

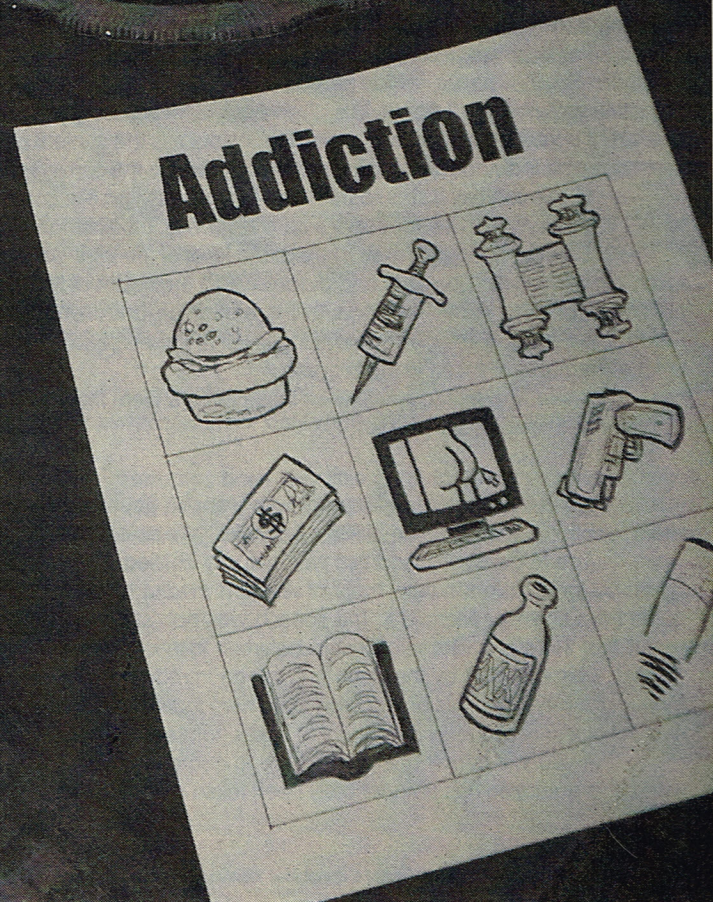
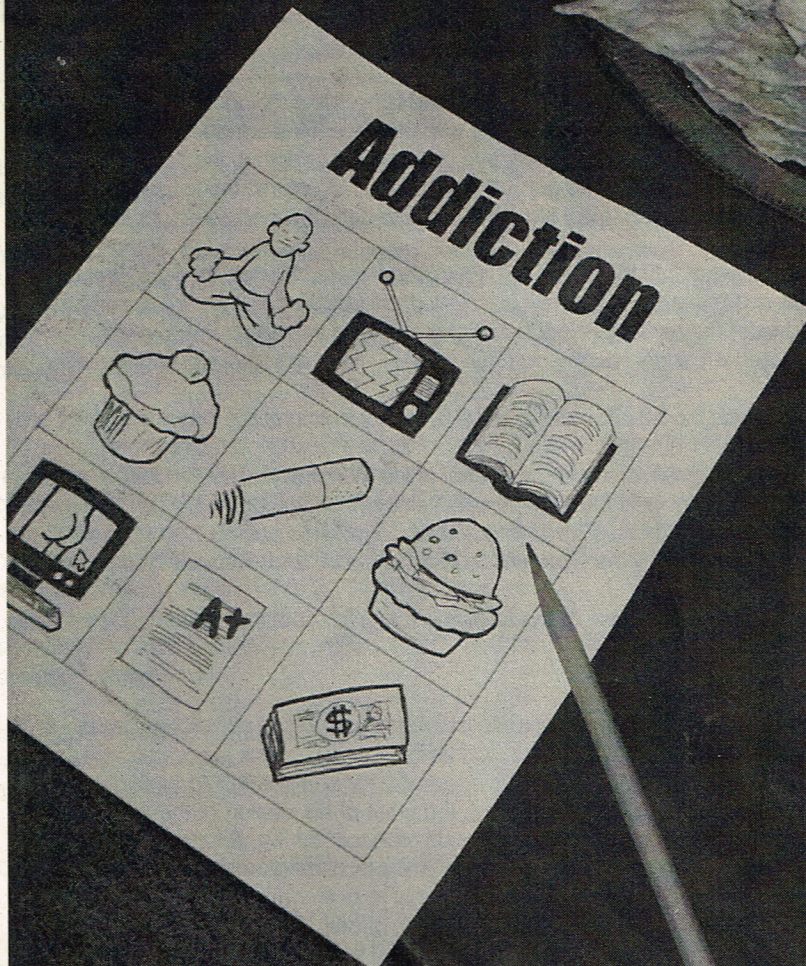
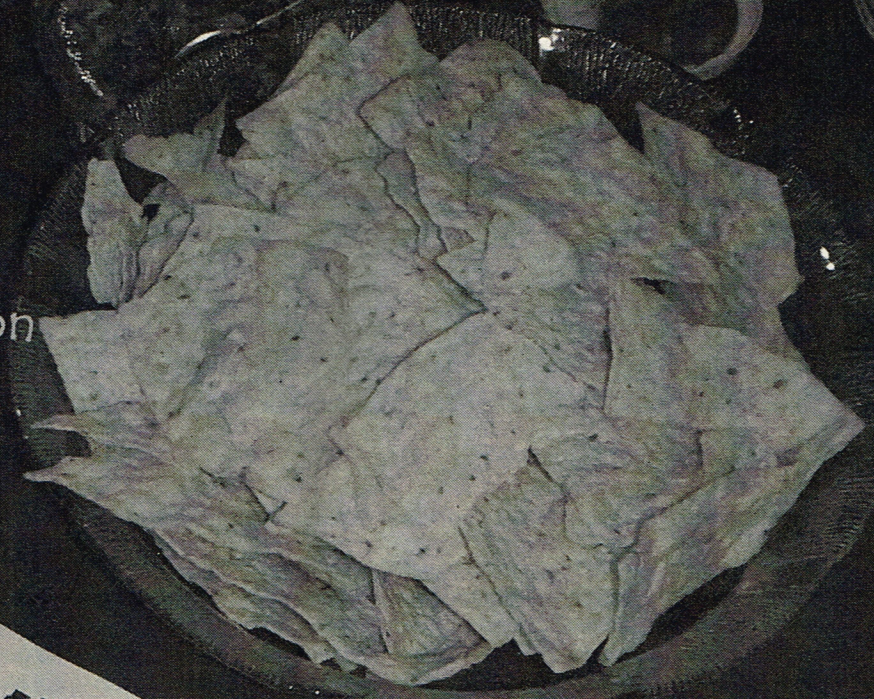
November/December
2006

