

Radix

mcgill chaplaincy's interfaith newsletter
march/april 2007



(i n) e q u a l i t y

The Editors' Page

We'd like to take this small space to say a big

THANK YOU!

Thanks to our editorial board: you guys have done a fabulous job of scouting out submissions, and your own faith perspectives have added so much!

Thanks to the staff at McGill Chaplaincy Service: as always, you've provided much needed practical help and moral support. We couldn't do it without you!

And finally...

Thanks to our readers, who keep our shelves empty. Keep reading, keep dialoguing, and keep the faith!

Sara Parks Ricker and
Aimee Patterson Read,
coeditors

Featured on the cover is an original charcoal drawing of Mother Teresa by Aaron Ricker Parks. We thought Mother Teresa was fitting for our "(in)equality" issue because of her unique brand of egalitarianism. Not only did she attempt to treat every individual she met, whether a world leader or a leper in the gutters of Calcutta, as though she were meeting Jesus himself, but she also vowed that as long as one other person in the world remained in poverty, it was unconscionable for her not to live in poverty, too. Obviously, not everyone can follow a path of equality as far as Teresa did...but it's certainly interesting to imagine such a world. With that in mind, this original artwork is rendered in bank debit slips, which are blank. The artist leaves it to *Radix* readers to interpret this choice of medium.



Radix is produced by McGill students for McGill students, so... the views expressed are those of our contributors and are not (necessarily) shared by McGill Chaplaincy Services or its chaplains.

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

Interested in Joining the *Radix* team?

Every year the editorial board of the *Radix* changes, but one thing stays the same: our mission to involve as many religious and spiritual perspectives as are present on the McGill Campus. Want to help us do this? Email us anytime between now and September, and we'll keep you posted!
radix@mail.mcgill.ca.

You can also visit *Radix* online at
<http://www.mcgill.ca/chaplaincy/radix/>

Thanks for reading *Radix* this year!

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 ♦ SEEKING: ANY REP YOU DON'T SEE HERE!

How did I get trapped in this claustrophobia-inducing container?

Sometimes I think we're all stuck in individual glass bottles, like little kids separated into different corners of the room, or those kittens that go blind after being put in cardboard boxes for the first months of life. We're billions of little jars of water who have no idea who poured the water, no idea where our droplets go as they evaporate into air, and all that's left is to clank into the thick glass of neighbouring jars as we try to feel the liquid sloshing within them.

We enter the universe as aliens, unaware that objects don't cease to exist as they pass out of view. But eventually we learn. We rake through the mass of data constantly poured on our heads and manage to piece together some rudimentary way to approach the procession of experience that slams us continuously forward.

A loose objective starts to emerge in the psyche: *Build some rules to work with*. Take from all the opinions around you. Grab all you can from your father, an atheist, and your mother, who reminds you that prayer will protect you from evil. Read the words of other babies who grew up and developed theories and philosophies about suppressed desires and human nature. Try to watch; look around you. Why is the girl in the library laughing so carefree? Read *People* magazine, go on MSN.com. Bang your head against the wall, move to a hut next to the ocean, and maybe you will, in the end, have pieced together the right guidelines.

It's possible the perspective you build will drape itself around something shaped by the hammering of centuries, even millennia, of intentions: a religious doctrine. Oh no! Do you feel a sickening pull, maybe to a nearby bar? It's understandable. Sometimes religion screams of coercion. After all, the church you were raised in is listed in the top ten all-time cults. But why does the pull even exist? Could it be that this religion, which seeps through your society even as it is perpetually ignored, is actually the answer—one of those good things that reveals itself only by hard work? Maybe if you beat your body and make it your slave you will hear God, and it won't just be a fuzzy glow emerging from the quadrillion pulsing synapses inside your skull.

Without great attention, though, this doctrine has the potential to become the greatest force of inequality ever to re-



The Burden of E-quality

I don't know if anyone else has noticed. Maybe it's just that I'm addicted to e-mail, e-books, and all things e-related. But everywhere I turn lately, it seems to be staring me in the face: girls are wearing *tefillin*!

