Radix

several spaces

october 2005
From the Editors... 

Hello fellow students, and welcome to a new year with *Radix*. For our first issue this year, we decided to consider the holy places of the world, which happens to be of particular interest to me, especially coming for the Middle East. A region rich with holy places from Mecca to the Wailing Wall, the area is home to a thousand sites.

Jerusalem itself is home to three of the world’s religions, Judaism, Christianity and Islam. Unfortunately, the many problems in the region prevent a lot of people from going and enjoying such a marvellous city. If one ever gets a chance to visit, I believe it is a truly worthwhile experience. Just being inside the walls, whether following the path of Christ to his crucifixion or praying at the Wailing Wall, it’s a magnificent experience and fills one with a sense of spirituality beyond anyone’s imagination.

Some of the famous sites include the Temple Mount compound; this site is holy to Jews because it is the location of the First and Second Temple in ancient times. For Muslims the area is known as the Haram al-Sharif (the Noble Sanctuary). It is of deep religious, political and national significance to Palestinians and to Muslims around the world. Just beneath the Temple Mount is the Wailing Wall, the holiest site in Judaism and part of the retaining wall of the Temple Mount; Jews go to the Wall to pray and leave prayers on pieces of paper between the wall’s ancient stones.

The Dome of the Rock is the spot where Islamic tradition states that the Prophet Muhammad ascended to heaven. Tradition describes how the Prophet was taken from Mecca to Jerusalem on a winged horse and then lifted up to heaven, where God revealed to him when and how to pray, one of the five pillars of Islam. According to Jewish tradition, however, the rock, that is the centre of the Dome of the rock, is the site where Abraham bound his son Isaac for sacrifice. The Al-Aqsa mosque, which was the first direction of prayer before Mecca in Saudi Arabia became the focal point of Muslim worship, is the third holiest site in Islam and is also found in Jerusalem.

The city is also essential to Christianity, for in this city the Lord Jesus Christ was crucified, died and rose again. Jerusalem is also the place where the gift of the Spirit was given and the church was born. According to the New Testament, Jerusalem symbolizes the new creation, the life to come and the aspiration of all people: “there shall be no more death or mourning, crying out or pain, for the former world has passed away.” The Church of the Holy Sepulchre was also built in Jerusalem, and ever since, believers have made their pilgrimage to the city and built their churches. In Jerusalem, various sects of Christianity live, each having its own church and rituals.

A friend of mine visited Jerusalem this summer, and visited all the holy sites, praying for peace. For in the middle of all the chaos and conflict in the region, Jerusalem remained and will always remain the city of peace, faith, and harmony.

With this thought I will leave you. I hope you enjoy this issue of *Radix*.

Rasha Srouji
Co-editor

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 grayscale. Article length is around 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 editors at radix@mail.mcgill.ca.

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About the Cover:
This year’s *Radix* cover design duo, Sara Parks Ricker and Aaron Ricker Parks, took this photo in the Sam-hwah mountain temple complex, while visiting South Korea’s Mu-reung Valley. Aaron and Sara are students in the Faculty of Religious Studies.

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From Mexico

The Virgin of Guadalupe is both a religious and national symbol for the Mexican people. Legend explains that she is understood to be an apparition of Mary, the Virgin Mother of Christ, who was revealed to Saint Juan Diego in 1531. In Monterrey, Mexico, two basilicas are dedicated to the Virgin. The first was built in 1709, and the Mexican architect Pedro Ramírez Vásquez built the current one between 1974 and 1976. The building is constructed in a circular manner so that it allows for maximum visibility of the Virgin’s image. The Archbishop of Monterrey, Francisco Oaks Ortega, explains the very personal relationship between the faithful and the Virgin: “Maria is Mother of God, is Mother of Jesus Christ, but she is also our Mother.” The Virgin’s permeation of the city’s space—her presence on the sides of houses, restaurants, and shops—attests to this intimate devotion.

Photo and description by Melissa Gaul.
Melissa is our Visual Arts rep.

Montreal’s Buddhist Holy Places

The Centre for the Study of Chinese Religions and Beliefs in Montreal is a Chinese folk religion temple. It adheres to the syncretic belief system san-chiao yi (the Three Religions are One). It is a combining of practices and beliefs taken from Buddhism, Confucianism and Daoism. The temple is located on the outskirts of Chinatown at the corner of de Bleury.

