its relationship with other faiths. The Bishops, in their preface, acknowledge the importance of interreligious dialogue for the Church in the contemporary world, where issues arising from living in a multi-faith society present a challenge to us.

The Conference of Bishops of Scotland gratefully acknowledges the content of *Meeting God in Friend and Stranger* and recommends it to the Catholics of Scotland as an important resource. The Scottish Bishops have approved this study guide which has been written to accompany *Meeting God in Friend and Stranger*. The understanding is that the religious, social and cultural make-up of the Scottish people will mean that we may have our own paths to follow and our own insights to contribute to the developing conversations.

The preface in *Meeting God in Friend and Stranger* sets out how it understands Church. It is good to get a sense of this before beginning to study the document.

Read P11 and what it states about “the use of the word ‘Church’ in the document”.

What are the various meanings of church?

How will you know what meaning is being used in the text?

What are the levels of authority within Church teaching?



Chapter 1

What is ‘Interreligious Dialogue?’

Chapter 1 in the document *Meeting God in Friend & Stranger* discusses what the Catholic Church means by the term ‘interreligious dialogue’. Our own understanding of the words ‘dialogue’ and ‘interreligious’ is crucial if we are to understand the Catholic



Church’s teaching on dialogue with people of other faiths and those with none. Understanding our own faith community as well as those in different communities is essential for us to grow in our own faith and love of God and of each other.

Read sections 1-4

- What do you understand interreligious dialogue to mean?
- What did Pope John Paul II describe interreligious dialogue to be?
- How does the Catholic Church understand interreligious dialogue?
- Why is it essential for Catholics to engage in dialogue?

The 'Challenge of Difference'

With any type of relationship there can be misunderstandings, challenges, and sometimes moments of hurt. It can at times be difficult to understand other's values and beliefs particularly if they are different from our own.

However, dialogue creates an opportunity for conversation and also enables us to see the common ground we share with someone of a different faith background. This allows us to grow in understanding of the other while maintaining our own beliefs and the values that are inherent in our Christian faith.

Read sections 5-9

What can be the challenges of interreligious dialogue?

What does interreligious dialogue mean for a Christian?

What does the Catholic Church recognise in other religions?

What does the Catholic Church caution when entering into interreligious dialogue?



Chapter 2

The Changing Face of Britain

Chapter 2 begins by looking at how Britain has become a multi-faith and multi-cultural society with people of different faiths and cultures becoming more visible and prominent in society. This is also true of Scotland. The census in 2001 asked a question about religion and showed the presence of different faith communities in our country. The picture that emerged for Scotland was:

(Source 2001 census breakdown)

Faith Community	Number	% of population
Buddhist	6,380	0.13 %
Christian	3,294,545	64 %
Hindu	5,564	0.11%
Jewish	6,448	0.13%
Muslim	42,557	0.84%
Sikh	6,572	0.13%
Other	26,974	0.53%

These statistics show that Christians are over half the population of Scotland and that other faiths are small in comparison. The majority of the smaller faith communities live in the central belt which appears much more multi-faith and multi-cultural than other areas of Scotland. There are, however, people of different faiths throughout Scotland as evidenced in the growing number of inter-faith groups from Shetland to Dumfries. The census of 2011 will give more up to date information about the religious landscape of Scotland.

THINK ABOUT . . .

- How you think Scotland has changed in recent years.
- What you know of another faith.
- Your experience of someone who belongs to another faith.
- Look up 2011 Census statistics and reflect on how Scotland has changed.

. . . TALK ABOUT



The impact of world events

Sections 15 – 18 consider how our attitude to others can be affected by world events. Natural disasters can bring out great generosity in people as we realise our common humanity. Terrorist attacks or fundamentalist attitudes can result in an increase in prejudice, discrimination, verbal and even physical attacks on people who are seen to be associated in some way with the perpetrators even though they are totally innocent. Recently this has been the case for the Muslim community. Antagonism against Muslims is called Islamophobia and it is similar to Anti-Semitism which is prejudice against Jews.

THINK ABOUT . . .

- How international incidents have affected your understanding of other faiths.
- Why you think there is an increase in Islamophobia and Anti-Semitism.

. . . TALK ABOUT



The Position of Christianity



Like the rest of Britain Scotland has been a predominantly Christian country. Historically there have been tensions between Presbyterianism and Catholicism, much of that given a new impetus by Highland and Irish immigration.