For those who aren't in the know, *tefillin* (or phylacteries) are ritual objects traditionally worn by Jewish males on the head and arm during morning prayers. Historically, women have been exempted and, subsequently, strongly discouraged from performing this biblical commandment.



...all of a sudden, the image of the *tefillin*-laying woman has hit the eye of the media.

And yet, all of a sudden, the image of the *tefillin*-laying woman has hit the eye of the media. Though this radical woman has several incarnations, my personal favorite is without doubt that lovely little blonde, Tefillin Barbie. What to make of this (shocking? ludicrous? inspired?) doll? In a Jewish world, in which *tefillin*-laying women are still very much the minority, this Lilliputian lady couldn't help but cause a scandal. Who would think to make such a thing?

Of course, the answer is obvious. Tefillin Barbie is the handiwork of one woman with an agenda: to get more girls wearing *tefillin*. The real question, then, is this: why aren't Jewish girls interested?

The obvious answer here is that girls have an excuse: the Sages of the Talmud exempted women from performing this commandment, since *tefillin* must be donned at a specific time of day and women were thought unable to do this—presumably due to their never-ending household responsibilities. However, some argue that in today's modern world, girls and women are no longer shut exclusively within the realm of the home and home duties; therefore, their exemption no longer holds, leaving them no less obligated to perform this commandment than Jewish men. For better or for worse, this is an argument that I find too convincing to ignore. The degree of equality that women have obtained in modern society means that I must view myself and all women today as equally privileged—and equally obligated.

This self-perception has led me to question the nature of our dialogue around the notion of religious equality. We take for granted that equality is what we want. Is it? If we're quick to answer "Yes!" here, why is it that so many women are uninterested at best and repulsed at worst at the idea of adopting this practice?

With this question in mind, I asked a number of friends why they feel no compulsion to don *tefillin*. Overwhelmingly, the response was, "Why should I? I don't need *tefillin* to feel connected to God. I can achieve my spirituality without this commandment."

Don't get me wrong: I'm not deploring this kind of attitude. (That would make me thoroughly hypocritical.) What I do think is that this stance is an extremely telling one, one that necessarily lies behind any modern discourse about religious equality. It

goes to the heart of a more fundamental discourse—namely, the inquiry into the equality, or relative worth, of various positions on what it means to live religiously.

We are a generation that prizes spirituality and flees from religion, fights for religious rights yet makes religious obligations taboo. The very notion of commandedness seems to rub us the wrong way; we feel that we are being coerced, robbed of our freedom, our individualism. If this is the case, we have to ask whether we are still passionate about equality, even if it means accepting "restrictions" on our liberty. However we choose to deal with the gap between traditional conceptions of religious commitment and postmodern sensibilities of e-mail and e-quality, it's only once we've affirmed this gap that we'll be able to consider the meaning of religious equality thoughtfully and honestly.

Sigal Samuel

Sigal is a U1 Philosophy & Western Religions student who is secretly in love with Alyosha Karamazov.

side in your brain. If you're not careful the worth of every non-believing opinion will be flattened in its path. Think of Natasha, your best friend in grade school who, as a Jehovah's Witness, had to dissect you out of her environment. You could be her. In fact, you have been her, terrified to be led into delusion by misguided people around you.

If this happens, you'll still affirm that all human beings deserve the right to life, liberty, and the pursuit of happiness, and maybe even free internet access. You'll uphold education for all and tread down streets in the name of human rights. But somehow, you'll have managed to make the glass around you so thick that you can barely even feel the slamming vibrations of someone who's about to give up trying to crash into you.

Aileen Morrison

Aileen is a U3 student in Neuroscience, and will be again next year. This article is best read at 3:42 a.m.

Ending Poverty Now

Harambee

There is severe economic inequality in our world. It is tragic, and thinking of it is nearly unbearable. But such poverty must not paralyze us. There is hope. Fair trade and microcredit are two examples of movements that are making a difference. I hope you will join me in growing them.

