

DECEMBER 2010



GOING  
AGAINST  
THE GRAIN:  
SURPRISING  
VIEWPOINTS  
WITHIN SPIRITUAL  
& RELIGIOUS  
CONTEXTS

Spirituality  
Philosophy  
Religion

RADIX

A PUBLICATION OF THE MCGILL CHAPLAINCY



## Editor's Message

Joy Ding

We wanted to find out what your opinions, beliefs and experiences are when it comes to “going against the grain” in the context of a religious, spiritual or even academic community. It is not easy to walk in a different direction than the people closest to you in your family, community or religion. But as we mature and introspect, we have to come to terms with ourselves and to do so in the context of our other values and worldview in order to reconcile them.

How does one make peace between homosexuality and being a Muslim? How does one steer away from family tradition and religious doctrines and remain on good terms? In this issue, Zayaan and Murtaza share their experiences and journey to reconcile their values and decisions. More in this issue, we have Jen's soft and reflective piece along with Vincent's lively poem and Hobin's raw personification of our societal movement of getting and deserting our prized possessions. Finally, Jordanna and Alexa share their involvement in the Tony Blair Faith and Globalization Initiative through an interview with Dean of Religious Studies, Ellen Aitken.

Radix is a magazine for students and by students; we value your opinions and welcome your reflections and experiences in each of our issues – I hope that you will enjoy this diverse selection of contributions and become a little more acquainted with Radix. Send us your thoughts, ideas and reflections – you can read your piece in our next issue!



Cover photo by: mysza831 (Flickr)

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**RADIX ONLINE**

Check it out on our uber-cool blog:

[mcgillradix.blogspot.com](http://mcgillradix.blogspot.com)

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**Want to give feedback?  
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[radix.chaplaincy@mail.mcgill.ca](mailto:radix.chaplaincy@mail.mcgill.ca)



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# SANDCASTLE

*By Jen Volpi*

Just slowly scrape away the softer lines  
That weighs the strength away from my one goal  
Of flat and strong and smooth little designs  
That show the world I play a daily role.

Like many other people I will toil,  
And I will sculpt and shape and ply what refines  
The form of veins like clay, which wind and coil  
Around my castle built of sand and lines.

In running shoes I move to build this work  
And iron bars and bells will scrape the soil  
To carve out flab from candy foils that lurk  
To ruin the texture, and my castle spoil.

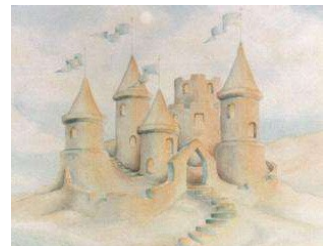
Not everyone will work with their small lot  
And people, leaving sand to fate, they shirk  
The need to care for form, with little thought  
On building castles near the ocean's smirk,

Although the many facts will prove the speech  
Of demi-gods of nature who have fought  
To mix elixirs filled with life to reach  
All those who know the flaw that sand has got

The sun and morn may smile now in the sky  
On castles built by workers very skilled  
But tides will someday flow and rise up high  
And lick the courts and towers we have filled.

Then water, swelling walls once flat and free,  
Will swell my buttresses before sweeping by  
And through my sand until its all to sea  
As breath turns dry, my castle now a lie.

So even folk like me who daily build  
And sculpt their turrets, rarely ever preach.  
We can recognize, even in our guild  
No wisdom playing castles on the beach.



*Jennifer is a UI English Literature Major*



## *A Lyric After Blake*

By Vincent Calabrese

And did God speak upon the mount  
At Sinai, or in Galilee?  
And did the ageless master dwell  
Still beneath the Bodhi tree?

Did Yah command a chariot  
Upon an ancient field of war?  
Did Rumi find God in his heart?  
Was she in pagan hearths of yore?

I am the priest of every God  
And every prayer flows in me  
Mine ears have heard the Holy Word  
And I have feasted on the Tree.

Lift up your hearts, and feel the song!  
All ye believers, singing, come!  
Come dance upon the starry throne  
And by its beauty be struck dumb!