The ecumenical movement has worked to overcome these divisions and helped us recognise our common Christianity. Catholicism in Scotland is less diverse than in England but recent immigration from Eastern Europe has made us aware that the

Church is larger than we might sometimes imagine. For some people the Catholic Church in Scotland has come of age with the visits of Pope John Paul II and Pope Benedict XVI. It sees itself as having a role to play in society but at the same time the number of practising Catholics is declining as it is in other Christian denominations.

THINK ABOUT . . .

- How the Church has changed in your lifetime and experience.
- How your awareness of the internationality of the Catholic Church has grown.
- How the ecumenical movement has affected your understanding of the Church.

. . . TALK ABOUT

The Challenge of Pluralism

This section of the document deals with pluralism and relativism.

Read sections 23 – 27

- How do the authors understand pluralism?
- Why is it important and what value does it have?
- How do the authors understand relativism?
- What is the Church's fear about relativism?

There are many ways to understand pluralism. To live and appreciate diversity of belief is not relativism. Christians believe that in Jesus Christ “the full revelation of truth is given” while other faiths believe that they too have the fullness of truth. Theologians who study world faiths and what this means for our Christian faith recognise that there is an ultimate truth and that religions have their own unique perspective on that.

The last sentence in this section says: . . . “truth is one and universal, and there are glimpses of that one truth and supreme good in other religions, and that it is the one God who, in His loving Providence, is the Creator of those elements of truth and goodness”

THINK ABOUT . . .

- The questions and challenges this poses for you.
- What implications it has for your attitude toward other faiths.

. . . TALK ABOUT

Pastoral Consequences: Our Need to Reach Out to Others

This chapter concludes with a call to all Christians to reach out to immigrants and those of other faiths with love, hospitality and friendship.



Establishing good relations with those who are different from us is not easy. This is especially true if people come from countries that persecute Christians and are themselves prejudiced against Christianity. The document recognises that Christians too have been guilty of persecuting others and this creates tension in dialogue.


THINK ABOUT . . .

- Situations in the present or the past that might make people of different faiths suspicious of one another
- How we can establish the trust necessary for dialogue.

. . . TALK ABOUT

Chapter 3

Dialogue in the Teaching of the Catholic Church

Chapter 3 is the longest chapter of the document and it deals with the Church's teaching on world religions. The church's attitude to world religions changed at the Second Vatican Council and set the Church on the path of dialogue. The document that dealt with this was called *Nostra Aetate* which means 'In our time'. The chapter begins with an important quotation from  section 2 of

Read the quotation on page 25

- How do you respond to it?
- We are asked to acknowledge, preserve and encourage the spiritual and moral truths of other faiths. How might we do this?
- What would the world be like if religions did this for one another?
- What would need to change to make this a reality?

Both Pope John Paul II and Pope Benedict XVI have shown by example how important it is to meet with people of other faiths. They have visited Mosques and Synagogues and who can forget the images of John Paul kissing the Qur'an and Pope Benedict praying in the Blue Mosque in Istanbul. The Church has also published statements and documents about interreligious dialogue such as *Dialogue and Mission*, *Dialogue and Proclamation* and *Dominus Jesus*.

However the principal statement of the Church's teaching authority is *Nostra Aetate, The Declaration on the Relation of the Church to Non-Christian Religions*. It was originally meant to be a statement about the Church's relationship to the Jewish people but was broadened out to include Islam, Hinduism and Buddhism. The section on Judaism is the longest in the document and shows the special relationship the Church has with her Jewish brothers and sisters.



Read Sections 43 – 48 and note the Church's teaching on Judaism.

Does anything surprise you in this?

Does anything challenge you or raise questions for you?

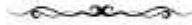
What is significant about relations with the Jews being part of the Pontifical Council for Promoting Christian Unity?

John Paul II talked of the Jews being our elder brothers and sisters; what does this mean to you?

Religion often has to deal in paradoxes. In her teaching about other world faiths the Church tries to keep a balance between belief that God wills the salvation of all people and Jesus Christ as the mediator of this salvation; between the truth and holiness in other faiths and the fullness of truth to be found in Jesus; between the call to dialogue and the call to evangelisation. These are issues that many contemporary theologians explore and

But there are three basic themes to be found in the Church's teaching:

1. The unity of the human race.
2. Openness to what is true and holy in other religions.
3. The call to dialogue.



Read sections 54-60 on the unity of the human race.

Note what it is that unites human beings.

- How does this relate to religious freedom?
- What consequence does this have for relations with other faiths and the Church's call to evangelisation?