Radix

mcgill chaplaincy's multi-faith newsletter

Hooked

Religion and Addiction



Editors' Page

Cover:

religion, self-improvement, sex, drugs, entertainment, sweets, smokes, fast food, love, grades, information, money, violence, power - how many ways can YOU SCORE to WIN in the hilarious NEW home version of ADDICTION BINGO™ ??? ...and what might you win?



Erratum:

In the October 2006 issue of *Radix*, the article "Learning from Diversity" should have been attributed to Karan Singh, the Project Assistant for McGill's Social Equity & Diversity Education Office. Our apologies, Karan!

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 ♦
Isra Jeelani Wani, Muslim rep ♦ Stuart Wright, Anglican rep

Letters to the Editors

On "Catholic Student Speaks Out Against Papal Comment" (Bourassa, October 2006):

Two important issues are raised in connection with Mr. Bourassa's article, which need to be addressed concerning dialogue.

First, there is a significant danger in making a statement such as "... no good Catholic will agree with the Pope." The danger is that the ability of the dialogue partner to re-describe themselves and correct misunderstandings is seriously threatened. In a dialogue with another, the partner must have the opportunity to say, "no, you misunderstand me, this is what I was trying to say." Saying "no good Catholic will..." structures the language in such a way that anything beyond a "yea" or "nay" is in danger of being ignored. The other person is not given the ability to describe themselves, but is assigned meaning and value based only on their agreement.

For example, if one says: "I don't agree with you but..." there is the danger that their voice will be brushed aside. After all, they are already designated a "bad" Catholic, which probably equates to a bad person, and so they are immediately discounted and disparaged. By the same token, if someone were to say, "I agree, but..." an equivalent silencing also takes place. They are agreeing, and that is all that is important; the "but" can be considered at a later date. However, in neither instance is the content of the words important beyond a simple "yea" or "nay": dialogue stops, understanding ceases, as the individual is not allowed to contribute to the conversation.

In this context, it should be noted for fairness that Mr. Bourassa negates the full effect of this issue by wisely stating at the beginning of the sentence, "I believe." This provides space for a response, albeit small.

