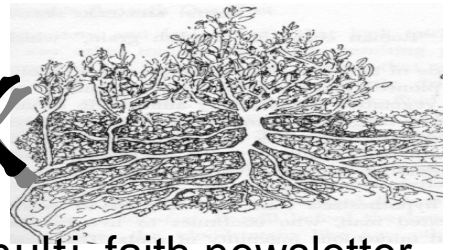


Radix

McGill's multi-faith newsletter



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Purpose

Photoshopped from Kubrick by Indi

Religiously Undeclared

Categories are convenient. And in a time when convenience appears to be an accepted underlying theme in society, categories are not often described as confining. Their convenience lies in the ability to wrap characteristics up into a neat package so that quick judgments can be made. The concept of categories has enormous impact, and our interpretation of life would be very jumbled and disorganized without them. However, as we have seen throughout history, there are also many ways categories can be very damaging.

From very early on, children are taught to identify and analyze themselves and others using categories like gender, race, body shape, disposition, interests, beliefs, etc. Part of this often includes introduction to some form of religion or spirituality. Religion may be presented to us at a young age as something absolute. For me, as a little girl brought up in a Christian environment, God was an all-knowing father figure, an old man with a beard, sitting on a cloud, looking down on us all. As I matured my outlook evolved. I tried to mold my understanding of God and religion into something that made sense when I looked at my life, philosophy and experience. Not surprisingly, struggle ensued. After going for a long time with unquestioning beliefs it was hard to shake my childhood coaching, but I was unable to holdback the questions and doubts that were spilling out. Was I the only one who, in trying to "talk to God", heard no reply? How could I be really sure that he/she was there? Why did everyone else seem to be so sure? Suddenly, church services began to freak me out—all the reciting and prayers in unison. I looked around when all the heads were bowed and just watched, not sure what to make of it all. And then sometimes I was also strangely

Continued on page 6

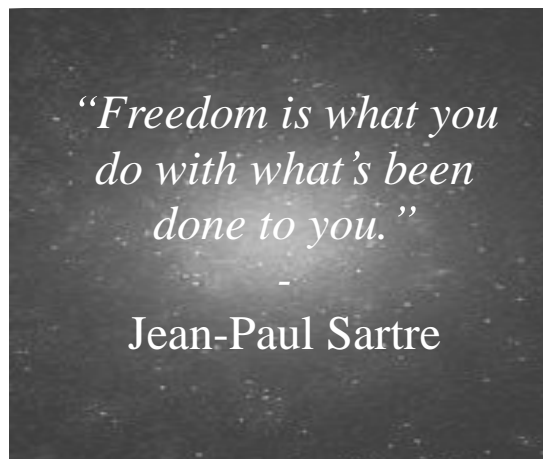
Behind the Mask

Historical texts and religious writings demonstrate that **the meaning and purpose of life have intrigued mankind since the beginning of human civilization.** Various cultures have looked to religion to reveal the answers to these perplexing questions, and Hindus are among those that have done so. Nearly all Hindus believe that the purpose of life is to work towards unifying the individual soul or *Atma*, which exists in all living beings, with the universal Being known as *Brahman*. This union can be achieved via numerous paths, including the path of virtuous living, meditation and unconditional love.

Hindus believe that the soul is eternal. The soul sheds the body in the process of death, is liberated from the old body, acquires a new body and returns to the earth through birth. The circumstance that an individual is born into is dependent upon *karma*. *Karma* refers to the idea that all actions and thoughts produce effects; that is, those who live virtuously, follow their inner conscience, execute selfless thinking and respect all beings, will be rewarded on their path towards reunion with God. Should an individual allow the senses to dictate their life, however, they will be pulled away from God into the worldly

realm where wants and desires may lead them to actions that are detrimental to their spiritual well being. In this sense, an individual can create their own destiny through personal conduct; however, despite one's moral conduct outweighing their devious demeanor, an individual may be reincarnated. An individual may be reborn at that spiritual rung of the ladder where they left off in their previous life, in order to continue their spiritual pro-

