Welcome (back) to another school year! If you’re new at McGill this fall, this issue may be your initiation into the Radix world. If our fair campus is home to you by now, though, you’ve probably seen us around on those little wooden stands - in McLennan, Leacock, Stewart Blo, Architecture Café,Bronfman, and elsewhere - and are familiar with our (valiant?) attempts to illustrate the diversity and the spirituality present in the McGill community. Thanks to the financial support of the McGill Interfaith Chaplaincy, the Radix, an entirely student-run publication, is in its sixth year. What started out as a hundred or so little hand-photocopied sheets has grown to an 8-page magazine, printed in runs of 1000 (although we still fold each and every copy by hand...). Here at Radix, we believe that university life is composed of not only the intellectual, the social, and the physical, but also the spiritual. It's the Radix's aim to provide a forum for all things religious and spirit-related on campus. We therefore solicit student submissions of poetry, photography, articles, book or film reviews, community reporting, cartoons, or anything else that shows the diversity of McGill's spiritual life. Each issue follows a theme, and the theme we've chosen for this year's first issue is "dialogue." Interfaith dialogue is becoming an everyday phrase in our pluralistic and globalized reality. Since the 1960s, amazing reconciliations have taken place worldwide among groups long thought to be irreconcilable enemies. At the same time, there is a great deal of scepticism about "talking it over." When faced with carpet-bombs, genocide, injustice, media-fuelled racial and religious stereotypes, and age-old hatreds, it's easy for people to ask cynically, "what good is dialogue going to do?" In this issue, our editorial board went in search of McGill students' thoughts and events that had to do with dialogue. Sit back and enjoy the results of their search. You just might find something juicy enough to take your mind off midterms. Looking forward to being Radix co-editor this year (along with returning co-editor Aimee Patterson Read), I'm Sara Parks Ricker.

We are: Sara Parks Ricker & Aimee Patterson Read, co-editors/layout • Amanda Carpenter, Atheist/Agnostic rep • Tamar Gefen, Jewish (Hillel) rep • Zeke Kaplan, Orthodox Jewish rep • Graeme Lamb, Catholic rep • Tara McElroy, Catholic rep • Aileen Morrison, Protestant Rep • Aaron Ricker Parks, cover artist/Quaker Rep • Raveena Seetal, Sikh rep • Isa Jeelani Wani, Muslim rep • Stuart Wright, Anglican rep

Here’s what cover artist Aaron Ricker Parks has to say about this issue’s original artwork:

"I made it with pen. It is pen."

When pressed for more info, Aaron adds:

"...Well, Radix, especially this issue, is supposed to be about interfaith dialogue - and all those little dudes would clearly be having much more fun on their see-saws if they were willing to see someone else’s saw, wouldn’t they?"

Are you interested in religion, interfaith dialogue, writing, publishing, spirituality, or making your CV look just a little better? Why not volunteer for the Radix editorial board? We currently have editors representing Jewish, Muslim, Christian, Atheist/Agnostic, Religious Studies, and Sikh perspectives. However, we would also love to better represent other perspectives, such as Buddhism, Hinduism, Aboriginal Canadian Spirituality, Wicca, or anything else you don’t see listed here... even if it's a religion you're the only member of because you've invented it! Ed-board members meet every couple of weeks to plan issues, solicit or compose submissions, fold the Radix, and help keep the stands filled. If that sounds overwhelming, we also need casual writers, artists, photographers, and cartoonists to join our mailing list just in case one of our upcoming topics inspires you.

Write radix@mail.mcgill.ca for info.

We're proud to print on recycled paper. Unless you save up your Radixes for a rainy day, please double the recycling by handing this magazine on to a friend. (Then make sure they recycle, too!)

Submission Guidelines.
We welcome student articles, art, reviews, responses, photos, comics, poetry, and anything else you might think of. Submissions from all faith perspectives are encouraged. Artwork must be acceptable in black-and-white or grayscale. Article length is about 500 words. Submissions are subject to editing for length, content, and style. Contributors retain copyright, but Radix retains the right to reprint submissions in our online archives. Submissions may be made to the editor at radix@mail.mcgill.ca.