Second, dialogue takes place at the level of the inter-personal. By the inclusion of the endorsement of the MSA, the article is in danger of being taken out of the inter-personal and placed within the realm of the political. This endangers the inter-personal element of dialogue by making the author almost superfluous except as a mouth-piece at an organizational level: the political overtakes the inter-personal. Statements and counter-statements are made at the political level, understanding is left to the personal. Dialogue is threatened by the apparent political nature of "endorsement" and the individual him/herself is silenced in the process.

While undoubtedly neither of these threats were the intention of either Mr. Bourassa or the MSA, the danger to real, honest dialogue between religions as a result is still present.

Nathan Gibbard

While I am fully in agreement with François Bourassa's emphasis on peace and understanding between members of different religions, I differ strongly with his interpretation of Pope Benedict XVI's so-called Regensburg Address.

The Regensburg Address was actually entitled *Faith, Reason and the University - Memories and Reflections*. I raise this to highlight that Mr. Bourassa (and, unfortunately, most of Western media) missed the point of the Pope's speech, and, thus, the point of his citation of the now-infamous quote from Emperor Manuel II. The speech was not "supposed to express the importance of peace and non-violence" (as Mr. Bourassa states), but to assert that there is a vital relationship between faith and reason that needs to be recognized by all parties. The particular quotation of Manuel II, in its context, was intended by the Pope only as an introduction to the argument that acting outside of reason is not in accordance with God's nature. It is Manuel II's *defence* of his provocative statement that interests the Pope; Manuel goes on to write (and the Pope to quote), "God is not pleased by blood - and not acting reasonably is contrary to God's nature." It is this point that is important both for the Pope's speech and for our world today.

If you will permit me, I would like to quote the Pope's own clarification, which can now be found in an endnote to his speech: "In the Muslim world, this quotation has unfortunately been taken as an expression of my personal position, thus arousing understandable indignation. I hope that the

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so...

the views
expressed are those of
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your *Radix*s for a rainy
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recycling by handing
this magazine on to a
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(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 accessible in black-and-white or gray-scale. 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.

Might as well face it--
you're addicted to *Radix*.

Write us anytime, at
radix@mail.mcgill.ca.

Zen and Ice Cream: Finding the Middle Way

Plum Village Zen monastery, Bordeaux, France, summer 2005. Here I am, in the meditation hall. "Just sit down, follow your breath, and forget about this oh-my-it's-so-tempting white chocolate ice cream that the monks are selling for the hungry children in Vietnam," I tell myself. It's not that easy, I realize. I picture myself eagerly devouring what has become this gigantic mountain of white chocolate and vanilla ice cream, falling into an abyss of sinful desire and addiction.

I am Buddhist, although I am reluctant to say so. I practice meditation and I follow the way of the Buddha, this 2500-year-ago guy who found this "thing" called Nirvana. Well, before finding Nirvana, the Awakened One did a lot of weird stuff to find peace. Siddhartha (the Buddha to be) had faced the crude reality of illness, aging, and death, among other things—things that aren't exactly cheerful. So he became an ascetic, a skinny man who represses all kinds of desires and sensations, in order to be free of the sensory world. He practically didn't eat, drink, or wash. He practiced all these yoga techniques where one stops breathing for a few minutes or one stays still without moving a finger for days or weeks. Siddhartha practiced hating the world in order to escape from it, while the sacred Ganga River flowed just next to him. But Siddhartha wouldn't listen.

After six years of self-punishment, Siddhartha finally realized that a life that negated life could lead nowhere, or at best, to madness. By being addicted to non-addiction, the future Buddha had lost himself. As the Sitar masters say,

Fair goes the dancing when the Sitar is tuned,
Tune us the Sitar neither low nor high,
And we will dance away the hearts of men.
The string overstretched breaks, the music dies,
The string overslack is dumb and the music dies,
Tune us the Sitar neither low nor high."

And so did Siddhartha Gautama find the Middle Way, the way by which all addictions are dissolved in overwhelming acceptance and compassion.

After 40 long minutes of meditation-torture-self-mortification-you name it, I finally get out of the zendo. Just before me stands this Vietnamese monk, eating the same ice cream I had been feverishly dreaming of.

"I didn't know monks ate ice cream," I say.

"Just shut up and enjoy, enjoy," he answers with a big smile on his face.

Don't crave ice cream: just eat it.