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Editorial Notes

It's sometimes hard to see what the point of existence, or of consciousness, could be. Caught in the day-to-day frenzy of life, it's all too easy to lose sight of my ideals and what I feel makes life worth living well. And then on the other hand, if I step back and consider the really big picture, what point my life might serve relative to this vast continuum of space and time I'm a part of, well it's hard to really fathom the purpose of my little being from that perspective either. But there's another space I find from time to time where purpose doesn't get lost in a swirl of papers and plans and schedules and ideas. It's a place where I know that the truth is really not *out there*, but in *here*. I catch glimpses of it through my actions and how I perceive the world around me—through meditation, self-reflection, living with my heart wide open and engaging in creative process. Art, as a life process, brings me closer to something that feels true, in tune with some frequency underlying what my senses perceive.

All life has some sense of purpose, be it conscious or unconscious, "spiritual" or otherwise—it seems to be a fundamental facet of being alive. Everyone has their own understanding that guides their choices and makes sense of the world. For some it is a purpose focused firmly on another state of existence, for some it's a focus on what is right here and now. And for others it's a bit of both, or maybe something different altogether. If I had to conveniently choose a category for myself, I'd probably say I fall into the bit of both, or the something altogether category—I'm not really sure just yet.

But in spite of all my existential musings and trips on abstract ideas, I do find a reason to make my way through each day, existing in the world and not just in my mind. I find reasons to make difficult choices and challenge myself to live in line with my ideals. Somehow some part of me seems to know where to go, what to do and how, and so I walk this path, with a hunch that it's leading me right back to where I started.

—Erica Crawford, U2 Environment and Development

There's lots of changes in the works for the Radix this year—check out our next issue for new features like book reviews, current events, responses and more. For details on how to submit, please email radix@yours.com

Keep an eye out for new Radix distribution stands in prominent places around campus soon!

The Gift of Today

So often upon awakening my first thoughts are of what I have to do that day. My mind races as I tick them off, one by one. I can feel my body instantly become stressed, as if on alert.

Then I begin to redirect my mind and give thanks for the new day. I repeat my favourite prayers and try to slow down my mind. All of a sudden the focus is not on 'musts' or 'shoulds', but on the opportunity and hidden blessings the day holds. The prayer or quote I usually start out with is *Yesterday is history. Tomorrow is a mystery. Today is a gift. That's why it's called, The Present.* So simple, and yet so difficult to follow! How often do we find ourselves dwelling on the past, or preoccupied with the future? We can be so weighed down by past regrets and future fears that the gift of today remains unopened, its enticing bow not even touched.

Purpose, I believe, is to be found pulsing through the veins of everyday life—and above all in the spontaneous actions that we could never possibly mark in our agendas. It is easy to think that service involves huge effort, energy and commitment, such as volunteer work, leadership or activism. But reaching out in small ways can make a profound difference. I know of one woman who, through her quiet encouragement of all those she comes in contact with, is helping to light untold candles in their lives. I am reminded here of Mother Teresa's dictum: "We can do no great things, only small things with great love".

Awareness can be tricky though. When I feel myself becoming resentful towards studying, for example, I am aware that there are millions of young people who would love to have my education. When embarking on a new project, I can think, *I have to do this*, or I can see it as an opportunity to make learning my own, and be as creative as possible within the confines of academia.

As graduation approaches for me I have also been thinking a lot about vocational purpose. What vocation would allow for the fullest development and expression of my strengths?

I am comforted by the words of the philosopher Kahlil Gibran, whose beautiful spiritual poetry has travelled through time, making my heart sing each time I read it. In *The Prophet*, he speaks of work as the manifestation of our love for life, urging us to make our work "love made visible". No matter what we do, love makes it noble. Thus, to work with love "is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth".

If purpose often seems elusive to you, take heart—it is right here, now, with us as we speak. Perhaps purpose is best achieved when we are simply living, creating, enjoying, and listening.