Sections 61 – 74 deals with the need to be open to what is true and holy in other religions. This shows that while there is truth and goodness in other faiths, the Church also upholds its belief that Jesus Christ is the only Saviour and source of Divine Truth. Other faiths can be seen as a preparation for the Gospel, containing seeds of the Word, manifesting the Holy Spirit and somehow participating in the saving grace of Christ.

Read the quotations in sections 68 & 70

- What do you understand by them?
- How would you express the Church's teaching on other faiths?
- The church believes it has the fullness of truth and that other faiths are somehow deficient. Other faiths also believe that they have the truth; how do you react to this?



Read sections 75 – 83 on how the Church is related to the different major world faiths.

Note the Church's relationship to each of the religions

- What have you learned about each of the world faiths?
- Would you like to learn more? How might you do this?

Sections 84 – 92 deal with the importance of dialogue and its relationship to evangelisation. It stresses that this is not proselytisation which is best described as dishonest or aggressive persuasion of another to accept another religion.



Read these sections

- What do you understand by evangelisation and how does it differ from proselytisation?
- How are dialogue and evangelisation related?
- What is the basis of inter-faith dialogue according to these sections?

The next sections set out the motivations for dialogue.

These are:

- As a basis for world peace.
- To share in the love of Christ for humanity.
- To collaborate with the Holy Spirit at work in other faiths.
- To clear away misunderstandings and understand the other.
- To meet the irreducible ‘otherness’ of others.
- To follow the example of Christ.

THINK ABOUT . . .

- How relevant you think these motivations for dialogue are.
- Which ones appeal to you.
- How you would prioritise them.
- Examples of dialogue in the life of Jesus.

. . . TALK ABOUT



Read sections 110 – 114 and note the different kinds of dialogue.

- Which one could you get involved in?

The chapter ends by summarising the Church's teaching and asking if it is new. It quotes from the Bible:

Acts 10:34, Acts 17:23, 17:26-27, Jn.1:3-5

Read these texts slowly

- What do they say to you?
- Is there anything surprising?
- What meaning do they have for interreligious dialogue?

Interreligious dialogue is now firmly established in the life and teaching of the Church. Here in Scotland the Bishops' Conference has its own *Committee for Inter Religious Dialogue* and takes opportunities to engage with people of other faiths and to encourage Catholics to do the same.

The Catholic Church also cooperates with other Churches in this work: particularly with CAIRS, the Churches Agency for Interfaith Relations Scotland itself associated with ACTS, Action of Churches Together in Scotland. This offers Christians an opportunity to work together. All the major Churches are members of the Scottish Interfaith Council and are regularly involved in the twice yearly meetings of the Scottish religious leaders.

However, on the grounds of equality and inclusivity there is sometimes a request for people who belong to new religious movements and other groups to be involved in dialogue. For the Church these movements are different from the world faiths requiring a different kind of dialogue.



Meeting God in Friend and Stranger suggests that dialogue with newer religious movements is ‘really a dialogue with the deepest spiritual needs of our contemporary world and is a fundamental expression of that fundamental search.’

- Do you agree?
- Why does the Church distinguish between dialogue with the world, world religions and new religious movements?
- Is this a good idea?

Chapter 4

Prayer & Worship

Interreligious dialogue can be challenging particularly when we are invited to pray and worship together. How do we maintain the integrity of our own prayer and worship but still give respect to someone of another faith? The Catholic Church demonstrated how this can be achieved during the first interreligious gathering of its kind in Assisi in 1986 when Pope John Paul II brought the leaders of the world religions together to pray for peace. In this Pope John Paul II was illustrating “coming together in prayer rather than praying together”. The reason why we can’t pray together is because Christian prayer and worship is directed to God through Jesus Christ in the power of the Spirit, which of course other prayers are not.

Read the introduction to Chapter 4

- How does the Catholic Church recognise authentic prayer?
- Where is the presence of the Holy Spirit to be found?



Desire for Multi-religious prayer and the Model of Assisi

There is often a desire among people of faith to pray together. Sections 134-139 explains the importance of this level of engagement and how it is to be carried out. This enables us to deepen conversation and

Read sections 135-139

- What do we do when praying in an interreligious context?
- What should Catholics feel confident about and be encouraged to do when engaging in interreligious prayer?