Eric Bolo

Eric is a U1 Environmental Sciences student and really enjoys French poetry.

Letters continued...

reader of my text can see immediately that this sentence does not express my personal view of the Qur'an, for which I have the respect due to the holy book of a great religion. In quoting the text of the Emperor

Manuel II, I intended solely to draw out the essential relationship between faith and reason. On this point I am in agreement with Manuel II, but without endorsing his polemic."

While an argument could perhaps be made for the Pope's choice of a different quotation, it is evident that the remark has been taken radically out of context, by both Mr. Bourassa and many members of the media.

I believe that respect for each other and a willingness to enter into dialogue is an important first step for bringing about the peace that so many of us ardently desire. I wonder, however, if this dialogue is only possible when both parties acknowledge a role for reason in their faith. The fruit that is borne from my reading of the Pope's address is a curiosity in me to learn more, in dialogue, about my Muslim brothers' and sisters' perspective on the relationship between faith and reason.

Tara McElroy

I appreciate Ms. McElroy's acceptance that peace and understanding between members of different religions is important. As she pointed out, reason in faith was the general theme of the Pope's speech. However, my point was that the out-of-context use of the quote and the erroneous references of conversion through violence by the Muslim religion were inappropriate and insulting to our brethren of the Muslim faith.

I also point out that the Pope's empty apology which blamed Muslim misinterpretation for his poor choice of words did not express respect or promote constructive discourse. When we offend someone, even in the case of a misunderstanding, we must say we are sorry for the offence and, once tensions diminish, explain what our true intentions were.

Furthermore, in several instances during his speech, he uses Christianity, as opposed to other religions, as an exemplification of the vital relationship between faith and reason. Implying that the Christian faith is the only religion supported by reason is not only wrong, but patronizing and insulting to people of other faiths.

The Pope's approach in this case did not promote a constructive outcome. Currently, there has been very little done to establish open dialogue between faiths. [Pope John Paul II] did make some headway but little has been done since. We must create open forums of dialogue to establish a relationship in which there is mutual respect and trust. Only then will we be able to hope for progress. Otherwise, misunderstandings, which will occur from time to time, cannot be remedied and we can only watch as the situation deteriorates further.

Francois Bourassa

On "Dialogue and Accountability: an Imaginary Interfaith Encounter" (Wright, October 2006)

I sympathize with Mr. Wright's difficulties in engaging in inter-faith dialogue. After all, religion is one of the most sensitive issues today. However, I think his article reflected a desire to instruct and convert rather than to engage in dialogue and learn. Openly discussing our beliefs with people of different faiths can deepen our sense of our shared humanity, and teach us new ways of seeing the world. All too often, we see people of different faiths relating to each other with violence, hate, and suspicion. In this context, inter-religious dialogue demands a spirit of openness, humility, and love.

Lindsay Tyler

Project Extreme

In recent years, there has been a surge of wilderness programs in an attempt to connect young people with nature and work toward building an appreciation for all aspects of life. Camp Extreme is a unique summer program that combines wilderness therapy with Jewish spirituality to help Jewish youths-at-risk to confront their personal afflictions. With a two-to-three staff-to-camper ratio, Camp Extreme offers a safe, warm, cooperative, and physically rigorous experience for Jewish teens. It also provides them with an encouraging and trusting support group, which, in turn, helps them realize they are not alone in their struggles.

I have spent my past two summers working at Camp Extreme, which culminated in the most memorable experiences of my life. We travel back and forth from San Francisco to Nevada via a caravan of five large vans and an 18-foot Budget truck, camping in the desert under cloudless skies where the only sounds to be heard are rattlesnakes and the gentle waters on the shores of Washoe Lake. But the experience extends far beyond the beautiful scenery. Although the camp itself is Jewish, and endorsed by contemporary Orthodox leaders such as Rabbi Herschel Schechter and Rabbi Mattisyahu Solomon, the primary goal is not to encourage teens to embrace Orthodox Jewish practice, but rather to cultivate important life skills and place students in long-term programs conducive to a healthy, happy, and substance-free life. The combination of youths who have been badly hurt with staff members who wholeheartedly give all they can for these teens creates a truly unique and effective program. Camp Extreme boasts an unparalleled success rate of 80% for its campers by building relationships between campers and staff that continue for years after the program, and by putting a lot of thought in the placement process for the long-term development of each and every teen. I often feel that the relationships that emerge in Camp Extreme are reminiscent of Martin Buber's "I-Thou" relationship, where one catches a glimpse of the divine through sincere human interaction. There are amazing reciprocal effects on all participants.