—Kathryn Lum, Honors Anthropology



Purpose in life is a complicated sentiment—

especially since we cannot foresee the future. How will each of us change and grow in the next year, let alone the next 5 years? Different situations will come to each of us, and they will affect how we feel and what we would like to pursue. It is good to have a vision for the future, as it helps to guide our decisions and actions. As a Christian, when I ask, "*what should I do with my life?*", I am hoping to find the best way that I can share God's love with others. I am called by God to use the gifts that I have been given. To find out what I can do, I need to know who I am. I need to know my strengths, weaknesses, hopes and aspirations. I also need to know what activities give me energy and which ones drain my energy. For me, another

important thing to know about myself is where I feel closest to Jesus. As a Christian, I want to stay close to Jesus throughout my life, on and off the job.

Discerning or listening to where we are being led in our lives takes time. We may need to do some research in the areas that interest us. A favourite quote of mine questions us about being true to our heart as we make these decisions. At the end of your life, "when you get to the pearly gates in heaven and St. Peter asks you if you followed what you knew to be true in your heart, what will you say?".

—Jessica Worden, U2 History Major





Have you ever had one of those days that seems absolutely perfect in hindsight?

behind the mask—continued from page 1

gression.

Hindus believe that God exists within the spiritual hearts of all living beings. The spiritual heart is located on the right side of the physical heart. Through *Atmavidya*, knowledge of the self, one can come to experience the God within. *Atmavidya* can be attained through meditation, where individuals set aside a portion of their day to develop direct communication with God. In order to properly meditate, it is essential that individuals relieve themselves of all feelings of jealousy, anger and pride, for these feelings mask the God within. Vanity and attachment to material belongings are also to be abandoned, for these lure individuals away from God and into the world of material possession. Through meditation, one must detach the mind from the physical senses, remain unimpeded by the attractions of the outer world, and focus solely on achieving union with God. This is extremely difficult; however, through the realization of one's inner self, one also realizes God and comes to understand that God is identical to the person who worships Him.

Through the realization that God exists in all living beings, and thus by virtue of loving all living beings unconditionally, a person can reach salvation and come to experience God. Hindus are taught to love God and all of His creations and to help those in need as much as possible. Moreover, Hindus believe that all genuine religions offer a different path towards the same destination. Thus, Hindus are taught to be respectful of all other religions, cultures and beliefs. Each living entity has *Atma* within, which is merely disguised by the body. So although others may appear to be different, they are all God's creations, thus one must learn to love and respect everyone.

The practice of Hinduism is more than a religion, it is considered to be a way of life. Although there are several distinct sects of Hinduism, there exists one common goal that remains the primary aim of Hindus during their lifetime—to achieve reunion with God. It is necessary that individuals make choices coinciding with their inner conscience, in order to achieve union with God and avoid returning to earth in a future life. Hindus believe that all individuals will one day resolve their destructive actions, achieve reunion with God, and thus enter into a world of eternal bliss.

The Middle Way

Among the most basic of human needs is to derive purpose and meaning from a seemingly mundane and superficial world. Many of us live our lives according to a preset “life blueprint” that is engrained into our psyches at a very young age: go to school, get a job, get married, have kids, and then ultimately pass away. The formulistic nature of this life blueprint does not always lend itself to fulfilling our deeper need to find something greater, timeless, and eternal in our lives. At the same time we cling to the hope that there is, in truth, a more lofty reason for our existence than the transient accumulation of knowledge or power or wealth. We are relentless in our pursuit for answers to age-old questions such as: *Why are we here? Are we alone in the universe? What will happen to us after we die?*

It is at this point in our quest that many people turn to the spiritual realm for answers. Since God is eternal, we receive comfort in the knowledge that there may in fact exist a reality for us after our material deaths. Purpose, in this paradigm, may now be something more than what is derived from our relatively short, physical existences. With this understanding we focus our attention towards winning God's favor, whether it be by heightening our devotion and consciousness of Him, or by dedicating our lives to serving and helping others. The specific religion that we ascribe to then brings structure to our spiritual quest by giving us a framework for expressing and implementing our spirituality.

Nowhere have I found a better explanation of my own purpose, my own reason for being, than in the teachings of Islam. “It is [God] who hath made you His agents, inheritors of the Earth. He has raised you in ranks, some above others, that He may try you in the gifts He hath given you.” (*Qu'ran* 6:165). In this passage God tells us that there is, in fact, a two-fold reason for our lives in this world. First, we are to act as His agents, spreading goodness and truth through our interactions with family, friends, and fellow human beings. And second, this passage tells us that our lives on Earth are a mere test of belief and devotion to God—our deeds and actions in this life will ultimately determine where we end up in the afterlife.