I look to Christ's teachings for guidance. He directed his followers to have compassion and help the poor. He said that the way we treat the poor is a reflection of how we treat *him* and that we would be judged by this standard. He condemned religious leaders who were more concerned with their positions and entitlements than with helping the poor. Christ proclaimed the good news that we are freed by serving the weakest among us. His gospel was not one of status over others. He joined in the struggle for justice for all God's people, even at the price of his life.

Rather than eradicating poverty in the last two thousand years, the Christian tradition has accomplished something quite different. We need only look to the history of Western colonialism in the last two hundred years. The European nations went out into the world and built empires. Along with Christianity, they delivered the economics of exploitation that continue to exist to this day. Colonial empires have simply been replaced with global corporations owned by developed countries.

As Canadians, we benefit from this arrangement. Our governments collect corporate taxes that help provide us with services. As Canadian consumers, many low prices come at a cost to others who work for wages that we ourselves would consider cruel. This is our world.

The good news is that we have choices. There are two movements I want to ask you to consider supporting. The first is the fair trade movement. Fair trade is about giving people a fair price for their goods or labour. Consumer choice is the strongest force in the market; we make markets good or bad by our choices. Through buying fair trade, we impose market fairness. The more we buy fair trade, the more fair trade will grow. Perhaps the greatest success of the fair trade movement is coffee, but coffee is just the beginning. (For a list of everything available, go to www.transfair.ca.)

The second movement is microcredit. In the last thirty years, microcredit has become a beacon of hope for the world's poorest. These loans are based on character, rather than assets, and thus have repayment rates of over 90%. This has provided self-reliance and esteem to many of the world's poor. Its potential for doing further good is only limited by the capital that is available to loan. I have invested in three \$30 loans through Kiva, an online microcredit organization (www.kiva.org). For as little as \$30, you, your university club, or your church could join in the movement toward eradicating poverty in our time.

Robin Major
Robin is a graduate of McGill and an ordained minister in the Anglican Church. He is active in the fair trade movement, selling Terre Sainte Holy Ground coffee. To reach him, email: robin@terresainte.net.

When I got on the plane in Toronto, I had no clue what kind of work might be involved in the construction of a school in Canada, much less in a developing country. Building a school in rural Kenya can be quite a lot of work, I've learned. The primary school currently consists of a few mud classrooms that let in very little light and are basically falling apart. The bulk of our time was spent digging in order to lay the foundation. The work was physically challenging (lots of sweat and blisters!), but highly rewarding. I know that the money it cost me to come here (through *Leaders Today*: flights, accommodations, salaries of Centre staff) could have instead bought equipment or paid salaries that would have enabled the classrooms to be built faster and more efficiently.

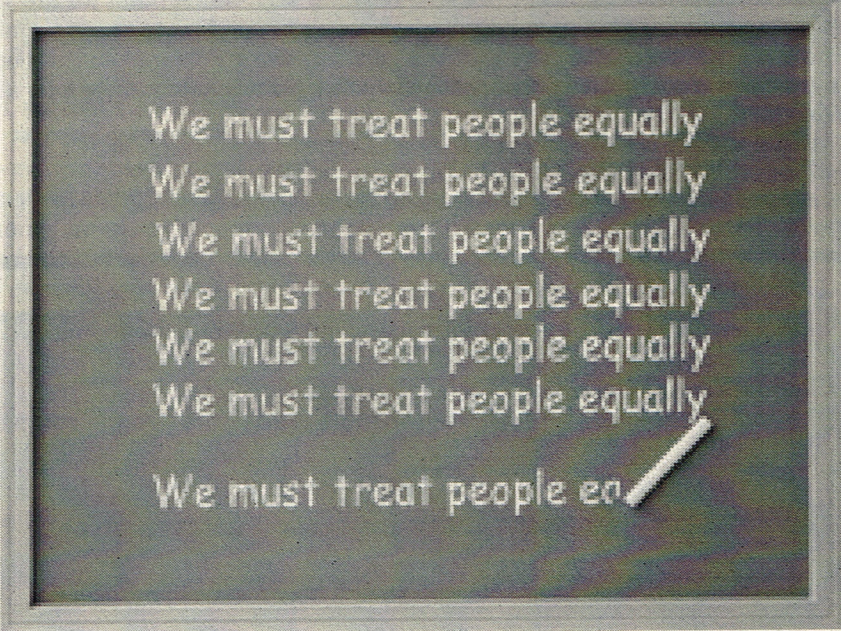
So, why did I come? Perhaps, an anecdote can help me to explain.