Led by founder and director Rabbi A.Y. Weinberg (A.Y., as he likes to be called), Camp Extreme creates exit programs for Jewish youths struggling with anything from substance abuse, to violence, and even crime. Since 2000, Camp Extreme has grown in size and scope every year. Also, it is not limited to males or just a summer program. It has a female session that travels in Western Canada and hosts several weekend retreats and monthly shabbatons throughout the year. A.Y. is currently in the process of opening a full-time residential school for girls in Minneapolis. There are future plans to open a similar year-round school for boys. Project Extreme is also committed to subsidizing post-camp school tuitions for campers who need it; so as you can imagine, A.Y. is a busy guy constantly working with potential donors. In my eyes, he is doing the work of God in granting battered youths a unique support group where they are not judged by their past, but offered a real second chance.

For more information on Project Extreme, feel free to contact Zeke at zekekaplan@gmail.com or visit www.projectextreme.org.

Zeke Kaplan

Zeke is a head counsellor at Project Extreme. He is completing an Honours degree in Religious Studies and a Jewish Literature Minor from McGill University this year. Along with being a member of the *Radix* editorial board, he is a co-editor of *Canons*, the undergraduate journal of the Faculty of Religious Studies.



Balletto Amor Costante

Music

Want to write for *Radix*?

Our next issue is on

Religion and Music

Is music a gift of the gods/God?
How is music used in religious worship?

Should it be used at all?
Want to comment on old or new
musical styles?

Submissions will be accepted until
December 8, 2006.



"But what happens, the antidepressant, all it does is mask the problem. There's ways, [with] vitamins and through exercise and various things....I'm saying that drugs aren't the answer, these drugs are very dangerous. They're mind-altering, antipsychotic drugs. And there are ways of doing it without that so that we don't end up in a brave new world."

Tom Cruise on "Today,"
voicing his Scientology-inspired position against prescription drugs

One-Duality

The following is a rhythmic comparison of Mahayana Buddhist and Jewish perspectives on one aspect of addiction.

THE MIDDLE WAY-ER

Like a passing breeze,
or an abrupt sneeze,
the life passes through,
no means to pause or freeze.

THE ETERNAL PRAY-ER

Like a fleeting dream,
an inarticulate scream,
a life, bumping and crashing,
endures the journey down the raging
stream.

THE MIDDLE WAY-ER

Do not reach out and grasp.
for no thing doth last.
All is empty,
future, present and past.

Water cannot be held,
to the palm it won't meld.
Slipping through coolly
it disregards that you yelled.

The substance is smooth,
and despite efforts to soothe
the thirst for permanence,
addiction it doth prove.

For we tighten grip
as we're tossed on the river trip,
holding desperately on to the goods
in our flimsy ship.

Attachment in this life
only brings strife.
To anything seemingly stable,
dissect it with a knife.

THE ETERNAL PRAY-ER

Our lives are quick
barely perceptively thick,
our flames eagerly
race down the wick.

The flame is the Light
Whose source is Infinite white
the First and the Final
illuminating the ephemeral night.

THE MIDDLE WAY-ER

The only path is to know
that all things flow,
only impermanence is permanent,
attached to anything else, do not
grow.

You are like them
with a natural addiction
to grasp what's enduring;
to escape samsaric affliction.

There's no beginning and no end.
No essences to defend.
For not without causes
can existence to existence lend.

All else is aloof,
so accept this proof.
And that It itself is empty,
is the Ultimate Truth.

The line is grey,
from it do not stray.
The insatiable permanence-thirst quits.
It is the Middle Way.

THE ETERNAL PRAY-ER

We differ in our notion of time,
thus leading you to your middle line.
Toward a unified Beginning
do our hearts still pine.

All is One, and science agrees.
All shoes, people, butterflies, chairs and
trees,
were contained in a speck
of infinite energy and ease.

All essences were contained.
No dichotomy feigned.
The excited Life Force
against containment strained.

It exploded into everything we see,
seemingly different, apparently free.
But every shard from the One
contains its light, evenly.

For within the quark
is an infinite spark,
uniquely manifested,
trapped in impermanent dark.

In a life of evanescence
we must connect to the Essence
and thus to the Eternal
to avoid reticence.