In Islam, the true believer must strive to achieve a balance between these two reasons for being. The individual that spends night and day in continual worship of God, while neglecting her familial and social responsibilities is not perceived to be more worthy than the person who is able to balance the two realms. Nor is the man who channels all of his efforts towards material gains for himself and his family, while neglecting his religious obligations, acting in the way that God would have him behave. In short, Islam preaches the middle way in dividing one's time and energy between spiritual and worldly affairs.

For many of us living in the West, too much of our daily toils are spent in pursuit of predetermined social measures of success: career, status and material possessions. The balance we should strive for has shifted away from the timeless and holy, and towards the fleeting and trivial. If we are to derive purpose and meaning in this wealth-driven, superficial world, we must learn to look past the social norms of living and put more emphasis on developing our collective spiritual consciousness.

—Hossein Samadi, Medicine, 2nd year

The World's Oldest Newest Religion

It all began with Logic. The story goes that one day little Abraham sat alone meditating, pondering his existence. This whole idolatry thing bothered him. Worshipping trees and the like as all the "grownups" did, just didn't seem to make any sense. How could one attribute any real power to something whose entire existence is essentially at the mercy of Man? Indeed, no man was immortal either, as far as Abraham could tell, so there must be something even higher still. What gives life? What gives existence to the tree, the rocks, the stars, the moon, the sun? What Being, what Force, is Man at the mercy of?

Sometimes, it takes the simplicity of a child to uncover those things that, although they are so obvious, too often become obscured and forgotten beneath the sophisticated convolutions of the "adult" world. While he was born and bred into one of the top pagan idol-worshipping families of his time, at the tender age of three, Abraham, the founding father of the Jewish nation, realized that there is only One G-d.

While we must not for a moment underestimate how radical this idea was at the time, Abraham was not the first monotheist, nor was he the only one of his day. Jewish texts record that after having discovered this incredible reality, Abraham went to study in an academy designed specifically for and by people who shared this great insight. This school was one of several institutes, collectively referred to as the "Academies of Shem and Ever", after the historical Noah's son and grandson, respectively. The material taught was actually a collaboration of teachings, whose roots could be traced back all the way to the very first man and woman on Earth: Adam and Eve. Besides learning about the nature of G-d, Man and the World, the students at these academies studied a certain group of laws extensively. These precepts, upon which many later civilizations and legal systems were based, had been passed down from generation to generation, to a select group of descendents of Noah. It was Noah who had renewed a certain covenant that G-d had made with Adam and Eve, with a few minor addendums. The purpose of the arrangement was to actualize the Creator's Master Plan, namely, the construction of a dwelling place for G-d here in the lower realms, through man's strict adherence to G-d's instructions. These Divine directives can be grouped into seven basic categories, and are referred to throughout Jewish texts as the Seven Laws of Noah. Those who obediently follow this code are called by the name *Bnei Noah*, or in English, "Children of Noah". Modern times have given way to the anglicized term *Noahide*.

Evidence of the perpetuation of the Noahide Creed throughout history, while scant, is not entirely absent. Archaeological findings, as well as Jewish and Christian sources, indicate that in the time of the Roman Empire, there was a group of individuals, known as "G-dfearers" who, being neither Jewish nor pagan, would pray and offer sacrifices in the Jewish Temple. A more contemporary example is a Frenchman named Aime Palliere who in the 19th century abandoned his Roman Catholic upbringing in favor of the Noahide way of life. Recently, beginning in the early 1980's, small Noahide communities began emerging in literally all corners of the globe. Since then the movement has grown considerably, and its members are said to number in the thousands. A modest figure, perhaps, but it is witnessing exponential growth. Most Noahides are ex-Christians, and some of the larger and more active communities can be found in such areas as Texas or Tennessee—the buckles of the US Bible Belt.