On our last building day, we were piling rocks in the area that will eventually be the floor of the classroom. The crew will use sledgehammers to crush and compact the rocks before laying concrete on top. It was a tedious effort and the niceties normally exchanged between friends had long gone out the window. I was in a crabby mood and just wanted the afternoon to be over. I kept looking at my watch as the minutes crawled towards 5:30. Suddenly a crowd of blue sweaters and green skirts surrounded our building site. Many small hands lifted many rocks and threw them onto the pile. Students from all the classes had gathered together to contribute to the effort. Within five minutes the work was done. "Harambee!" someone shouted. "Harambee," the students replied loudly.

In Swahili, harambee means "let's pull together" or "the coming together of everyone, for the betterment of all." That is what happened that last building day, and that is what the whole *Leaders Today* project is about. It's not about Westerners who think they know better doing charity work for people who can't help themselves. Neither is it about a romanticized vision of rural Kenyans from whom Canadian youths can learn how to live in perfect harmony and peace. For me, this project is about our ability to forge relationships,

partnerships, across cultural boundaries; it's about understanding more about each other, about ourselves and about our place in the world; and it's about motivating each individual to see beyond their everyday experience to strive for a more equitable, just society at home and internationally.

Tara McElroy
Tara wrote this blog entry last summer. Her faith is a motivating force for her concern for development and social justice.



We must treat people equally
We must treat people equally
We must treat people equally
We must treat people equally
We must treat people equally
We must treat people equally

The Dance of Dependence

The Buddha is a dried piece of dung of the barbarians, and sainthood is only an empty name. This conceptualization of the Buddha was declared by the master Wen-yen, founder of the Yun-men School of Buddhism. In a Judeo-Christian context this statement might have heretical connotations, but for Buddhists the intuitive repulsion prevents the idolization or romanticized superiority of a teacher or leader.

For Buddhists, the source of suffering is clinginess, which is learned through the dynamics of interpersonal relationships, and is also known as co-dependent origination (*Paticca Samuppada*). Classically, this notion has provided a unique way to combat separatism and other features that are derived from a collective wheel of illusion. Modern Buddhist scholar Christina Feldman defines the collective wheel as a fuelling mechanism for sexism, racism, and other hierarchical systems within interpersonal relationships and larger politicized communities. According to Feldman, self-freedom depends on understanding the interconnectedness of all things and using this very process to create our own destiny. Within a post-modern context, individual freedom is measured by the independence gained in relation or opposition to the other. Separatism and isolation from the other are key when looking at autonomy. But clinging or craving anchors the delusion and discriminatory language of good or bad, worthy or unworthy, and other ideas that help perpetuate otherness and the sense of scarcity.

Contact Improvisation, or *jamming*,—a modern dance form—challenges the wheel of illusion. Anthropologist and choreographer Cynthia Novack argues that Contact Improvisation is an example of movement that developed from both aesthetics and social consciousness. Steven Paxton, its creator, critiqued traditional dance companies for lacking democracy. Contact Improvisation companies have historically not had a head choreographer, allowing all dancers to have creative input.

Moreover, the practice and style are made distinct by the close contact the performers maintain with one another. This relays social messages about personal space, intimacy, trust, autonomy, and equality. It is hard not to project our own understanding and experience of human repulsion and attraction onto improvised performance. Thus Contact Improvisation can be used in therapeutic settings as a means for resolving conflicts within relationships. Traditionally, music is not used during performances in order to reduce the level of distractions for the audience and performer alike. While all this may be challenging to social norms, adherence to natural law is intrinsic to the development of this art form. The laws of nature demand that the performers follow a natural flow, rather than work with a predetermined theme and choreography. Hence the term *improvisation*—a component that is sometimes lost within more recent modern dance circles in which Contact Improvisation is taught.