THE MIDDLE WAY-ER

Grappling with an empty view
not looking at a mirror, rather through,
the existence of non-existence
is easy to misconstrue.

The ego activates
with belief in eternal fates.
Only with the emptiness of emptiness
is the crooked made straight.

THE ETERNAL PRAY-ER

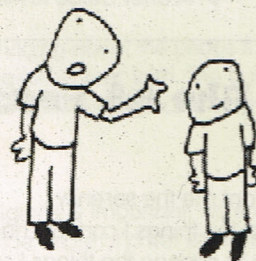
The skin is opaque.
The shell we must break.
A true union of souls
doth the eclipse make.

A smile sincere
turns the impermanence clear,
thus mirroring the Divine
and alleviating fear.

The mission is great.
There no time to wait.
Through humility of humility
we will unify our Fate.

Sara Gidding

Sara is a Religious Studies and Atmospheric Science student because she likes to dabble in "the infinite whims of the absurdity of life," and blesses you to do the same. *(quote from Reb Leibish Hundert of the Ghetto Shul)*



well, son, you don't
seem interested in
reading classic
literature or studying
european history...
the obvious conclusion
is that you must
be on drugs

The Twelve Steps of Alcoholics Anonymous

Why are religion and recovery from addiction so closely associated? Check out AA's 12 steps:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God, *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

✧ A Brief Guide to Alcoholics Anonymous

The AA Prayer:

God grant me the serenity
to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.

Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking, as He did, this sinful world
as it is, not as I would have it;
Trusting that He will make all things right
if I surrender to His Will;
That I may be reasonably happy in this life
and supremely happy with Him
Forever in the next.
Amen.

✧ Reinhold Niebuhr

Demystifying Addiction: Myths, Causes, and Effects

What does addiction mean? As a society we seem to have created two prevailing narratives of drug addiction, both of which are equally ridiculous.

The first myth is built on our association of drugs with depraved individuals. The trajectory is as follows: a degenerate troublemaker, often a member of an ethnic minority or a sexual deviant, is drawn into a world of crime, violence, sexual impropriety, and death. In this myth, addiction exists solely in the heads of an addict too weak to overcome it.

In contrast, there is the view of the addict as an innocent victim of the nefarious nature of a particular substance. "Drugs" create a contagious illness that ravages entire communities. Therefore, those afflicted with drug addiction should be quarantined as quickly as possible in the nearest high security prison. And while this addiction epidemic has been isolated in certain segments of the population (mostly among troublemakers, sexual deviants, and ethnic minorities) these drugs are inherently evil and must be banned outright. Forget about medical usage—from this point of view it is clear that drugs are inherently evil and have absolutely no redeeming qualities.

The obvious conclusion drawn from both narratives is that society is in desperate need of an ever expanding series of laws to control and preserve our society. Across the world, the war on drugs has manifested itself as a war on marginalized peoples.

There is a tremendous human and social cost of addiction, but we fail to understand the problem. It is true that some substances, including alcohol, barbiturates, and opiates, produce severe physical withdrawal symptoms, and can even lead to death. Other drugs, such as marijuana, cocaine, and amphetamines, can produce psychological cravings. We must not minimize the experience of individuals with substance abuse problems based simply on the fuzzy distinction between "psychological" and "physical" dependency. Both of these narratives sidestep the core question: Why do people choose to use drugs?

In these narratives the problem of drug abuse is alienated from the experience of the individual who is suffering. In reality, there are as many reasons for addiction as there are addicts. Social marginalization, curiosity, lack of knowledge, genetic predisposition, and self medication for psychological problems are just a few of the many reasons why people choose to use drugs. The answers to problems of drug abuse can be found in harm reduction approaches to education and public health. Yet our default solution is an all-out war on drugs.

The intersection of drugs and social problems is a much broader issue. As a society, we have come to expect instant gratification. We have created chemical solutions for everything, be it dandruff, weight-loss, or even happiness. The denial of the spiritual in favour of the material is a much more difficult problem than we care to recognize, and often it takes the form of addiction. Quick fixes do not lead to a happy life; many of the answers can only be found within.

The Harm Reduction Center provides resources and support for drug and alcohol users from a non-judgemental, harm reduction perspective. We work on the McGill campus and in the community at large. We are run by students for students. Our office is Shatner 435, and we meet every Thursday at 5 pm in the Arts Lounge. On the web we have a rough draft of our forthcoming student guide to harm reduction at <http://harmreductioncenter.blogspot.com>. If you are interested in helping out, please email harm.reduction.center@gmail.com.