*Vincent is a UI student in English and Philosophy*

# bacon, bacon everyWhere, bUT not a Strip to eat

By Murtaza Shambhoora



A few days ago, my inbox was spammed with yet another useless forward that someone on my mailing list thought would be an appropriate time-waster. As always, I looked at the name of the sender as I was about to click 'Delete', but the subject line caught my eye. 'Why is pork forbidden in Islam' was screaming at me in capital letters through my computer screen, and I figured that being a (albeit non practicing) Muslim, I would look at it. What followed was a silly comic strip illustrating two individuals talking on the phone (why it was a comic strip, and why they were having this conversation on the phone, I have yet to figure out). The comic went on to give a very scientific reason about why pork was forbidden in Islam: it had to do with the anatomy of a pig, which prevented the possibility of the preferred slaughtering method in Islam. Additionally, the pig is considered to be a host for many parasites and potential diseases, and is considered an animal of filth.



Why did this email interest me specifically? The issue of pork has been a matter of heavy debate with my parents, who are both practicing Muslims. Furthermore, growing up in Saudi Arabia (where pork is forbidden) made me realize how taboo the animal is in Muslim society. The few times that I have shared with my friends that I eat pork has resulted in an onslaught of questions and disapproving looks. However, I respect the reasons my family and friends back home refuse to eat pork, and I understand why it might be detrimental to my health. For them, refusing to eat pork is more than just a guideline given to them by the Qur'an, it represents self control and dedication to their faith. Due to that, I never encourage them to try pork products nor do I ridicule their logic.

For me, the problem still remains in the fact that I love pork chops and bacon. I have not found any logical reasoning behind why pork is so much worse for me than a 16 oz steak or the medium raw burger I eat at Buns on the weekends. Aside from health reasons, my personal belief is that defying a guideline written in the Qur'an is not enough to label you as a 'Bad Muslim'. You must have the freedom to go against the grain to make your own decisions whilst respecting the doctrine of the religious community you are part of.

*Murtaza is a UI Political Science and Economics Major*

# MY OWN JIHAD - FOR LOVE

By Zayaan Schück

I don't think it unreasonable to assume that most people in the West, often regarding Islam, however erroneously, as a faith that only thinly veils deep misogynist leanings also think of the Islamic tradition as equally excluding and victimizing homosexuals and other forms of sexual diversity. While popular thinking and several, indeed the vast majority of religious edicts and opinion in the Islamic tradition regard homosexuality as abhorrent and contrary to the divinely-sanctioned institution of the family (the most fundamental institution of Islam), there does exist a sizeable minority of Muslims who have chosen a path that is inclusive to both their faith and their sexuality. I am one of these individuals.

I was born to a Roman Catholic and decidedly German-Canadian mother, and a Sunni Muslim and equally decidedly Emirati (an Arab from the United Arab Emirates, of Dubai fame) father. Although I was raised solely by my mother after the separation of my parents early in life, I was by default - at least according to the Islamic tradition - a Muslim (since my father is Muslim), although in practice I was raised in a more Christian milieu and was even baptized, confirmed and received my first communion. I was never taught to differentiate individuals based on faith, and indeed the very concept of religion was impressed upon me as one that had foundations in the cultural, rather than pointing to any relevant difference in the nature of God. God was God, we all prayed to him, my Muslim, Hindu and Christian friends, and we all knew that he loved us.

In this light then, and especially given the importance my mother placed upon befriending individuals from as many cultures as possible, it is no wonder that I grew up seeing religion as I truly believe it should be seen - a fluid and ever-present method of relating to God, based on differing cultural traditions and truths. In this thinking a Muslim bowing in prayer, a Hindu lighting ornate lamps in preparation for Diwali, or a Jew celebrating his bar Mitzvah is no less correct in his perception, celebration and acceptance of God than his or her neighbour. This thinking represented my entire perception of religion as I grew up and I subsequently befriended a veritable United Nations worth of individuals, especially as the Emirates are home to such a large diversity of expatriate workers.