Both Contact dance and the Buddhist perception of human relationship accommodate the element of human fluidity. Equality in Buddhist teaching is a literary vision challenged by the reality of politics. A sermon-like anecdote of the Buddha as dung challenges the notion of ego. Contact dance also communicates a losing of ego through the shift of power that comes with the changing of positions.

I invite you to see Contact Improvisation or, better yet, to learn the steps. Rejection, attraction, inappropriate cravings, clinging, the fluidity of dominance and subordination—these often go undetected on an emotional level, but are amplified by the movements of the dance.

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Bracha Feldman

Bracha is working on her Bachelor of Theology, as well as a second degree in Social Work.



Christian Baptism:

Creating Equality
or Inequality?
or "If you don't like it—
go dunk yourself!"

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Galatians 3.28

This verse is often used in Christian circles to emphasize the equality that is deeply rooted in the Christian faith. We are told, "in Christ Jesus you are all children of God through faith..." (v. 25). But there remains a ritual caveat: "...as many of you as were baptized into Christ have clothed yourselves with Christ" (v. 26). It follows that the doctrine developed around baptism has become a—if not the—mark of those who enjoy this dogmatic equality.

I grew up in a denomination that happened not to practice baptism. I ended up leaving for a denomination more in step with my own expression of Christianity. I have since been baptized—with the full support and blessing of my family, I might add. But I would never say that I was not a Christian until I was baptized. This would require me to consider my parents and most of my extended family as outsiders—unequal in their relationship to Christ. To be honest, had I been told at the moment I was being baptized, "Now you're in," I don't know that I would have gone through with it. I do know that I am half the Christian that my mother or father is; so how is it that this symbolic gesture becomes the means by which someone can say, "I am a Christian, equal to all other (baptized) Christians"? Don't get me wrong. I cherish my baptism and I recognize it as a pivotal event. But it did not make me a Christian. My faith made me a Christian.

The invitation to be baptized, as I understand it, signifies the inclusion and equality of all children of God through faith; it is not meant to equate faith with baptism. So I would challenge those who hold that baptism is the mark of being a Christian. Are they attempting to include or exclude? Baptism should not set up another binary—baptized versus unbaptized. The charge of *invincible ignorance* by the baptized toward the unbaptized—that is, counting them as recipients of saving grace because they don't know any better—is merely an attempt to create an inequality within an equality. I am not advocating the abolition of baptism. But I am grateful that there are Christians who intentionally refrain from the practice due to its divisiveness. And I would rather posit only one binary: God and creation—all humans are equally in need of God because of their inequality to God.

Phil Read

Phil is a Ministry student at the United Theological College and is currently completing his Master of Sacred Theology at McGill's Faculty of Religious Studies. He was baptized with Jordan River water (and thus is a superior Christian).

The Federal Republic of God

Let's speak law. Yes, I know, it does sound fairly dull. But, separated as the Church and the State may be in many countries, they both affect the lives of the person on the street. Thus we must decide how they are going to interact with each other. For, even if they decide to limit themselves to their respective jobs, as in India and France, they must decide how to go about doing this.

How do nations guarantee equality amongst religions?

The word *secular* is confusing and may even be misleading. As I see it, there are at least two distinct versions of secularism. One of these is the French version, *laïcité*, which is the pretension that religion...umm...what religion? Exactly. Nations that adopt this version make their residents tuck their large crosses away, put away the skullcap, the hijab, and the turban, and pretend religion doesn't exist.

In *The Hitchhiker's Guide to the Galaxy*, Douglas Adams writes of the Ravenous Bugblatter Beast of Traal: a "mindbogglingly stupid animal, it assumes that if you can't see it, it can't see you—daft as a bush, but very ravenous." So much can be said for the French hide-it-under-the-carpet-and-pretend-it-isn't-there version of secularism. And yes, very ravenous. When you are giving someone a choice between being a good citizen and following their religion, that's not a separation, is it, *madames et messieurs*?