If you use modern technology, visit Radix online at http://www.mcgill.ca/chaplaincy/radix/

Want to “dialogue” with us? Write us anytime, at radix@mail.mcgill.ca.
It is interesting that the idea of interfaith dialogue is coming to the forefront now. People are just realizing what it is and acknowledging its importance. What most people don’t know is that the idea of interfaith dialogue and tolerance is an ancient concept. For Sikhs, it goes back to the 15th century, when Guru Nanak, the first prophet of Sikhism, promoted a lifestyle of love, humility, and respect. This lifestyle evolved into an ideology that revolutionized the eastern hemisphere and captured the hearts of many. Six hundred years later, the message still rings strong and millions around the world follow the Teacher, the Guru, as Sikhs.

When I think about what interfaith dialogue is and how, as a Sikh, it applies to my faith and life, I have no other answer than to say it IS my faith. If interfaith dialogue is to be described as positive cooperation between people of different religions, working towards understanding and mutual respect, then I need look no further than the Sikh Gurus as unparalleled examples. While the mainstream versions of the major religions of the world were propagating the path of one religion and one religion only, Guru Nanak propagated a different line of thought. Employing a more humanistic approach, he attracted people because of his respect for and acceptance of other faiths. To me, the Sikh faith is a way of life premised on equality and love, not just for those of your own faith, but for those of ALL faiths.

Guru Nanak did much of his teaching through the most universal medium of all, music. He scribed most of his messages as poems, which were sung in styles designed to capture every emotion. He did all this to promote the message of equality of race, sex, creed, and religion and to instill the idea of “oneness” in the hearts and souls of his Sikhs. Guru Nanak’s first disciple was a Muslim, Bhai Mardana, and when he died, the Guru performed the last rites as per Muslim tradition. Guru Nanak’s successor, Guru Angad, took the principle of interfaith dialogue even further in creating a script, Gurmukhi, which was accessible to the masses. The existing script for Punjabi was Sanskrit, which, because of its complexity, allowed for a social divide of literacy and illiteracy. Gurmukhi bridged this gap and ensured people of other faiths could also read the texts.

The greatest example of all comes many years after Guru Nanak. The Hindu Pandits came to the ninth Sikh prophet, Guru Tegh Bahadur, in need of aid. The Mogul emperor was forcing them to convert to Islam. As Sikhs are taught to oppose injustice, Guru Tegh Bahadur went to the Mogul emperor to achieve understanding. The Mogul emperor offered the Pandits peace in exchange for the Guru’s life. As he refused to convert to Islam, the 9th Guru was beheaded. The Guru sacrificed his life to protect the rights of all belonging to another faith to practice their religion. Before he was publicly beheaded, the Guru stated the following words which highlight the essence and perhaps the root of modern day inter-faith religious discourse: “Hinduism may not be my faith, and I may not believe in various Hindu rituals like idol worship, caste system, pilgrimages, and other rituals, but I will fight for the right of all Hindus and all other peoples of the world to live with honour and to practise their faith according to their own beliefs.” This is, in my opinion not just as a Sikh, but as a citizen of the world, a most inspiring and magnificent display of interfaith dialogue.

Even today, at the Golden Temple, Sikh Temple in India, the four doors stand as they did hundreds of years ago when first designed by the fifth Sikh prophet, Guru Arjan. Open to all four corners of the world, to all people of the world, to all faiths of the world.

~ Raveena Seetal

“Religion does not consist of empty words; that one is religious who regards all as equals” ~ Adi Granth 730

A Happy “Sukkahmadan” to You, My Friend!

Although university revolves around class and academics, the experience gained throughout student years can incorporate a much broader education on social issues and culture. As a Jewish student, I have tried to be active in the Jewish student community and participate in as many events as possible. I have found this to be quite fulfilling, in staying close with fellow Jews and showing my support for my religion. Although these events have been quite enjoyable and satisfying, the interfaith Sukkah dinner I attended last Monday night offered me an even more fulfilling experience.

The event, occurring on the third night of the Jewish holiday Sukkot, included members of both Jewish and Muslim student communities within McGill and Concordia (Hillel and the Muslim Student Association). The entire group of over fifty students sat on the floor of an outdoor sukkah (“booth”) while enjoying a beautiful Middle Eastern dinner. As delicious as the food was, the real highlight of the night was engaging in meaningful conversation with Muslim students. In the present day, conflict between Jews and Muslims seems so intense that one might not expect the two religions to sit down together in this manner. After listening to quick speeches by both a Jewish and a Muslim student introducing the dinner, I realized what an amazing event this was. The opportunity for dialogue with Muslim students allowed me to learn about their religion, culture, and experiences at school. In turn, I was asked about my Judaism and Jewish culture, which was really nice to have with a Muslim student.