Then my boat was rocked. I started noticing feelings of attraction to other men, trying endlessly to silence such an attraction, as, religiously or not, I knew homosexuality was not culturally acceptable in Arab culture nor was it viewed as normative in any tradition, really. However, as I continued living with such feelings and began to accept that I could be, and indeed was and am gay, I decided that given her liberal leanings and her fervent support of my development and happiness, I should tell my mother. Her response: "OK... I kind of knew already,... but what does this mean about your faith?" I was kind of taken aback, as although we had always been more or less religious, choosing a more home-grown and intimate faith and seeing God as a very much involved and loving father or mentor, religion and faith was not the pre-eminent factor in either of our lives. I speedily answered. "I don't think it means anything at all, I still love God, and I'm quite sure that he doesn't care who I love, as long as it is love." This must have been an acceptable answer as the conversation quickly ended with "well, I DO want grandchildren."

So, I had come out at 16 years old, and it had went well. Although things at home were awkward at first, mostly a misperception on my part, I began to accept that nothing had really changed about my life. Then Islam re-entered the picture.

Although I had lived in Abu Dhabi for most of my life and had been aware of my Arab and Islamic roots (which are hopelessly intertwined), I hadn't been practicing - I was a baptized Christian, or Catholic if I had to be particular. I felt that I wanted to be a part of a strong community, and the best example I saw was the Islamic community. In any case, after several particularly tumultuous teenage years and after moving half-way around the world to attend university, I decided that I needed to investigate Islam.

This came about primarily due to the fact that during some of the most difficult times in my life, there always seemed to be a friend there to help me through it, to add another perspective, and of course, they were always Muslim. These included a particularly helpful Somali-Canadian man from Toronto, a Tunisian woman married to a Swiss national, *another* Tunisian woman, and an Emirati gentleman who by far continues to be the most generous and understanding person I have met. So in this context, I entered the pursuit of Islam with the conviction that as a way of thinking it is A) understanding, peaceful and fluid and B) incredibly diverse.

"I just knew deep down that I was right in not masking my sexuality in favour of my faith. I knew they were mutually compatible."

At this point I didn't prioritize reconciling my sexuality with my religion, for, as most Western-minded individuals, the two represented very distinct and separate dimensions of my life. However, this thinking began to erode as I became more and more practicing, realizing that Islam is not a religion in the Western sense, but indeed more of a life system. With 5 daily prayers (which were surprisingly not a problem to get used to), notable dietary restrictions and, at least in the gulf countries, a very distinct segregation of women and men, Islam does not jest, Islam *is* life.

How then did I begin the process of what I will call "sexual reconciliation" with Islam? Well, it was quite simple. I did not look to religious scholars, to religious commentaries, or even to respected Islamic leaders or Imams in the community—I knew what they all would say. I knew that any explanation that would vindicate my sexuality in the eyes of my faith would have to come from me, and that I would have to learn live either in secrecy or in contrast to popular opinion. I chose openness. I won't lie and say that I did not think for a short time, and for the first time, that perhaps I *was* wrong in leading a homosexual lifestyle (which incorrectly assumes that sexual preference dictates all of life's terms), however I emerged from such a thought process even more convinced that I was doing the right thing. By and large, and because I could not rely on any formal and sympathetic religious leadership in this matter, I had primarily deduced the legitimacy of being gay by feeling. Did I *feel* that God loved me less? Did I *feel* that being gay was a sickness, and that it could be corrected? My answer to these questions is obvious, for as I write this letter I have been out for 6 years and have not since regretted it. What does choosing between truth and condemnation mean when there really is no choice?



image via [ajihadforlove.com](http://ajihadforlove.com)

But then I hit a roadblock. I began to inform several of my female Muslim friends that I wished to formally become a Muslim (if I wasn't already), saying the Shahada (the formulaic declaration of faith) in front of 3 witness and to start leading an Islamic lifestyle—while being gay. That wish was greeted with intense hostility, offense and the repeated assertion: "You cannot be gay and a Muslim. Islam forbids homosexuality." So I did what I thought best, and stopped talking to them, and have not regretted it. Rather than seeing this as a refusal to accept my own sinful choice, I intuitively decided that *they* were wrong, or at least misguided. In any case, I began to think that it would be good to somewhat formalize my own viewpoints on being gay and Muslim, if only to shut certain people up and keep myself satisfied.