**Montreal Buddhist Church:**
5250 St. Urbain St., Montreal, Quebec, H2T 2W9

**Tibetan Buddhist Temple:**
1870 de l’Église, Montreal, Quebec, H4E 1G8; members.tripod.com/~dcharles/mlt-libtem-bre-temp-1.html

Stories and Miracles in Hindu Places

Hinduism has thousands, if not millions, of sacred spaces where a devotee can go to worship his or her ishtadevata, or personal god. For example, there are places like Chidambaram, one of the most famous temples in South India dedicated to Siva, but there is also the Ganges River, which flows through hundreds of towns across India and is known by most on the Indian subcontinent as a holy river, ideal as a location for worship and purification. Sacred spaces in Hinduism are not relegated just to the enclosures of a temple or prayer space, but exist just as frequently, if not more so, in nature.

All sacred spaces are connected with a story, usually one involving a particular localized god or goddess. In many instances, a deity was once manifested to someone in that location, or else a miracle was performed there. For example, the story that explains the origins of the Ganga describes the river as a goddess who once lived in the heavens and was called down to earth because of a drought. In order to avoid crushing the people she was meant to save with the force of her waters, she landed into the dreadlocked hair of Lord Siva, dividing her waters into seven holy rivers, known respectively as the Ganges, Yamuna, Saraswati, Godavari, Narmada, Cauvery and Sindhu. All of these rivers are thought to be sacred and are sites for religious worship.

Another example of a sacred space in Hinduism is the Srivilliputthu Temple located outside of Madurai in Tamil Nadu. The temple is dedicated to Antal, a medieval poetess and a passionate lifelong devotee of Vishnu. Her love for Krishna (an avatar of Vishnu) was so strong that she refused to be married to a human man and dreamed of being the bride of Krishna. Finally, according to a particular hagiography, Antal was wed to Krishna in an elaborate ceremony before she was able to fully merge with him. Worshippers continue to flock to the Srivilliputthu Temple in order to pay homage to and receive blessings from Antal and Vishnu.

These are only two of many multitudes of stories that make locations sacred throughout various Hindu traditions. There exists an interesting interplay between both the story and the location being sacred, and it begs the question, “Which came first?”

Monica Farrell
Monica is our Hindu rep.
Holy Space as Infinite Place

Reflecting on the nature of space, time, God and human experience, I claim that there are infinite possibilities in space-time for places of holy encounter.

Space and time are continuous, lacking inherent units of measure. Day, month, and year are time measures based on the relative rotations of earth, moon and sun. With space, any guesses where “a foot” as measure comes from? Space/time as units of measure emerged by way of social conventions reflecting human use. Inherently, they are unlimited horizons through which we make limits in measurements.

Let us grant an unlimited Creator created our limited creation. Such a God has full access to all parts of the space-time continuum of such creation. Holy places are space-time intersection points of Creator with creation. Eternal God is present within the limits of the space of the holy place.

God is able to make place holy because of God’s infinite reality. God “enters” the space-time continuum at will anywhere and anytime. As with God, space and time are by nature undivided and so in reality when we say God “enters” or “is in” a place, we encounter the space through the true reality of what space is in God. Visiting a holy place is a reorienting of thinking in the stepping out of time and space and self as divided, and experiencing space-time as unity in God present in the holy place. You step out of the sense of yourself as separate and become wrapped up in the sense of self as something greater than “your-self.”

We are the “I” generation. Where self is grounded in a separate “I,” our world is encountered as separate collections of “I’s.” This dividing up of the world is grounded in a separate sense of self and results in the experience of a divided world. People, places, and events are experienced and related to as defined, fixed, divided, packaged. We live out time and space divisively. Our being gets wrapped up in divisive thinking and we lose the experience of the unity of time, space and ourselves in God.

If time and space are continuous, i.e. unlimited, and the infinite God is encountered in limited times and places, are limits not in God but in humans? How could we limit encounter with a limitless God to a limited place? We can’t. What, then, is the limit? We are the limit. God and God’s creation are separate in the minds and experiences of humans enslaved to divisive thinking that incapacitates the living out of the deeper unity of all things in space and time in God. God’s presence anywhere in time and space is everywhere in God and in us in potential.