Allie Morse and Darian Seth

Allie is a member of the Harm Reduction Center at McGill and the product of an Anglican and Catholic union. While her grandmother might consider her a lapsed Catholic, she prefers a self-association with a blend of soft-determinism and agnosticism.

Darian is one of the founding members of the Harm Reduction Center. He identifies as a Shiite Muslim, but his own personal spirituality blends Sufi Islam with left-wing political philosophy.

Random Rant: The Nature of Addiction

I've never written for *Radix* before, but when I saw that the next topic was "addiction," I had to rant. I think there are some inconsistencies in the way society treats addiction(s) of different sorts. Although we tend to think of addiction as negative, there seem to be things it's perfectly fine (encouraged, even) to be addicted to, and other things that carry such incredible stigma that a person (even after overcoming the addiction) is permanently marginalized. The king of acceptable addictive substances is caffeine. We joke about needing our "fix" (borrowing lingo from less acceptable drugs), and try not to think about how many cups a day we're drinking, how high the mountain of a lifetime of disposable cups would pile, or how the coffee industry affects entire economies (not often for the better) – not to mention about how our addiction is shaping our own personalities or affecting our health. If anyone assumes that caffeine addiction has no impact on our spirituality, I suggest that s/he attempts to experience a Zen meditation session, a Baptist hymn-sing, or a Quaker hour of silence both with and without drinking coffee or Pepsi beforehand. On the other hand, if someone is addicted to a substance like alcohol or cocaine, there are all sorts of organizations in place to "help," but often with very little *respect* for the "addict" or "sick person." Few people would think it openly acceptable to announce in a classroom or place of work that one regularly enjoyed using opiates. Yet the casomorphins present in mammalian breast milk and concentrated in cheeses are every bit as physically addictive as their relatives like morphine. Yes, one could say that this is because more violent crimes are committed under vodka's or heroin's influence than under Earl Grey tea's or mozzarella's. However, I question whether this flippant axiom is the real reason for certain stigmas, or whether a substance is more likely to become stigmatized if its use tends to make a person less useful as a cog in society's wheel! (I also question whether "safe" substances like caffeine, refined white sugars, saturated fats, etc., which have been shown to be physically and emotionally addictive, and linked to behavioural problems – including violence – in children and teens, are really as morally "neutral" as we treat them.) It seems to me that when society is clucking its tongue and shaking its head at addicts/addiction, other issues are at play; to claim otherwise smacks of hypocrisy. To sign off with an example, few people consider falling in love to be a moral flaw or sign of "sickness." Yet what happens in our brains when we first "fall in love" is the overproduction of addictive chemicals like dopamine, norepinephrine, serotonin, and oxytocin. All I'm suggesting is that we need to rethink addiction from an ethical perspective. If it is really a moral negative, then we'd better do some serious revision of what's OK to sell on our grocery-store shelves, along with some serious reframing of societal expectations – from worker productivity to monogamy!

Sam Pritchard

Sam, in U2 English, is addicted to checking email, reading horoscopes, imbibing caffeine, eating carbohydrates, and squeezing zits.

Power of Thought

An addiction is nothing more than a state of character, a state of being. No one is born an addict, no one is forced to be an addict. Addiction is the result of choices, which are results of thoughts. A man of great spiritual enlightenment said:

"Sow a thought, reap an idea;
sow an idea, reap an action;
sow an action, reap a habit;
sow a habit, reap a character;
sow a character, reap a fate;
sow a fate, reap a destiny."



This statement holds true on both spiritual and logical planes of thought. An alcoholic is so because at one point in her life, there was a thought that entered her mind, a thought to pick up a drink and take a sip. A drug addict is as he is because a similar thought crept into his consciousness. This thought de-

veloped into an idea, which led to the addict taking action. This action was repeated, and so became a habit; habits can quickly become addictions. An addiction is a state of character and has the power to shape one's destiny.

On the flip side, the recovery from addiction, or the reversal of that state of character, is the product of one single thought--the thought *not* to pick up a drink, the thought to walk into a rehab facility, the thought to ask God for guidance, support, and love. That thought has the power to elicit an action, which has the power to develop a new habit, which will restore one's character, change the course of one's fate, and turn one toward the path of one's destiny...all from the power of one thought.

Raveena Seetal

Raveena is U2 Anatomy Major who, for all 20 years of her life, has found herself blessed to have been set on a spiritual path.