Muslims were observing the holiday of Ramadan while this dinner took place. I learned about the fasting laws for the holiday, the meanings behind it, and the personal connection these students felt towards it. I began to realize how similar Judaism and Islam can be. The way our religions are practiced, our laws for kashrut, and even our favourite foods resemble one another more than other religions. The conversation could not have been more polite, respectful, and educational. Although this was only a small dinner, with a few students in a Canadian city, I walked away with a sense of hope that one day our religions could come together and free ourselves of violence and conflict. While many will take this view as highly idealistic, I truly believe that the path to peace and friendship begins with this type of engagement. The dinner has given me a sense of pride toward our Jewish community in Montreal, and a desire to become involved with more inter-faith events in the near future.

~ Brandon Luft

Brandon is a U3 Arts student with a major concentration in history and a minor in humanities.
Community and Conversation:
Pope Benedict XVI's Regensburg Address

I have learned two things from the Pope's Regensburg comments: that we Catholics—both religious and lay—do not know nearly enough about our Muslim brothers and sisters; and that many of us—Catholics included—do not know the new Pope very well. For anyone who has read any one of his many works or followed his actions since becoming Pope, it is clear that the Pontiff does not act maliciously and has the greatest respect for people of all faiths. It is also clear, though, that this Pope demands a more reciprocal relationship from Islamic leaders and states, and is more vocal about extremism and terrorism than was his predecessor. To fully follow the Pope in his discussion requires us to be open to a more intimate understanding of the Pontiff and of one another. Much has been said about the international reaction to the Pope's recent comments, less has been said about what it means for us as a community and as a church.

The comments and the reaction to them give us a chance to re-evaluate and reflect on our assumptions about the world and the way we interact with it. We all have our Regensburg moments. Moments when we say things, deliberately or inadvertently, that invoke a reaction or fundamentally change our relationships. It's easy to misunderstand those you do not know. Those who are unfamiliar are easy to caricature, easy to hate, and easy to ignore. We do not know their motivations, their desires, or their experiences.

Even more important than clarity in communication, is friendship with the communicator. The power of friendship lies in shared experience and the positive assumptions it entails. A friend assumes that the other is looking out for her best interest, and, as such, is willing to wait for an explanation to comments she doesn't understand, she is willing to forgive honest mistakes, she is willing to listen to hard truths about herself. When my friend is late, for example, I don't attribute his lateness to me. I say he probably forgot or he probably got tied up or Dave is always late because I know him so well. I don't say Dave must really have something against me to be late like this.

What friendship doesn't require is homogeneity of belief, a shared

Catholic Student Speaks Out Against Papal Comment

On September 12th, at the University of Regensburg, Pope Benedict XVI made a speech which was supposed to express the importance of peace and non-violence. Few would disagree that these are core values important to anyone who believes God/Allah is loving and compassionate and, in turn, desires us to treat each other in the same manner. The issue with the speech given by this well educated and respected man arises from his comments on Islam and Muhammad, the messenger who brought the Muslim faith to this world. Pope Benedict XVI quoted the Byzantine emperor Manuel II Paleologus from the late 14th-early 15th century in saying:

'Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached'.

I was born into a Catholic Christian family. I recently became interested in better understanding world events and the reasons for the religious tension which pervades our time, as well as in understanding the people around me. To attain this understanding I began reading about the history of Islam and the life of the Prophet Muhammad, as well as discussing the Qur'an with my Muslim, Jewish, and Christian friends. I find many core values of these religions to be the same; therefore, the criticism of the Prophet is clearly misplaced. The many battles fought by Islam in his time were most - if not all - to protect Muslims from invading forces whose goal was to eliminate the religion. These battles incurred very few deaths (i.e. often below 75 when hundreds, even thousands were involved) when compared to any other expansion of political or religious borders. Their expansion was to areas from which they were attacked. Further proof they were not the aggressors in these battles is that they were often ill equipped and outnumbered, sometimes by more than 3:1. During his life-time, and indeed for centuries afterwards, Muslims, Christians, and Jews lived in peace in many areas where Muslims could have eliminated them or forced conversions. Those who attempt to spread the faith by the sword are not true Muslims, they pick and choose verses, taking them out of context to use their religion as a weapon. The Qur'an clearly states that God/Allah does not approve of aggressors; "Fight in the cause of Allah those who fight you but do not transgress limits; For Allah loveth not transgressors." (Al-Baqarah, 2:190). Good Muslims do not believe in destroying others, but in defending themselves and their families.