Exeunt the French lawmakers and enter the founders of modern India. It is to the everlasting credit of the authors of the Indian Constitution that they made India a secular country—secular not in the sense of *laïcité*, but with a uniquely Indian flavour. Secular as India had been secular for hundreds of years without ever needing the formality of law to name it as such. If French secularism is best named *laïcité*, then Indian secularism can be known by the Sanskrit name given it in the Hindi text of the Constitution: *Panthanirapeksh*. *Pantha* (literally way) for religion, *nirapeksh* for impartial. In France the State is ever hounding religion. In India the State is equidistant from all religions.

In fact, it would not be fanciful to assume that this is the only state of affairs that is possible in maddeningly diverse India. If we ignore Bollywood and cricket, India has no national religion in any sense. True, our social life is coloured richly by religious influences, but that is not the same as public policy. India is a Hindu-majority country with a Sikh Prime Minister, a Muslim President, and a Roman Catholic President of the Ruling Party. We even have a lost tribe of Israel and the largest community of Zoroastrians in the world. Our national flag bears a Buddhist symbol...What is the definition of diversity?

In India, the Prime Minister wears a turban to Parliament. In contrast, the Turkish Parliament bans the wearing of an Islamic prayer cap to Parliament, being part of a French-secular country. One wonders if the reputation secularism has for being unemotional might not be shed in part if the world were to adopt the Indian version. Indian secularism is not flooding out religion with legislation, just as equal opportunity is not disempowering everyone simultaneously.

Secularism is indeed the best form of religious attitude a state can have. In a world where religion is increasingly becoming a source of conflict it is important that the only monopoly on force maintains strict, stiff-upper-lip neutrality. The job of the state is taxes and dams and the Navy, not God. The state must realize its powers stretch only up to placing a prohibition on spirits, not spirituality.

Manosij Majumdar

Manosij is a UO student in Chemical Engineering and an Atheist. No, that does not mean "Agnostic." It means "Atheist."

Equality Under the Law?

Perspectives on Diversity, Multiculturalism, and Reasonable Accommodation



**Constitutional Lawyer
Julius Grey**

In a country as ethnically and religiously diverse as Canada, how do we go about the task of nation-building? In a world where societies are becoming more and more multicultural by the day, where do we find the balance between assimilation and acceptance? On March 12th, renowned Canadian constitutional lawyer Julius Grey and Dean of the Faculty of Religious Studies Dr. B. Barry Levy were invited by McGill's Chaplaincy Service, the Social Equity & Diversity Education Office, and the Graduate Law Students' Association to address these issues in front of captivated listeners at the Moot Court of McGill's Law Faculty. Each answered the underlying question: how do we define reasonable accommodation? That is, how far can or should society go in accommodating differing views and practices? *Reasonable* accommodation implies the need to draw a line in the sand, one that demarcates the maximum level of accommodation that is acceptable. Allowing too many differences could lead to the creation of rifts within society. How many is too many? Where is this line?

Both Grey and Levy advocated the natural and inevitable partnership of diversity and reasonable accommodation, but the implications of the legal perspective proved to be quite different from those of the religious perspective. For Grey, law is a part of culture and thus, "accommodation cannot be something that is intolerable to