I came up with a simple assertion that stems back to my religiously-diverse upbringing. Religion is primarily cultural. Jews and Muslims, Christians and Hindu, Buddhist and African animist religions do not differ in their love of God, only in their way of coming to know and represent him. Sure there are different restrictions, but as I have always thought of it; If there is ONE true religion, ONE true way of being and ONE system of guidelines, what happens to the rest of humanity? If Islam is the true religion, will a Catholic foster mother go to hell? Will a Jewish firefighter? How about a Buddhist EMT? Then I framed myself as an example: If I lead a good life, make love and friendship a priority, and genuinely love God, what does it matter if praise him in an Islamic setting while being gay, and in whichever context? And furthermore, who has the right to tell me that I'm wrong and that I don't belong in their religious community. Does my being gay threaten the future of the human race? Of the survival of Islam? Does being attracted to other men make me less able to pray, to share, to love and to nurture?

I reinforced this thought process by remembering why I chose to shift my focus to becoming a practicing Muslim in the first place. I remembered the peace and tranquility of prayer, the symbolic bowing to God five times a day, the sense of community, the sense of diversity (indeed one is a Muslim *before* they are Egyptian or Indonesian, or so that is how we are to be taught) and above all, the example of the Muslim individuals who had so enriched my life. I just knew deep down that I was right in not masking my sexuality in favour of my faith. I knew they were mutually compatible. I knew that my Jihad (which, unlike CNN's frequent coverage of bearded extremists shouting en masse and gesticulating with their AK47s would imply, is simply the Islamic concept of struggle, the greater Jihad being the everyday struggle for righteousness and the lesser Jihad being an actual physical struggle against oppressors of a Muslim community) would be one for love, and as such, could not fail.

**CONTINUED on page 10**

# *The Faith and Globalization Initiative at McGill University*



Question and Answer Series with the Dean of the Faculty of Religious Studies,  
Professor **Ellen Aitken**

By: Jordanna Tennebaum and Alexa Palmer

*This fall marks the launch of the Religion and Globalization Initiative at McGill University, undertaken in partnership with a network of universities worldwide that has been brought together by the Tony Blair Faith Foundation and its Faith and Globalization Initiatives. In association with the launch has been the creation of the course RELG 319: Religion and Globalization. The Tony Blair Faith Foundation (TBFF) is a registered charity in the UK with a rather intriguing mandate. According to this movement, globalisation is pushing the world together and religion is what is motivating billions of it's inhabitants. The aim is to use religion as a force for good in the modern and globalising world with a particular focus on inter-faith collaboration. This is relevant for McGill University because the foundation is bringing together some of the world's leading research Universities in an effort to form a global network focused on research and teaching around these issues. And so, this course has been assembled at McGill in partnership with Yale University, the National University of Singapore, Durham University, the University of Western Australia, Peking University and Tecnologico de Monterrey. The following question and answer series with Professor Ellen Aitken, the Dean of the Faculty of Religious Studies, addresses this new venture and several other issues related to the topic of religion and education.*

**Q: What is the Faith and Globalization Initiative about?**

**A:** The religion and globalization initiative at McGill is an inter faculty and inter departmental collaboration. It explores a whole range of questions that emerge from asking what is the role of religion and religious traditions in relation to the dynamics and phenomena of globalization. That's the overarching question and the initiative at McGill has four main aspects to it: teaching, public outreach, research, and publication (dissemination of research in various ways). Teaching is the core of this course at the undergraduate level. One of the primary mechanisms here is electronic media. Through electronic media such as video conferencing, students that are part of the initiative from different universities get a chance to collaborate. This adds to the conviction that the topic of religion and globalization is best explored through multiple regional and religious standpoints. The graduate level has a large focus on the Teaching Fellows, many of these students were in a similar course at the graduate level last winter. Public outreach is intended to include the general public as we are interested in raising a general discussion about religion within the public sphere, whether focused on globalization or not. Targeted public outreach is also a focus. Targets may include leaders of NGOs, new diplomats, global health professionals, teachers, and the list goes on. Thirdly, because McGill University has an emphasis on research, we want to use this as a platform to develop research projects that are inter-faculty and inter-university. Currently we are thinking about a research conference on the conditions which allow for tolerance or on religious tourism and pilgrimages. Since McGill is now partnered with other prestigious universities throughout the world thanks to the Tony Blair Faith Foundation, we have access to a wonderful range of scholars, students and publics all over the world with whom we can coordinate our activities.