The Pope is someone seen by many as credible and one of the foremost representatives for the Catholic faith. Such a person needs to be responsible and knowledgeable in the words he chooses. Pope John-Paul II seems to have realized this in his later years, when he kissed a Qur'an gifted to him by Muslim scholars and made efforts to bring people of all faiths together. Showing respect and
love for one another was an important message, an inspired message, a message clearly in line with God’s/Allah’s wishes for humanity.

We have social laws and a judicial system to enforce them. The judgement of a person based on his or her values, the judgement of a race, a people, a religion, is not for any person to make. Christians, Muslims, and Jews often assert that this responsibility, this right, rests with God/Allah, alone. To assume such a right is going against Christian precepts. Jesus said: “Do not judge, lest you be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you” (Matthew 7:1-2). John 8:4-7 says: “They said to Him, “Teacher, this woman has been caught in adultery,’ and having set her in the midst, ‘Now in the law Moses commanded us to stone such women; What then do you say?’ and they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus ... said to them, “He who is without sin among you, let him be the first to throw a stone at her.”

The Pope is a representative of the Catholic Church, the first official church of Western Christianity. A good question to ask would be, perhaps, “From which authority did we get the right to cast the first stone?” Expansion by the sword; was this not the basis of the Crusades? This was religiously endorsed mass murder, battles resulting in hundreds and thousand of deaths with a message of love of our neighbours. Knowing this, the pope’s comments are truly hypocritical. A man so educated should have known this. Now he has lost his credibility and severely hampered efforts to bring peace to our time. Any positive point he wished to bring forth in his speech were lost.

In the process of learning about Islam I have been asked questions such as “if you ever converted, where would you stand, where would your loyalties lie if something were to happen?” This question arises, perhaps, from the contention that some will stand with the Muslims, some will stand with an enemy, or in this hypothetical case the Christians, and some will sit on the fence pledging their allegiance and support to whomever wins. To them I answer: I will stand in the same place, my loyalties will not change. My place is between both sides, trying to bring peace. For me, my place is the place of any Muslim, Christian, or Jew is to stand for peace, to stand among people who would never willingly kill another. I hear so many misconceptions on every side. Some perceptions I admit I even believed for a while, but ignorance is no longer an excuse for me. It is a pity that good Christians, good Muslims, and good Jews who attempt to live by the core values of their religion often see a separation among themselves. We are all brothers and sisters loving and loved by one God/Allah. I have no desire to influence the choice of faith of another as I will stand by anyone whose life is guided by love, caring, compassion, and honesty.

All we hear in the media are terrible things done by Muslims, yet few ever mention that these are not the beliefs, the actions, the choices made by most Muslims. Our media are often based on shock value. An act of kindness, an example of compassion, will rarely ever make the news. When I see someone who is upset or in need do I ask: “what is your religion?” Do I check the colour of their skin, the accent they have? Definitely not. Even if someone is in need of help and/or comfort, those who know me know that such occasions I do stop and give whatever time I have to comfort and to help these people. It is important to treat strangers as friends, showing care and compassion, more than just tolerance. Being a good Christian, a good Muslim, a good Jew, etc., means we do not judge others and our core values, faith, and convictions are similar. I do not believe that any good Catholic Christian agrees with what the pope said.

--- François Bourassa
Endorsed by the McGill Muslim Student Society (MSA)

## Youth and Religion Panels Highlight of 9/11 Congress

This September, Montreal hosted a global congress entitled “World’s Religions After September 11”; guests numbered in the thousands, and the event drew such acclaimed and diverse speakers as Sri Sri Ravi Shankar, Karen Armstrong, Rosemary Radford Ruether, Revered Didi, and Shrinivs Ebbadi. This major event, endorsed by the Dalai Lama and Archbishop Desmond Tutu, among others, performed the not-attempted task of bridging the scholarly and the spiritual, bringing speakers and guests from around the world under one roof for 5 days, to discuss how religion can be “a force for good” and to launch the “Universal Declaration of Human Rights by the World’s Religions” document.

Perhaps one of the conference’s events most interesting to students was the daily Youth and Religion panel discussions. Each day, a different topic (“Religious or Spiritual?”, “The Generation Gap,” “Approaches to Interfaith Outreach,” and “Representations of Religion in the Media”) was discussed briefly by an Interfaith panel, and then opened up to fruitful and varied discussion in the (usually-packed) audience, ranging from high-school students to the under-30 crowd.