God is present spanning all space and time. We ourselves as space-time events are holy temples in which God perpetually dwells mostly unnoticed by us, but divine presence abides. Go ahead and think of God beyond life, and God in the holy place. But for God’s sake (and your own) remember that all this does not exclude God within you. God among you and God shot through every moment you count, every space you traverse, even if you think otherwise. May we all in our thinking, think of ourselves in God’s unity and in so doing, make God’s unity our eyes through which we enjoy God’s ever presence.

Robin Major
Robin is a student at McGill’s Christian seminary, the Montreal School of Theology.

Sacred Space: The Portable Version

Unitarian Universalists (UUs) come from various faith backgrounds. As such they may consider places such as Jerusalem or Mecca to be sacred. However Unitarianism itself has no specific holy places of its own. How do I define my sacred space?

The spots by the river where I would go to sit quietly by myself, my best friend’s house, the park where I spent long nights on the swings talking with friends. These places are sacred to me. They are sanctified by my own experiences.

Do I think of my church as a sacred place? Absolutely. It is a place to which I have gone to support and be supported in my search for truth and meaning. I have gone there just to hang out. I’ve met some of my closest friends there, said innumerable hellos and goodbyes, laughed, cried and been bored there. It is full of my memories.

A place does not need to be painted beautifully like the Sistine Chapel in order to be sacred. It does not need to be steeped in history and tradition like a temple in Jerusalem. It does not need to be the home of saints or illustrious figures. While, of course, I would not downplay the significance of such major religious centres, a sacred place can be something very simple. It could be a permanent place of worship, or just a patch of grass where people have shared a moment of understanding. Many spiritual communities meet in school gymnasiums or people’s living rooms. There may not be any special significance to the location, but it is made sacred by the people who are there, and the spirit in which they are gathered. Indeed the great spiritual centres of the world are not revered just for their location or their architecture, but because of the people and events that are associated with them.

The places that are considered holy can take many different forms for different faiths and for different people. They can change throughout our lives. And I think it’s possible, if we live the best way we can, to be creating sacred space everywhere we go.

Curtis Murphy
Curtis is a U0 Arts student. He likes to ponder the mysteries of life, and as such is often confused.

Photograph of Chartres Cathedral by Kalanga Joffres. Kalanga is interested in the aesthetic regularities of geometry and texture and is currently in U3 Honours Economics for Management.
Look, See, Be:
The more you look, the more you see, and the more you see, the deeper you will be.

Before coming to study at McGill, I grew up in the small town of Belleville, the “Friendly City,” as it was dubbed. There was nothing particularly special about it. I heard from someone that it was once voted the best place in Ontario to raise a family, but by many accounts, it was really quite ordinary and dull. There was a mall, some churches, a few decent bars, a library, parks, lots of Tim Hortons, and of course, a sprawling new Wal-Mart. But it was only during my last year of high school that I discovered the jewel in Belleville’s crown.

One Saturday night I was with my friends where we could usually be found on the weekends—at the bar (not much else to do in Belleville)—drinking and pathetically trying to “pick up” girls. And as usual, I wasn’t feeling it. Tired and bored of the same old scene, I decided to leave early (read: half an hour before closing) and start a long and cold walk home. I took the same route I had driven countless times; yet on this occasion, about 25 minutes into the journey, I happened to notice a small building which I had never paid attention to before. On the door was a sign that read “Perpetual Adoration, Chapel of Our Lady of Angels” and inside, the lights were on. In contrast to the empty street ahead of me, there were a couple of cars parked along the road in front of this modest building.

I was intrigued. Raised a Catholic but having lapsed in my faith a bit, I knew that perpetual adoration was a Eucharistic devotion whereby the faithful, in chapels and parishes throughout the world, unite in taking hours of adoration before the exposed Jesus in the Most Blessed Sacrament—both during the day and throughout the night, seven days a week, 365 days a year. Still, despite years as an altar server, I had never once spent an hour of prayer before the Lord in adoration. Fortunately, on this occasion I had no trouble staying awake, as the buzz from the alcohol was still in my system, and the familiar scent of incense that filled the room reminded me of my childhood memories of church and Easter. Along with a middle-aged man who was silently reciting the Holy Rosary and an elderly woman who was staring in contemplation at Jesus, who was exposed in the beautiful monstrance adorned by angels, I too spent the following hour in solitude and prayer, asking Our Lord for a renewed faith and mercy for my many sins.