**Q: How do you see this course evolving at McGill University?**

**A:** We will be listening very carefully to the students who are taking this course this year. The way in which we re-design it will largely be based on how the students have received the course over this semester. We hope to change it from a topics course to a full course as well. We are also intent on doing a lot more publicizing in other programs and Faculties, with many of our advisors and friends. Our hope is to have the course draw in students from as many Faculties as possible. For instance, the course that has been running at Yale started off as a course between the school of management and the divinity school and



since then they have gradually drawn in a few other partners. McGill has always hoped that it would not just be a partnership between Religious Studies and one other Faculty, but that it would evolve to include such Faculties as medicine, education, science, music, agriculture and engineering, as well as many departments in Arts.

**Q: What do you think is the role of the initiative as a whole?**

**A:** There are so many good things that go on already at McGill that do more than touch on the key topics of religion and globalization. Part of the role is to bring together jig saw puzzle pieces that have previously been scattered. In a certain sense we are not trying to build anything new at McGill. Rather, we are trying to pull together all the pieces and strands that have already been established. The strength of the initiative will be in bringing together all that exists in a more comprehensive and integral way, just as this course brings together a lot of aspects that have long existed throughout faculties and disciplines but have not really been connected together.

**Q: How does this initiative relate to the global religious context?**

**A:** Anyone who is going to be a leader in the coming years and decades, and that means frankly any McGill University student, needs to have some level of literacy and understanding of religions and how they work. You need to understand how they work with life and society, you don't have to be religious but you need to understand. Many of us have a far more cultural and religiously plural environment to look forward to in future years. We will need to navigate those territories and those waters.

**Q: What do you find particularly interesting about the students' reactions to the course?**

**A:** It is really interesting and heartening for me to see the energy and interest students have in creating and extending this initiative, including through activities that are not part of the course. The co-curricular aspect is not part of the initiative as we have designed it, but rather springs from what students themselves have decided they want to do. It's very interesting to see how students take the lead in shaping their experiences and seeking out what they need and want.

**Q: When looking at religion and education in Quebec, how do you feel about the Ethics and Religious Culture Program (ERC)?**

**A:** There is a really interesting environment for religion and exploring religious life in Quebec. In particular, pluralism, inter-faith and secularisms are all research topics which may be examined fruitfully in this context. In terms of the ERC, the implementation of this curriculum is very important to watch and track. I think it would be useful, for example, specifically to track students who have gone through the ERC and find out what are the implications for these students when they come to university. What is different? What questions will be asked that weren't asked before? How will religious studies take shape following this change? These are all important questions to ask down the line.

Please contact [Dean.relgstud@mcgill.ca](mailto:Dean.relgstud@mcgill.ca) for any further questions.



Former British Prime Minister and founder of the Faith and Globalization Initiative, Tony Blair spoke at an event held this past Friday, November 12th alongside Religious Studies faculty Dean Ellen Aitken. Pictured here alongside Dean Aitken at a press conference held at Yale University in December of 2009, Blair congratulated McGill as the first Canadian post-secondary institution to pledge cooperation and support for the initiative. **Photo: Jerry Domian courtesy of Tony Blair Faith Foundation**

*Jordanna is a U3 Political Science student  
Alexa is a U3 International Development student*

# AMERICAN SOUL

By Hobin Jupe

I used to be such a fine piece of machinery.  
Beaming as we rolled down concrete rivers  
No distance was too long or no path was cut too rough  
Harmony and control over every inch of my finely tuned workings.

Then, you the driver neglected me  
You kept driving when I warned you to check the engine,  
you stopped changing my oil.  
The hinges on the doors which I have always opened for you  
rusted,  
you trashed my insides with Tim Horton's cups and Kleenex.  
My lights dim and you did not even notice,  
you thought the bulbs would stay bright on their own  
I cannot even drive straight without you at the wheel  
my feet have 4 different pressures.  
I would hobble into a ditch left to drive on my own.