This summer a friend and I, together with a digital video camera, traveled to Texas to observe and interview some of these Noahides. Our findings were indeed incredible and in my opinion, if I may be so blunt, messianic. Biblical prophets speak of a time when there will arise a hunger, a thirst—not for bread or water, but rather to hear and learn the word of G-d. It is my feeling that the emerging Noahide movement is part of a collective awakening of an inner call to Truth. The Jewish tradition does not hold that one must convert to Judaism in order to be considered righteous in the eyes of the L-rd. Every individual may worship The Creator as The Creator formed him or her. The main point is to live with an awareness of the One, and to follow in the path of the One—Jews through observing their commandments, and the rest of humanity through adherence to the Seven Laws. While still not widely recognized as being one of the world's major religions, in examining Noahidism, we might bear in mind that it is the only existent faith system whose claims go back to the very beginning of creation.

—Sarede Switzer U3 Psychology



The Porpoise of Life

Purpose is somewhere else. The most common definition of the word is "*the object toward which one strives or for which something exists; an aim or a goal*" (American Heritage Dictionary). There is, however, an alternate definition of purpose as "*the matter at hand; the point at issue*" (ibid), one that I feel fits better into a Buddhist perspective. Like the first definition, most terms in the English language are relative. Language is meant to be useful, and the idea

point. It has to be felt. In order to feel connected to the infinite, one has to look. One has to walk to the border and see what's on the other side, and see if it needs to be kept out of your heart. Buddhism is really just a way to feel love and faith. The particular name isn't important, what is important is that a person can try to feel connected with everything, to let all things into their heart. Good and bad, ugly and beautiful, they're all a part of things. They're all a part of you.

If you are not a subject then there are no objects. So it follows then, that your porpoise isn't off somewhere else in the stream

*If you open your heart to everything,
all the borders of time and space
fall away. All that is left is love.*

while you sit on your island. Your porpoise (purpose) is with you always. The metaphor of an island and stream is one of space, but the concept applies to time too. The lines we draw to divide the years and to set goals in the future, upon inspection, also emerge as illusion. If you open your heart to everything, all the borders of time and space fall away. All that is left is love.

In this sense, purpose is truly "*the matter at hand; the point at issue*". It's not something apart from you. It is you, your existence, in this very moment. You don't have to aim for it or strive for it. You just have to be with it. If you love, it doesn't matter where particular things are located on this grid of time and space we've devised. If you love, you're connected to it all.

—Indi Samarajiva is an OK Buddhist. He tries to be nice.



that there is a "self" and an "other" makes a lot of sense in terms of living our day-to-day lives. There is the word "I", which applies to each of us as a thinking thing. From this 'I-land' of perspective we can define our world. We say "this is bad", and "that is good" but sometimes we forget that these are not absolute statements. They only apply to the view from one particular island in the stream. From our island we define and judge things, placing them in relation to the solid ground of a self. There is your existence, on one hand, and there is your porpoise, off somewhere else in the stream. Purpose, defined as an object, is something that you do not have. You strive for it, but you don't really have it. It is something for which you exist, and it exists, outside of you. The Buddhist perspective is fundamentally different. First off, there is the idea of "no self". Basically there is no island, just a stream. Upon inspection, your self, as an entity distinct from the environment, emerges as illusion—a useful illusion that helps us play our part in the interconnected dance of things, but an illusion nonetheless. It is just a map, and like a map, if you walk to the borders of the territory, there is no painted line. If you look closely at the lines we use to divide ourselves from the infinite, they start to blur and fade. Were you born into a void? What separates your mother's flesh from your own? Are you truly an independent subject acting upon other objects? Don't those objects change you as well? This idea of "no self" is crucial to all of the various strains of Buddhism, but not in the sense that it's a doctrine. It's more like a guide. Accepting the concept logically isn't really the

**"What you are looking for is
who is looking."**

—St. Francis of Assisi

*The **Otherwise Ripe** project is working to disseminate aphorisms to all who are open to deliciousness! This is an effort to increase the amount of Wisdom being offered at this institution, in place of all the information that just doesn't seem to sink in.*

**Heads up to everyone, watch out
for Wise Words around you !!!**

chaplaincy@staff.mcgill.ca

Walking The High Road

Religion, as a philosophical discipline, is a divine understanding of spirituality. The various incarnations of the divine message can be found in the many distinct religious traditions that are found throughout the world. The *Word*, found in the teachings of a particular religion, is not simply an expression of ideas about spirituality, but something greater. The *Word* is the word of God explicating spirituality. One could argue that all religions are unified by a single principle: spiritual fulfillment is the ultimate expression of religiosity in any religion. All religions present a concept of spirituality and how to attain spiritual wholeness. In Sikhism this is focused on the spiritual union between the devout follower and God.