The panels were unique - not only because they were the only 100% by-youth, for-youth branch of the congress but also because they were the only congress initiative centred entirely on ensuring that youth voices be heard at this international event. Due in part to generous donations of conference day-passes from Dr. Gerbern Oegema and the McGill Centre for Research on Religion, the Youth and Religion talks drew over 200 student participants to the congress and, as news of the panels spread day-by-day, congress delegates of all ages began attending the panels to hear what youth had to say about the issues that matter most to them.

The most important, overarching theme of the World’s Religions After September 11th Congress was the development of a new vision of religion for the future: one which — contrary to the media’s frequent depictions of religion as an intolerant, oppressive, and violent force — promotes religion as a rich source of cultural heritage, a potential source of peace and understanding, and a force for positive social action and change. As those who will ultimately carry religion into the future, youth are the most important players in developing this new vision. In addition to enriching the congress as a whole, the high level of youth participation at the Youth and Religion discussions sent a clear message: young people care about religion and what it means for the future. Throughout the congress, the youth panel participants demonstrated that, in an age ripe with conflict, the voices of young people may be the most fruitful sources of innovation and inspiration for the future.

--- Lina Vercrery and Sara Parks Riker

--- World’s Religions after September 11

--- King Hussein (“Dialogue is a necessary evil.” --- Fred Zinnemann ("Dialogue must be..."
Dialogue and Accountability: an Imaginary Interfaith Encounter

Smiling, I approach a friend or random stranger in my imagination. Within the safe confines of my mind, I am ready to engage in interfaith dialogue. I look forward to it. I have all the right words prepared and then the time comes for me to open my imaginary mouth to speak imaginary words to an imaginary version of a person who may or may not exist and reality breaks into my little haven. I freeze as the world shifts from safe to real. I realize this is rather silly of me and is even borderline shameful. After all, I claim to be a follower of Jesus Christ, who said, “Go and make disciples of all nations,” and through Peter said, “Always be prepared to give a defense for the good news which you hold.”

Now, I admit interfaith could increase peace and understanding in the world and lead to everybody being more enlightened, but I believe it has a more practical application if engaged properly. While this may seem selfish, I think that there is a significant potential for the people who partake in such dialogue to strengthen their own faith in the process. This idea has grown in my mind from a sense of need for honesty in communication that I have developed recently. Ironically, I think that is part of the reason I have shirked from the subject in the past, which I hope will serve as an example.

Recalling the imaginary anecdote that I mentioned when I started this article, I would like to move a little further into it a bit and consider the possibilities. What would happen if I did start talking about my faith? While I believe it is impossible to predict the randomness of individuals, my mind still attempts the feat and among the results is the following dialogue:

Imaginary person: So you are telling me that you believe Jesus is the only way to eternal paradise and all other ways are false and lead to eternal damnation?

Me: Yes.

Imaginary person: Do you have friends besides me who do not believe in salvation through Jesus Christ?

Me: Yes.

Imaginary person: So do you think they are going to eternal damnation.

Me: Yes.

Imaginary person: What are you doing about it?


I then stand dumbfounded as a hole in my faith big enough for the world to fall through is uncovered. I am forced to reconcile this difference. With other apparent holes, it could be that there was a miscommunication between the imaginary person and me, but in this case it is a miscommunication between my faith and deeds. Regardless, there is a miscommunication somewhere that needs to be rectified if I want my faith to hold any value.

For me, being a Christian means that all of humanity is inherently fallen, so the perfection needed to demonstrate a flawless relationship between faith and deeds is not obtainable. However, through the discussion of faith, it is possible to find areas that need work to further strengthen one’s faith to become better representatives of it. While this may directly only benefit one person, the repercussions can benefit others.

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Josh Wright is a U2 Chemistry student who enjoys the rain.

Butterflies in Chinatown

Friday, September 15th, marked the end of a week-long international “World’s Religions after September 11th” conference, organized and chaired by Arvind Sharma of McGill’s Faculty of Religious Studies, at the Palais des Congrès in Chinatown. Attendance was estimated at over a thousand delegates daily, who were appropriately met by a multitude of papers presented by renowned and not-so-renowned scholars and religious leaders. The eclectic sessions offered unique perspectives from different religious traditions, while the “Declaration of Human Rights by the World’s Religions” remained at the centre of many sessions and plenary speeches. Informal inter-faith dialogue, which concretized the ideals and expectations of the Declaration, was also a priority when confronting issues like religious tolerance, ethics, and human rights, which all have the thread of “other.” In discussion after discussion, participants were forced to reflect on the roots of intolerance and the unconscious seeds that cause fear of the other.