You who were so happy when I was in my prime  
We would go for the sake of going  
then you put me in traffic  
where painted lines separated us from the other pieces of machinery  
You slammed my horn, not to warn  
to show anger towards your fellow driver and their fine pieces of machinery  
Lines on the road.

You let me go too far,  
now it would take too much of your time and effort.  
So you move on,  
No trouble finding that new fine piece of machinery.

Now I am empty, subject to the chaos of time  
all objects decay.  
I am no mighty mountain meant to last for millions of years.  
Designed for you in mind.  
Rusting behind your trailer with the rest of your neglects,  
a beached boat with beer bottles as the passengers,  
a pool littered with leaves and green algae from time waiting for you  
grass turned to brush that was never maintained.

We do not blame you,  
every soul in this land is entitled to five or more vessels.  
We are not appreciated, only replaced with greater ease.  
This land is a graveyard of broken forgotten vessels  
Empty factories, piles of hollowed out cars, decaying farms, grown over railroad  
tracks.

Even if we could live on our own we are designed for a driver.  
So I Sit behind your trailer with mirrors falling off,  
I cannot even remember what I look like.  
I have seized my 4 doors shut,  
My lights have dimmed to black,  
so I can hide.  
Some passer byes f\_\_ed inside me then smashed my windows out.

Now my only driver is the wind  
wandering soul who can never stay  
And I am left driverless in this desolate land of empty carcasses.

*Hobin is a U3 student in Environmental Science*

## KNOW YOUR CHAPLAINS!

Did you know that the McGill chaplaincy offers spiritual guidance for a large diversity of religions? Come by the chaplaincy, or feel free to contact a chaplain should you need guidance in any way!

### **Buddhism**

Ms. Myokyo Zengetsu

### **Judaism**

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### **Islam**

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Rabbi Shlomo Mahn

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Father Ihor Kutash

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Ms. Jill Foster

### **Anglican and United**

Rev. Neil Whitehouse

### **Sikhism**

Mr. Manjit Singh (Chaplaincy Director)

### **Yellow Door**

Mr. Peter Bozzo

### **Judaism**

Ms. Beverley Shimansky

### **Catholicism**

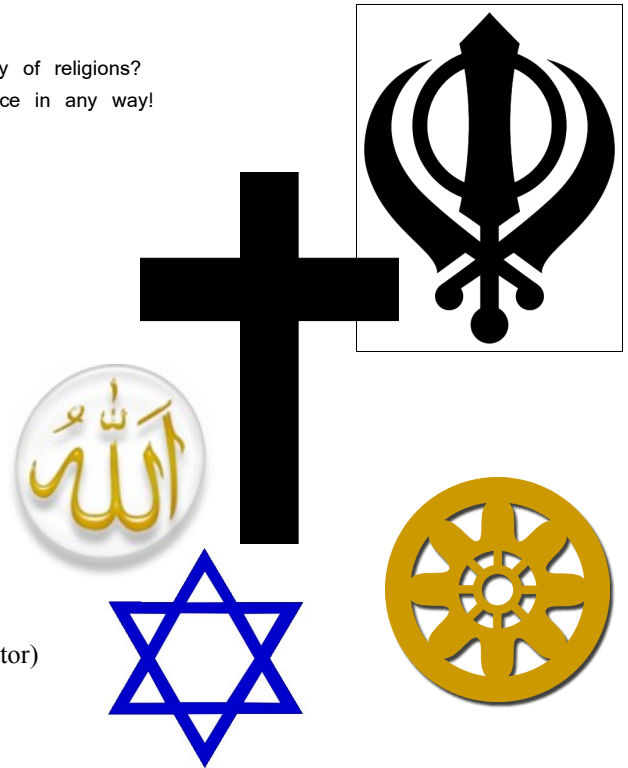
Sister Susanah Kelly, Newman Centre

### **Catholicism**

Father Gregory Inunez, Newman Centre

### **Catholicism**

Mr. Nathan Gibbard, Newman Centre (Director)



## *Continued from Page 6*

Finally, I likewise pondered whether, since religion is, in my view, cultural, is the forbidding of homosexuality in fact based on a divine imperative? Or does it represent the “Injection of cultural mores into religion” as my new sister Lauren Booth, sister-in-law to Tony Blair and new convert to Islam put it in her defense of the religion against misguided and misinformed critique of its views on women. Islam is not fundamentally opposed to women, the Saudi ban on driving is not based in religion, and indeed, or so I contend, neither is the ban on homosexuality. These methods of thinking that so delegitimize homosexuality and disinherit women and that unfortunately represent a great deal of popular thought in the Muslim community, both in Islamic countries and in the Islamic Diaspora, are of little relevance to the reverence and remembrance of God.