Little did I know just how fateful that night would be for me in my own spiritual journey. Over the years I often found myself back at that chapel, and during my summer at home I even signed up for my own weekly hour slot. In a world so busy and materialistic, where we are always struggling to recollect ourselves, it is nice to be able to go and talk to Jesus and be drawn into the mystery and life of Christ. Sometimes, while out running errands, I would just peek in and say hello.

Though there isn’t perpetual adoration anywhere near my home, the Newman Centre has Eucharistic adoration one hour before mass on weekdays, from 3-4 pm, which I attend when my schedule permits. But I can still adore Him whenever I go into a church, for He is present there in the Tabernacle. And still today, I find adoration to be an oasis of prayer that brings me closer to a sense of God in my own life. It is where repentance grows and a spirit of conversion takes place, and when I leave I am empowered by Jesus to be all that He wants me to be.

Justin Pulikunnel
Justin is one of Radd’s Catholic reps.

Photograph of a Buddhist prayer wheel in a monastery in the Southern Gansu province, China, taken by Yolande Yim. Yolande is a U3 psychology student. She has dabbled in photography since she was about 15 years old. She travelled to China last summer to study Chinese in Beijing.

Montreal’s Jewish Holy Places

Although some might have considered Schwartz’s to be a Jewish holy place back in its kosher days, there are few places in Montreal (if any!) which might be considered holy for Jews in general or even groups of Jews. This is not to say, however, that there are not holy places of significance at all for Jews in Montreal. Synagogues are generally considered holy spaces. In fact, all synagogues are meant to be like mini-temples (referring to the original temple in Jerusalem, which used to be the focal point of Jewish worship). Some elements of the synagogue are even meant to mimic the original setup of the temple. In Montreal, there are several synagogues of note, some of which date back to the city’s very beginnings.

Spanish-Portuguese Synagogue:
Formally established in 1768, it is the oldest Jewish institution in Canada. The congregation is as old as Quebec! The actual synagogue has moved several times in its history. It started off in Old Montreal as the first non-Catholic house of worship in the city. From 1890-1947, it was actually housed on Peel! Since 1947, it has called its current location in Snowdon-Cotes des Neiges home.

Joshua Freeman
Joshua is one of our Jewish reps.

Everywhere needs beauty as well as bread, places to play in and places to pray in, where Nature may
McGill: Secular Space?

After being evicted by the university in May from their regular prayer space, Muslim students have taken to holding their five daily prayers on the lawns and fields of the McGill campus in the hopes of raising some awareness among students about religious freedom on campus. Meanwhile, McGill has sent out more than one email to the entire student body presenting its stance on the issue: McGill is a secular university and therefore has no obligation to provide prayer space for any religious group. McGill maintains that it does not provide space for any group, Jewish, Christian, Muslim or any other religious group as part of this policy of secularization. However, many groups have had the opportunity to purchase property off campus because of the historical situation of the religious group. Christians and Jews, for example, came to Canada long before property prices in Montreal’s downtown core, where McGill is located, skyrocketed to the level they’re at today. Because of recent growth in the Muslim population at McGill, a student group would not have the means to purchase or rent space close enough to campus for prayer to be accessible. Prices of houses in the area are upwards of $1 million—each student who regularly attends prayer would have to donate over $3000 for that to be possible, something that just isn’t realistic given the cost of education.

McGill’s claim that it is a secular university is a falsehood. First, the tradition of the university itself is Christian in its very foundation. McGill’s own motto is In Domino Confido, which is Latin for “In God We Trust.” How can a school be secular while at the same time upholding the faith of, at the very least, the three main monotheisms of the West—Judiasm, Christianity and Islam? But also, McGill does provide prayer space for certain religious groups—as long as they are Christian, that is! Non-denominational, and yet Christian-based, religious services are held every week on campus in the chapel located in the Birks Building, which houses the Faculty of Religious Studies. The room, originally offered to the MSA as an alternative, is not only full of Christian iconography but also pews. The very room is structured in a way that rules out use by groups other than Christians.