The Christian Perception of Prayer and Multi-Religious Prayer

“ For me, prayer is a surge of the heart; it is a simple look turned to heaven, it is a cry of recognition and of love, embracing both trial and joy.” (St. Therese of Lisieux)

Prayer and meditation is the heartbeat of any religion. Christian prayer opens our hearts to God, allowing us to recognise our relationship with God and with others and strengthening us in faith. These same aspects can be seen in the way people of other faiths pray. Often people of different faiths come together to pray and sections 140-144 deal with this.



Read sections 140-144

- What is the Christian understanding of prayer?
- What is the ‘movement’ of prayer in the Christian context?
- What is multi-religious prayer ?
- What are the two main forms of multi-religious prayer?

Hospitality plays a significant part in the Christian community as well as in other faith traditions. Sections 145-150 explain the importance that hospitality has in building and fostering relationships with people of other faiths.



Chapter 5

Interreligious Marriage

The Christian Perception of Marriage



This section of the document looks at the way the Church understands marriage. The major point is that the union of two baptised Catholics is a sacrament. In other religious traditions high importance is also given to marriage and family life, and we are encouraged to give a shared common witness to this in contemporary British society. Sections 158-161 highlights the challenges which might be encountered by those who enter an interreligious marriage and the necessary support which is needed for all involved in the spirit of the ‘dialogue of life’.

THINK ABOUT . . .

**“What God has joined together, let no man put asunder.”
Mk10:9**

- What does this indicate regarding marriage?
- What do we mean when we describe the Christian family as the ‘domestic church’?
- What cultural challenges might face those entering an interreligious marriage?
- What do we mean by a ‘dialogue of life’?

. . . TALK ABOUT

The Law of the Church

Section 162 explains clearly the implications of a marriage where there is disparity of cult.

Read this section

- What is a 'mixed marriage' and what is a marriage where there is a 'disparity of cult'?
- Under what conditions may a dispensation be given for a



Marriage Preparation

All marriages require good preparation, and sections 163-166 indicate the particular matters which need to be considered by those entering into an interreligious marriage. Immediately, the prospect of the marriage ceremony begins to pose questions about the different traditions. The ceremony is only a prelude to living a married life touched deeply by two traditions. A particular focus will come with the arrival of children, and their religious belonging and education.

THINK ABOUT . . .

How, in an interreligious marriage, the Catholic religious identity might be carefully affirmed and supported whilst at the same time showing a genuine respect for the other partner's religion.

. . . TALK ABOUT



Chapter 6

At the Local Level

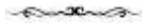
The Situation today: Uneven Distribution of Population

As we saw in Chapter 2, the population of Scotland is very unevenly distributed with the higher population density in the central belt. We can expect to find the majority of the smaller faith communities here. However, if we examine the presence of interfaith groups there is a wide presence of faith groups around Scotland: Edinburgh, Glasgow and Central Scotland, Aberdeen, Dumfries & Galloway, Dundee, East Renfrewshire, Fife, Inverness, Shetland and Skye.

THINK ABOUT . . .

Find out if there is an Inter Faith group in your area and what initiatives you might be able to join in.

. . . TALK ABOUT



The religions and civil authorities

Local authorities and the Scottish Parliament want to engage with ‘faith communities’ for the good of society as a recognition of their contribution to social cohesion (c.f. *Belief in Dialogue: A Good Practice Guide* 2011). Religious groups have much to contribute to ‘social capital’ through volunteering and sharing of buildings. The government encourages the participation of faith groups in local initiatives such as Local Planning Partnerships.

Read sections 169-178

- What do you understand by a ‘dialogue of action’?
- Is there any way in which engagement with government agencies might undermine religious traditions?

The Practice of Dialogue in the Diocese and the Parish

Moving away from the commonly held attitude of Catholics that people of other faiths need conversion, sections 179 - 183 explain the activities involved in interreligious dialogue. The importance of formation is underlined and a desire is expressed to link interreligious dialogue with Youth Services, given the particular welcoming attitude of young people.



Read sections 179-183 and consider

How might a parish support interreligious dialogue?

Whilst sections 184 - 185 deal with dialogue on a diocesan level, here in Scotland there is an Interreligious Committee which is part of the Commission for Christian Doctrine and Unity of the Bishops’ Conference of Scotland. This Committee ensures that greetings from the Pontifical Council for Interreligious Dialogue reach faith communities around Scotland every year on their special days. The Scottish committee has published an information leaflet on interreligious dialogue for parishes and organises interreligious conferences. Members of the committee are engaged in interreligious dialogue at various levels.

THINK ABOUT . . .

- Where you might get copies of the Pope's greetings to faith Communities.
- Draw up a list of local faith groups and their important feasts.
- Agree to deliver the Pope's message to the different groups.