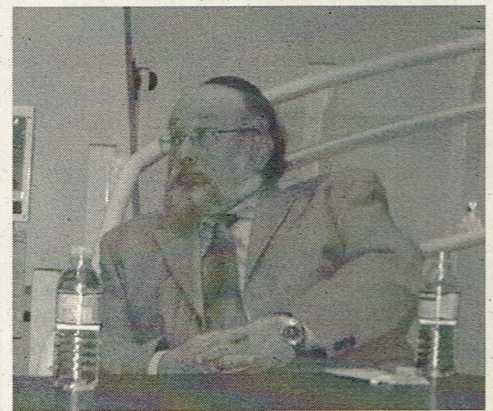
society." His two key precepts for defining reasonable accommodation flow from this concern for social cohesion. First, the accommodation must be individual in nature. For example, if a particular Catholic claims that he or she cannot work on Sundays, the only concern is the conscience of the individual; what other Catholics believe or practice is not relevant. Second, accommodation must not "ghettoize" individuals or communities. For example, Grey disagrees with the earlier decision of a Montreal gym to frost its windows in accommodation to the surrounding community of Hasidic Jews. For Levy, however, the notion that rights belong only to individuals and not to groups is a serious problem; he considers this prejudice against organized religion. Levy asserted that it is essential to realize that we are dealing not simply with laws and customs but also with the values underlying them—for instance, sexual modesty. From his perspective, instead of fussing over technicalities, authorities should focus on understanding the questions of identity, which include the dynamics of faith groups.

Each speaker also brought up the small Quebec town of Hérouxville, which was largely unremarkable until its recent establishment of a "code" for new immigrants, alerting them to the standard practices of the area. These include eating pork, drinking alcohol, and, of course, *not* stoning women. (This code is actually the source of the recent flurry of interest around the issue of reasonable accommodation.) Hérouxville has defended itself against accusations of insensitivity and even racism by saying that the community is in fact trying to *help* immigrants by forewarning them of what to expect; their code is simply a way to help others fit in. Nevertheless, this situation, with its us-against-them discourse, exposes the inherent paradox of integration: unity versus uniformity. We want to have a vibrant, multicultural society in which people feel free to express themselves, but we also want a cohesive citizenry and an open, inclusive society. At what point do these become mutually exclusive?

This brings me to the crux of the matter. While this event offered a simple invitation to discuss what should be the nature and extent of the accommodation of different beliefs and customs within a country or community, the debate soon revealed a more fundamental yet complex issue—what it means to be a democratic society. How do we understand equality under the law? Certainly, we Canadians, with our landmark *Charter of Rights and Freedoms*, pride ourselves on our recognition of all citizens as equal under the law. But the constitutional dilemma today is whether we are making, to borrow George Orwell's famous expression, some more equal than others.

As Grey understands it, reasonable accommodation must take place within a context of social justice because that is the only way that *solidaire*, a unified society, can be created. Moreover, we must heed Goethe, not freezing current ideas into eternal codes, for that is a sure way toward a regressive society. On the other hand, as Levy would have it, if we genuinely want to create a liberal society where everyone is free to be what they want to be, we have to avoid confrontations and make compromises in order to reduce friction. Most importantly, we have to prevent the media from stirring up tensions. Regardless of which of these two directions one may lean toward, as students, members of Canadian society, global citizens, and future leaders, we would do well to keep in mind Grey's ultimate point: "When in doubt, you accommodate."

**Dean of Religious Studies
Dr. B. Barry Levy**



Isra Jeelani Wani
Isra is U2 Honours Political Science student.

Newman Centre

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



Did you know that
Roman Catholic Mass
is held conveniently
on campus
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Contact the Newman Centre for details.

McGill Student Parents' Network

(through Chaplaincy Services)

MSPN provides support to students who are parents.

Regularly we offer: informal childcare, babysitting, friendly visits to households, and monthly support group meetings.

Interested families should contact:
Liz: 398-4104 mcgillspn@yahoo.ca

Unitarians Unite!

Meetings every
other
Thursday.



Contact Curtis Murphy for details.
curtis.murphy@mail.mcgill.ca

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.

Wednesdays at 6pm in the basement of the United Theological College, 3521 University.
For details call: Gwenda Wells at 398-4104.

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The Muslim Students Association of McGill

We offer: weekly study circles, free Islamic educational materials, Ramadan services, lectures/conferences, library (Shatner building, room 430)

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Visitors from other faiths always welcome.

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3625 Aylmer, downstairs
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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!!!



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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



YD The Yellow Door
La Porte Jaune

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

If you would like to become a Yellow Door volunteer call 398-6243 or email: elderlyproject@hotmail.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

All are welcome!

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@mail.mcgill.ca