Further, it is not the responsibility of the students to provide what should be given as a right. Religious freedom is protected in Canada and at McGill. Students required to pray five times a day would be at a disadvantage if they were forced to stagger their classes in order to rush home to pray. Further, more than 20 of Canada’s other university and college campuses willingly provide space for students to pray in—why is McGill different? Each and every religious community should be accommodated so that students of any faith can attend university without discrimination. Services should be held on campus. Denying the religiously and spirituality of the student body only serves to reinforce the Christian bias of the western university. This move to outlaw the MSA and Muslim prayer on campus is part of the growing Islamophobia sweeping the world. As students of religion, people of faith, or progressives who support religious freedom, we need to stand behind the MSA and prove that religion is a valued part of student life on campus.

Meredith Warren
Meredith is in MA2 in Religious Studies, a Greco-Roman Jew and an avid Harry Potter fan.

Holy Places, Inc.

Let me start this off by saying that I am uncertain why I have written the following text. Part of me thinks it may be the frustrations of a disgruntled Christian who was refused entrance into the Vatican several years ago for wearing shorts! However, I can’t help but wonder whether this is not my own farmible attempt to throw a proverbial wrench into certain of your beliefs in the hopes of promoting critical thought. I had the unique privilege of visiting Old Jerusalem this summer, and it really made me ponder the significance of the “Holy Place” concept. This whole train of thought arose from the disappointment of not being in a very spiritual environment. For those who have not been to the Old City, imagine yourself caught in a maze of ancient, worn-down walls populated with a dizzying swarm of street merchants selling everything you can think of. I still think back to my experience and have come to the conclusion that from a Christian perspective, the concept of Holy Places is wrong.

First of all, each “Holy Place” I have been to always includes its own greedy parasites trying to make a quick buck, selling authentic crosses, blessed (generic) objects, postcards, etc. The problem here is twofold, and both lead to the trivialization of the spiritual experience. The mere presence of economy-boasting businesses tends to vulgarize the whole experience into “just another destination on my checklist.” This engages our tourist-reflex and before you know it you snap your pictures, buy your souvenirs and feel like you’ve experienced the area. However, all this routine accomplishes is the “consumption” of the area as product, not the appreciation of it. It becomes evident that our society ruins the holiness of a given place by treating it as a product for us, the continuous consumers of new millennium.

Second, I will admit that part of my own motivation of my trip to Old Jerusalem, and the Vatican, to a lesser extent, was to strengthen my faith. It seems fair to assume than many other believers would share this motive for visiting their sacred place of choice. I have come to the realization that this impetus is unsuitable for any faith, especially Christianity. In the case of Jerusalem, I saw (with my own eyes!) the location of Jesus’ crucifixion and the alleged location of his tomb. This experience is what tends to strengthen one’s faith. However, ironically, these events of Jesus’ life do not reflect his role as a Messiah or his teachings, but simply reflect a historical portion of the Bible. By using these events to strengthen our faith we are missing the point. It’s like saying we enjoy a beverage because it is was served in an impressive glass. Furthermore, one should not depend on seeing these sights to certify one’s faith. “Belief that does not rest on logical proof or material evidence” www.dictionary.com.

In the case of the Vatican or other intimidatingly beautiful churches, I usually marvel at the architecture, music, and art and feel my spirit brimming with energy. However, why should this effect our spirituality, since we are admiring our own creations and the power of money at work. When you dissect the feeling of wonder it boils down to: “Wow, the humans who made this were really amazing, therefore their creator is also amazing.”

Having completed this text, I realize my message to everyone is that there is no need to travel to enlighten your faith because no historical sight can generate a spirituality that is not already there. There is no magic cure for a deteriorating faith, because the healing must come from within. And for those who have not been to the Vatican, myself included, we do not have to look very far to marvel at divine beauty, just step outside and look around you.