If we conceptualize our own mortality, we are often left with anxiety. This anxiety can be pacified by denial … but also by the generalization of death as an inevitable event that everyone will experience. In the latter case, death can be internalized with a possibility of relating, through empathy, to everyone. However, empathy can also be limited to those who are of a similar cultural, ethnic, or religious background, making them more easily identifiable as co-mortals. Those who are not in alliance can be referred to as the “other” and placed in a sphere of diminished interest, or even a sphere of threat. This anthropological/physiological account of human behaviour in light of cultural norms and mortality is based on theories of the late social anthropologist, Ernest Becker. Becker not only rationalizes racism and prejudice towards those who are different, but also gives insight into the intimate causes of such reactions. How, then, do those who are aware of objective theories on racism act effectively to change the course?
Intrafaith Dialogue at Home

This year, I decided to take a course offered through the Islamic Studies department though I often have friends and acquaintances who do not understand why someone would study a religion if they have already grown up in the religion. Perhaps my greatest epiphany this year has been that being socialized into a religion is extremely different from having solid theological knowledge about that religion.

All of us have grown up with certain traditions and customs, whether they are of religious origin, cultural origin, or even a mixture of both. A lot of times, many of us end up practicing things without really understanding why. Unfortunately, one of the main causes of this mechanized practicing of religion is the lack of open discussion in our families. Growing up in a practicing Muslim family, I knew I was not allowed to do certain things that are common in Western culture, such as Prom, Homecoming, and even just staying out late at night with mixed gatherings. Though some of these restrictions were common for all kids, I know in my family, they were directly tied to my religious beliefs but I did not always understand why, or honestly, what the big deal was. Luckily for me, my parents and I had long discussions about how growing up a practicing Muslim in the West meant that aspects of my life were going to be different from the average high school girls as I had different morals and priorities if I wanted to actively follow Islam. Thankfully, I ended up understanding certain differences in my way of life versus the common standard in the West. Many Muslim youth who come from practicing families are not lucky enough to have such an open discussion with their families about how we as youth feel stratified between our traditions and what we see and deal with every day at school and in our social circles. If the goal is to just practice superficial traditions on the part of the family, then understanding why you are or are not doing something is not important. But, if you are actually interested in living your life as a Muslim, then it only makes sense to understand why you act as you do and it is important for Muslim families to realize the need to openly discuss with their children at a deeper level than “we’re Muslim and they’re not” why we abstain for certain things and why we engage in other things. This is obviously asking the parents to be well-educated in the theology of Islam and if they are not, then perhaps they should make another venue available to their child so s/he can actually understand in a historical contextualization why his/her beliefs, if s/he chooses to practice, distinguish him/her from commonalities in Western society.

Essentially, open dialogue within Islam society is a fundamental element of keeping our society an active, engaged civil society as the tradition of Islamic civilization has existed for centuries. Even in the important process of law-deciding, Muslim jurists were in constant discussion and debate with each other and no concept of only one law existed as there were different scholarly interpretations on matters. If the skeletal structure of Islamic society was malleable enough to engage in constant discussion, then surely the foundational unit of Islamic society, the family, realizes the vitality in its engaging in open-minded and critical conversation as to why we believe what we believe as Muslims.

- Z.A.
The Muslim Students Association of McGill

We offer:
- weekly study circles, free Islamic educational materials, Ramadan services, lectures/conferences, library
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The Yellow Door...Volunteers needed!
The Yellow Door Elderly Project is seeking volunteers to work with seniors living in and around the McGill Ghetto. No major time commitment required—flexible hours, just a couple of hours per month. Great opportunity to contribute to community spirit.

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Scriptura
Scriptura is the graduate student journal of the Faculté de théologie et des sciences des religions of l'Université de Montréal. Published twice yearly, it is entirely managed by graduate students and committed to allowing M.A. and Ph.D. students to publish their work and set foot in the extensive world of academic journals. Primarily a biblical journal, each issue approaches a given theme through exegetical and interpretive articles. This nucleus is complemented by religious and social science articles on the theme. Due to the increasing collaboration of graduate students from various universities in Quebec and Ontario, we publish articles in both French and English, which are submitted to a bilingual reading committee.

For subscription or submission information contact the McGill rep, Sara Parks Ricker, at saraandaaron@yahoo.com

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