. . . TALK ABOUT

In indicating the value of an ecumenical approach in section 189, it is encouraging to note the participation of the Catholic Church in CAIRS (Churches Agency for Inter Faith Relations in Scotland) and Churches Together in Britain and Ireland's Interreligious Network. The significant role of lay people in dialogue cannot be underestimated and should be supported and encouraged by the clergy and wider parish community. Furthermore, it is important to include interreligious dialogue in any formation programmes for adults and young people. It is for this reason the study guide has been produced. The inestimable contribution of Religious Orders is also to be acknowledged.



Read sections 192-194

- In what way are religious orders well placed for interreligious dialogue?
- What religious orders do you associate with particular interreligious dialogue?

Catholic Schools and Other Religions

The mission of Catholic schools is to form young people in the Catholic faith but it also includes teaching about how the Catholic population relates to people of other religions. Sections 196-205 indicate how Catholic schools in England and Wales are responding to the call for dialogue as ‘*a way of living in positive relationships with others*’ working with the concept of ‘*ecology of human growth*’. The religious education curriculum for Catholic schools in Scotland asserts that:

‘when teaching about other world religions, teachers can make clear that the teachings, values and practices of the Catholic Church are both an answer to, and a transcendence of, humanity’s deepest needs and hopes. Such an approach will conform to the dual fidelity to God and to the person, and treat other world religions with due respect and understanding’.

[This is our Faith (draft 2011)]

Read sections 205-207

- What is the significance of the joint approach of ‘learning about’ and ‘learning from’ religion?



Chaplaincies

Catholics, rooted in their tradition, have much to contribute in the many chaplaincy groups in which they play a part: health, prison, sea, airport and education. Today there is a change in the understanding of chaplaincy. In many instances catholic chaplaincy operates in a generic spiritual context. The Church believes that spirituality and faith go hand in hand and is committed to providing religious support for Catholics through its named chaplains.

THINK ABOUT . . .

What the challenge of a chaplaincy which offers spirituality might be.

. . . TALK ABOUT



Appendix 1

Some Examples of Dialogue from our Dioceses

The Interreligious Dialogue Committee of the Bishops' Conference of Scotland addresses interreligious issues for Catholics in Scotland. Every year it ensures that the Pope's message for particular festivals (e.g. Eid, Diwali, Vesakh) is received by the Faith communities. It promotes the annual meeting of Religious Leaders in Scotland. Over the years it has supported bi-lateral collaboration with Faith Communities such as the Muslim/Catholic meetings on issues of common concern; the Jewish/Catholic symposium to mark the 40th anniversary of *Nostra Aetate*. Since its establishment in 2004, Catholics have been actively involved in Scottish Inter Faith Week. There is *in embryo* a network of inter Faith contacts in the dioceses. Catholics are fully active in the Scottish Inter Faith Council.

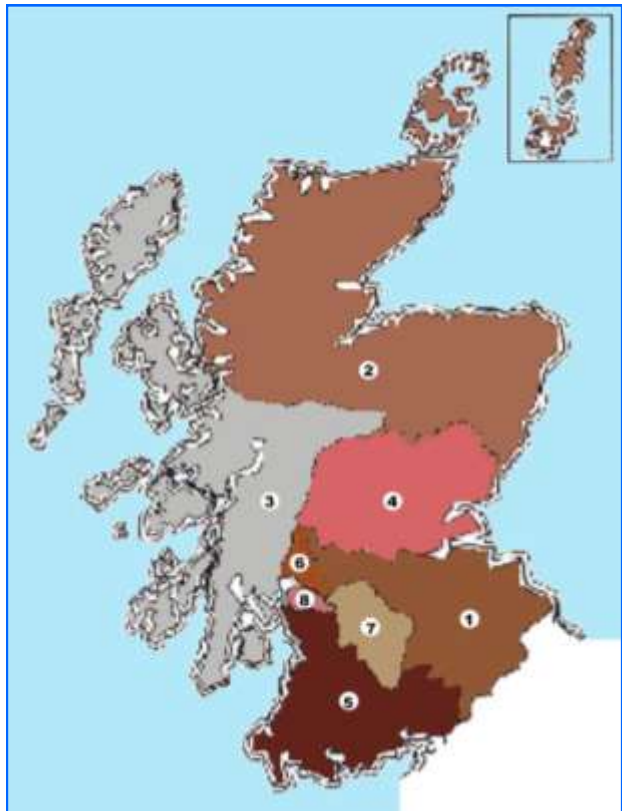
The Archdiocese of St. Andrews and Edinburgh is well represented at meetings of faith leaders in the city. The local Jesuit Centre marks the Annual Holocaust Memorial Day and engages with the Edinburgh Festival of Spirituality and Peace .