Alex Albanese
Alex is doing his Master’s in immunology at McGill.
Our first issue’s theme is very relevant to events happening within the McGill community. The prayer space issue has been debated, both by student groups and the McGill administration. The Muslim Students’ Association’s appeal for support has received much attention from the McGill community.

I recently sat down with Amanie Antar, an executive at the MSA, to talk about her perspective on holy places and the McGill prayer space issue. The following text is taken from that interview.

What is the role of Holy Places in Islam (spiritual, religious, cultural, social...)?

Holy places in Islam have mostly religious and spiritual roles. Holy places are stated in Qur’an or Sunnah; they are from the legacy of the Prophet (Mecca, Al-Aqsa, etc.). Mosques are considered to be of higher rank than other places, although depending on the city and the community, our places of gathering can serve cultural and social purposes as well—where Muslims are able to gather and feel a sense of unity within their community.

What makes a place holy?
The role of a holy place is to be visited by Muslims (who then perform) rituals, as well as to reflect and strengthen their connection to God. Bloodshed is not allowed there, and etiquette and respect between people should be strictly observed. . . like lowering the volume of their voices. . . as a respect to the place. It should be an area in which [it] is conducive to think about God. . . .

What was the role of the McGill Space? What happened to it?
We had a small room in the basement of Pearson Hall. . . . We had a verbal contract with the administration to use the space for an indefinite term. However after three years, they evicted us from the room, telling us that their secular university could not accommodate our religious needs. . . . The key aspect of the space was religious worship. In Islam, one cannot forgo praying five times a day. It’s essential to our religious identity. Congregational prayer is very important. We had over 300 students coming to pray there every day. The space also served a cultural purpose. It helped us bring Muslim students together, especially during Ramadan (the holy month of fasting).

Why should McGill sponsor a space for the MSA while it doesn’t do so for other religious groups?
Other religious groups. . . have buildings which act as complete community centres and provide many other services than just a space to pray. Our request is simply for a space where a person of any faith, such as a Muslim student, can perform their religious obligations, thus not inhibiting him/her from his/her academic commitments. Muslims students come to McGill not with the intention of undergoing intense capital campaigns to raise millions of dollars. They have full and heavy course loads on top of other personal commitments. As part of the McGill community, Muslim students feel that the university should be providing facilities that allow them to take part in the university setting without facing undue stress and hardship. Further, in terms of Muslims acquiring a space near campus, practically speaking, the Muslim community is still a new one in Canada and it could not feasibly acquire a property in downtown Montreal. . . . It’s very important for us to have a space close to campus. You don’t want to be walking somewhere far to pray between classes five times a day. A lot of other Canadian universities provide prayer spaces for their Muslim students. Why not McGill?

How do you feel about McGill’s decision? Should religious institutions be funded by public ones?
Public secular institutions should see no conflict in accommodating religious activities of individuals. Accepting such differences shows true diversity. McGill is always stressing its international student body and global views but they don’t seem to support our needs. Religious activity on campus is just as important as sports and bars, yet it is being completely ignored! A secular institution need not promote religious activity, but it can at least accommodate it just as it accommodates other student activities. Spiritual health should not be something taken lightly. McGill does accommodate religious activity by letting people [defer] exams etc., so why can’t it find us a space that we desperately need to practice our religion? We are not even asking for a Muslim space anymore. We want to get multi-faith prayer space for all religious groups to use.

Where do students pray now?
Currently, we’re forced to pray outside in the field. Winter will soon be arriving, thus making things naturally more difficult. Praying, for us, is a personal spiritual experience. We need a place in which we can concentrate and where there are minimal distractions; a stairwell or the back of a classroom is not such a place.

What actions have you taken to get your voice heard? Have they worked?
We have organized rallies and sit-ins in front of the James Administration building. We had 500 students write a letter to the Principal and we all went together to . . . give the letters to the Principal, but weren’t even allowed to go into her office. The letters were taken, but we didn’t get a response. We had someone in contact with the administration, and a working group was established with the University to come to some sort of resolution, but this was futile. We got lots of support from the student body, though. People have been very receptive and willing to learn about the issue. Many groups support us, not necessarily Muslim. We also have support from other MSAs all over Canada.