**"As you plant, so shall you harvest;
your destiny is recorded on your forehead"**
❖ **Guru Arjun Dev Ji, Raag Maajh 134**

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SIKH STUDENTS?
CONTACT THE



SIKH STUDENTS ASSOCIATION
MCGILL_SSA@HOTMAIL.COM

Newman Centre

3484 Peel St. 398-4106
newmancentre@mcgill.ca
www.newmancentre.org

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Roman Catholic Mass
is held conveniently on campus
several times per week?
Contact Newman Centre
for details.

McGill Student Parents' Network

(through Chaplaincy Services)

MSPN provides support to
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Interested families should contact:
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NEV is a small choir that sings
sacred music from many traditions.



Directed by a dynamic recent graduate of the
Faculty of Music, it's fun, challenging, and
timed to fit busy student schedules.

Tuesdays from 4:45-6:30
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3473 University St.
Phone 398-4104 for details.



St. Martha's in the Basement

McGill Ecumenical Chaplaincy's St. Martha's shares a
weekly informal worship and discussion, followed by a
vegetarian supper. It is a welcoming place to form
meaningful friendships, explore faith in an inclusive
way, and bring sacredness to our
lives. Friends of Christians very
welcome. Wednesday evenings at
6:00 in the basement of the United
Theological College, 3521 Uni-
versity St. Call Gwenda Wells at
398-4104 for details.



3521
UNIVERSITY
STREET

849-2042

JOIN STUDENTS AND STAFF OF THE
UNITED THEOLOGICAL COLLEGE
(OF THE UNITED CHURCH OF CANADA)
EACH WEDNESDAY FOR WORSHIP AND
FELLOWSHIP.
BEGINS AT 11:45 AM



THE UNITED THEOLOGICAL COLLEGE LE SEMINAIRE UNI

The Muslim Students Association of McGill

We offer:

weekly study circles, free Islamic educa-
tional materials, Ramadan services,
lectures/conferences, library
(Shatner building, room 430)

3460 McTavish Street, Rm. 14

ssmu.mcgill.ca/msa

msamegill@montrealmuslims.ca

Visitors from other faiths
are always welcome.

Share a HOT VEGAN LUNCH at the RABBIT HOLE CAFÉ,

a Collective Vegetarian Kitchen

3625 Aylmer, downstairs

Fridays, 1-4 pm

Donations of \$1 or

a non-perishable food item
are appreciated.

FOOD FOR THOUGHT

Food depot and nutritional
tips and support.

3625 Aylmer, 1st floor

Fridays, 1-5 pm

Email: food4thought.yd@gmail.com

Hillel House



Attention, Jewish students and
friends! Discussions on Jewish topics,
Jewish feminist movement, social
events, "ask a rabbi," "Ghetto Shul," Torah
study, dating services, message boards, and
much more!!!

Ask for rabbi Dov Whitman.

3460 Stanley Street (Hillel library)

845-9171 rabbi@hillel.ca www.hillel.ca



The Yellow Door...Volunteers needed!

The Yellow Door Elderly Project is seeking volun-
teers 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

If you would like to become
a Yellow Door volunteer
call 398-6243

or email:

elderlyproject@hotmail.com

Sikh Chaplaincy Open Meeting



Social get-togethers
Newman Centre, 3484 Peel
Contact Manjit Singh,
Chaplain
lo.man@sympatico.ca

International Students!

Are you freezing?

Lightly used coats, clothing,
shoes, and boots
are available
free of charge
to International Students.
Stop by Chaplaincy Services.

3600 McTavish St., Suite 4400
Monday-Friday, 9:30-4:30
398-4104

Scriptura:
Nouvelle Série is
the graduate
student journal of
the Faculté de
théologie et de
sciences des religions de l'Université de Montréal. Pub-
lished 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

Montreal Diocesan Theological College

3473 University Ave.

Daily Christian worship—all are welcome!

Morning Prayer, Mon.-Thurs.: 8:00 am

Evening Prayer, Mon.-Thurs.: 4:30 pm

Eucharist Wed. 11:30 am (followed by lunch),
Fri. 7:30 am



Free Zen Meditation

McGill Chaplaincy

3600 McTavish, #4400

Thursdays 3-4 pm

(Discussion, Instruction,
and Q&A at 2:45)

Radix publishes ads for groups and events with a
spiritual or social-justice theme—for FREE! Email
radix@yours.com