Catholics in Dumfries are actively involved in the local Inter Faith Group participating in: visits to places of worship across the traditions, social gatherings around traditional foods, story telling from the different faith traditions and in the World Religion Day in January every year. Together with the other Christians in the area, they have worked to extend the Thought for the Day before local Council Meetings to members of other Faith Traditions.

Alongside the Glasgow Forum of Faiths, an initiative of the City Council, there is the Glasgow Sharing Faiths, and there is Catholic participation in both. Catholics are very supportive of the Glasgow and West of Scotland Council of Christians and Jews. In the Diocese of Paisley informal relations exist among the leaders of the local faith communities with invitations being extended to attend significant festivals during the year.

Key to the Map of the Archdioceses & Dioceses of Scotland

- 1. St Andrews & Edinburgh
- 2. Aberdeen
- 3. Argyll and the Isles
- 4. Dunkeld
- 5. Galloway
- 6. Glasgow
- 7. Motherwell
- 8. Paisley



Appendix II

Individual Chaplaincies

Much of what is said about individual chaplaincies in this appendix is relevant to Scotland. Chaplaincy has a twofold purpose: to provide pastoral and spiritual care for all who come under the care of the chaplain and to ensure religious care as required. Chaplains will nearly always be Christian and often from the Church of Scotland. The role of the chaplain is to offer spiritual and pastoral support as required and usually has contacts for other Christian denominations and faiths to ensure that religious help is on hand when needed. For Catholics celebrating the Eucharist and sacraments is an essential part of spiritual care and so the Church ensures named chaplains to be on hand to offer this service.

Like England and Wales **the major airports** in Scotland have prayer rooms and named chaplains who are available to support staff and passengers. These chaplains are able to put people in touch with clergy/leaders from all denominations and faiths as required. Chaplains have to be sensitive to the kind of religious issues that can arise over issues such as immigration, security and religious identity .

Sea ports have welfare organisations and named chaplains. The Apostleship of the Sea (Stella Maris) is an international network which offers practical and pastoral care to all seafarers and is present in Scottish ports. It was started by a Jesuit priest from St Aloysius, Glasgow in 1922.

There are a number of army, air force and naval bases in Scotland with commissioned chaplains as well as Catholic chaplains from nearby parishes who are able to celebrate liturgies and provide spiritual and pastoral care as required.

Healthcare chaplaincy is provided by the NHS who in recent years have come to acknowledge the part that religion and spirituality play in the well-being of patients and staff. Chaplains appointed by the NHS are seen as focussing on spiritual care. All healthcare chaplains have available to them information about the various religions found in Scotland and a list of contacts from the various faiths who are available for religious care as required. For Catholics, because of data protection issues, the onus is on the individual patient or their family to inform the Catholic chaplain of their presence in the hospital. Other faiths have a system of religious visitors to visit patients from their own faith.

In Prison chaplaincy Catholic chaplains are appointed to meet the spiritual needs of all prisoners and to work with the other chaplains. Catholic chaplains have a specific concern for the Catholic prisoners in their care but they have a wider role in caring for all prisoners, staff and families. There is a national advisor to Catholic prison chaplains in Scotland.

Universities employ a university chaplain who is normally a Christian. The university chaplain has a duty of care for the whole university community and to officiate at formal university services. Many universities are now developing interfaith chaplaincies with a prayer space available to all. The Catholic Church has established its own chaplaincies with a chaplain to celebrate the Eucharist and sacraments and a team to care for the students and give them opportunities to explore their faith. Other faiths have named contacts and many of them have student organisations that bring students of particular faiths together. These contacts and chaplains work together as a team and contribute much to the life of the universities.

Book list

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Pauline Books 1997

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SCM Press 2008

Sacks J, *The Dignity of Difference, How to Avoid the Clash of Civilisations*.

Continuum 2003

Sherwin BL Kasimov H (eds); *John Paul II and Interreligious Dialogue*.

Orbis 1999



The Bishops' Conference of Scotland
Commission of Christian Doctrine and Unity
Inter-religious Dialogue Committee

**Catholic National Endowment Trust also known as The Bishops' Conference of Scotland is a
Charity Registered in Scotland (Number:16650)**