In this light, although I won’t go into detail, and as scholarly and layman research and commentary on the status and verity of the Islamic view on homosexuality has pointed out, there exists three points with which I will leave you:

1 There exists a large community of homosexuals in most Muslim countries that is clandestinely tolerated and rarely acknowledged, pointing to the very real possibility and probability that homosexuals make up a large part of the Islamic community and because of such a ban lead two lives, one a pious façade (although this is not a constant) and one that because of it’s undercover nature goes unchecked and often leads to excess (this applies even more so to drinking, as anyone visiting Bahrain during the weekend amidst a massive inundation of Saudi men rushing to escape their rigid lifestyles for the weekend could see).

2 Homosexual communities have existed in Islamic regions since long before the advent of Islam, and during Islamic administrations and thus the injection of Islamic culture into these communities, homosexuality was somewhat tolerated and above all not seen as unnatural. For further scholarly evidence of this, see Joseph Massad’s “Desiring Arabs”.

3 It is my conviction that since the notion “Gay” as an identity and more importantly a “gay lifestyle” has been nurtured and accepted in the West, Islamic regions (already hostile to years of abuse and political cultural and other forms of coercion at the hands of Western colonial powers) and their Islamic communities by and large object to homosexuality not so much as a evil in and of itself, but because it is increasingly viewed as a western import; indeed one only needs to consider an common response to one’s coming out in the Middle East: “It’s all those American movies you’ve been watching.” This is unfortunately part of the trend of growing Islamist movements in the Middle East and beyond that produce a morbidly warped conglomeration of Islam, politics, culture and hatred (or frustration - as well placed as it may be).

*Zayaan is a U2 Political Science and Middle East Studies Major minoring in Sexual Diversity Studies*

**Newman Centre**  
3484 Peel St, 398-4106  
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www.newmancentre.org

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## The Muslim Students Association of McGill

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3460 McTavish Street, Rm. 14  
www.msamcgill.com

## The Montreal Meeting of the Religious Society of Friends (Quakers)

welcomes all for silent worship at 11 am every Sun-  
day at the Greene Centre in Westmount (1090  
Greene).

Directions are on our website.

<http://montreal.quaker.ca>

## Prayer Breakfast

If you'd like to get centered in God before  
the day begins, join us for prayer and  
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Wednesdays 7:45 - 8:30 am.

Birks Student Lounge.

Jill Foster, Presbyterian Chaplain, McGill  
Chaplaincy.



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## Sikh Chaplaincy Open Meeting



Social get-togethers  
Newman Centre, 3484 Peel  
Contact Manjot Singh,  
Chaplain  
[manjit.singh@mcgill.ca](mailto:manjit.singh@mcgill.ca)

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3625 Aylmer, 1st floor

Fridays, 1-5 pm

Email: [RabbitHoleCafe@gmail.com](mailto:RabbitHoleCafe@gmail.com)



## Hillel House

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

3460 Stanley Street

(Hillel library)

845-9171 rab-

bi@hillel.ca

[www.hillel.ca](http://www.hillel.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



## The Big Idea

Wednesday 7:30-8am  
talk and music about  
religion/spirituality

on CKUT 90.3 FM and @  
<http://bigideackut.blogspot.com>



## 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 514-845-2600 ext. 0  
or email: [elderlyproject@gmail.com](mailto:elderlyproject@gmail.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!

Radix publishes ads for  
groups and events with a  
spiritual or social-justice  
theme—for FREE!

Email:

[radix.chaplaincy@mail.mcgill.ca](mailto:radix.chaplaincy@mail.mcgill.ca)