This interview was conducted by Natalya Demberg. Natalya is the Religion and Culture representative on the Radix board.
St. Martha’s in the Basement
Good food for Body and Soul
Please share our Bible study, worship and a simple vegetarian supper
Wednesdays at 6 pm
basement of UTC (3521 University)

Call Gwenda Wells for more info:
398-4104

McGill Ecumenical Chaplaincy’s

McGill Student Parents’ Network
A service of McGill Chaplaincy
We provide 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 Kate:
398-4104 mcgillspn@yahoo.ca

New Earth Voices
Singing is good for the soul!
Our small choir rehearses Tuesdays 4:45–6:30 pm
Sight-reading experience helpful, but not always required.
Our music is varied, the atmosphere friendly.
Call us if you would like to participate!

Jesus & Empire

• Jesus lived under the shadow of the Roman Empire, and dared to stand up to it.
• Christians around the world strive to follow his example in these times. Does the light shine?

Thursdays, Oct. 27-Nov.17
The Yellow Door, 3625 Aylmer
Led by Marie DiGregorio-Bellemare, doctoral candidate UofT.
Longtime World Student Christian Federation leader
Light supper included—bring a Bible if you can.
Register at 398-4104, or chaplaincy@mogill.ca

Habitat for Humanity
Habitat for Humanity is a worldwide organization committed to the elimination of homelessness.
At the McGill Campus Chapter, we work towards this goal by raising awareness around campus, raising money, volunteering at soup kitchens and homeless shelters, and participating in builds in different parts of Canada and the U.S.

Weekly Meetings:
Newman Centre, 3484 Peel St.
habitat_mcgill@yahoo.com

Student Nights at St. John’s
Students, faculty and staff are welcome at monthly student nights and other activities
Call St. John’s Lutheran Church: 844-6297
or email:
students@SaintJohnsLutheranMontreal.org

The Muslim Students Association of McGill
We offer:
weekly study circles, free Islamic educational materials, services during Ramadan, lectures/conferences, prayer facilities, library (Shatner building, room 430)
3460 McTavish Street, Rm. 14
ssmu.mcgill.ca/msa
msamcgill@montrealmuslims.ca
398-3001 ext. 99849
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, 1-5 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
call 398-4831 or email
foodforthought@yellowdoor.org

Mennonite Fellowship of Montreal
An urban church in the heart of Montreal serving the needs of Mennonites and friends
Sunday Worship: 11am
Young Adult Discussion Group: Sunday 10am
Young Adult Social Group: Friday and Saturday evenings
120 Duluth E. 849-9039 www.mfmltl.ca

Hillel House

The Hillel House on 3460 Stanley is presently closed due to renovations. In the meantime please call (514) 845-9171 if you have any questions.
Thank you for your patience.
info@hillel.ca www.hillel.ca

The Yellow Door...Volunteers needed!
The Yellow Door Elderly Project is seeking volunteers to work with seniors living in and around the McGill Ghetto. No major time commitment required—flexible hours, just a couple of hours per month! Great opportunity to contribute to community spirit.

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, Sikh Chaplain
to.man@sympatico.ca

3521 UNIVERSITY STREET
849-2042
WEDNESDAY WORSHIP AND FELLOWSHIP BEGINS AT 11:45AM

Newman Centre
McGill’s Catholic Community
3484 Peel, between Dr Penfield and Sherbrooke
398-4106 www.newmancentre.org

Holy Mass: Saturdays 5pm & Sundays 11am ✩ courses, Bible studies, discussions ✩ meals and social activities ✩ volunteering, social justice ✩ daily Mass, confession

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

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

Montreal Diocesan Theological College
3479 University Ave.
Daily Christian worship—all are welcome!
Morning Prayer, Mon.-Thurs.: 8:00-8:30 am
Evening Prayer, Mon.-Thurs.: 4:30-5 pm
Holy Eucharist, Wed.: 11:30-12:30 and Fri.: 7:30-8:30 pm
All are welcome!

Buddhist Meditation
McGill Chaplaincy
3600 McTavish, #4400
Thursdays 3-4 pm
Discussion and Q&A to follow

Radix publishes ads for groups and events with a spiritual or social justice theme—for FREE! Email us to submit an ad of under 30 words: radix@mail.mcgill.ca