Before one can begin the walk towards spiritual bliss one must first be taught how to walk on the high road

The human soul/spirit and God are two distinct entities, each occupying different planes of existence. The former must cultivate itself if it is to ever achieve the ultimate end: merging with the Almighty. The Sikh is compelled to pursue this higher road through various religious practices, which reinforce one's spirituality and connection to God. Before one can begin the walk towards spiritual bliss one must first be taught how to walk on the high road. The first premise of Sikhism can be found in the origins of the word itself: "Sikh" is taken from the Panjabi word *sikna*, meaning "to learn". People must be taught the word of God if they are ever to overcome their own blind and willful ignorance. This concept of God is not an anthropomorphic projection—to the Sikh, God, in an ultimate sense, is unknowable and formless. The nature of God is beyond the scope of human understanding, and it is thus useless to dwell on this. We must focus on the internal and acknowledge the divinity within. Thereafter, we must approach life with the intention of cultivating our inner divinity through the teachings of the Gurus, most importantly through meditation upon God. The supplication of God takes an elevated form through *nam simran*, the remembrance and reverence of God. This reverence is distinguished by the fact that it requires daily practice—it is not achieved through blind, empty lip service. The simple repetition of holy words will not lead to liberation. Only the intimately personal discipline of *nam simran* will allow man to become a true devotee, and transcend the mundane to see the celestial in it. The realm of the everyday holds the key to spiritual bliss.

—Sundeep Singh Bola



—Aaron Baxter (he likes funk)

religiously undeclared—continued from page 1

moved by the services. All the pent up emotion of slowly losing grip on my faith while other people were so certain of theirs (or at least resigned to them), was all very intense. Additionally, I felt a sense of betrayal: to the Church, my family and, ironically, God—if there was one. I'm still very much in a contemplative state with regards to my beliefs. Suddenly, I find myself without a category. I'm not Catholic like my mother was (or like the schools that I attended), nor do I really belong to the United Church with the rest of my family. I am also not really an agnostic. For those unfamiliar with the term, according to the Canadian Oxford dictionary an agnostic is a person who believes that nothing is known or can be known, of the existence or nature of God. That sort of fits, but not quite. I don't think that I know much about the nature or existence of God, but I'm not sure that it's impossible to find out. I'm not willing to give up yet. Although I'm in a major state of categorical limbo, I'm okay with that for now. It has taken awhile to come to the conclusion that being religiously undeclared is okay. At least in this state of mind I am able to explore all of this without the hesitation associated with straying away from a label.

—Beth Hopwood, U1 Microbiology and Immunology.

If you find this a recognizable theme and would like to write an article from a similar perspective, please contact Beth at ehopwo@po-box.mcgill.ca, or the Radix at radix@yours.com

The Artist's Way

“**W**ow! You're studying music! So...what do you actually want to DO?”

It's a question that is frequently asked of me, and indeed, of many others pursuing an artistic profession. The more important question, however, and one that is asked less often, is why. In a pleasure-seeking society overripe with entertainers designed to visually titillate rather than intellectually stimulate the listener, it is easy to lose sight of why being an artist is important and valuable. More difficult for me, is reconciling a profession that sometimes has a reputation for being seedy and shallow, with the depth of my Catholic faith.

I frequently wrestle with the question of my purpose and identity as an artist, especially as an artist who is a Christian. For the sake of brevity, I will say simply that I believe being a Christian means to follow the person of Jesus Christ in order to become a reflection of God's love. Christians believe in one God, whose nature is love, and who is thus inherently relational: God is at once the Lover (Father/Creator), the Beloved (Son/Redeemer) and the Love between them (Holy Spirit/Inspirer). I would like to show how I believe a Christian artist can reflect these three Persons of the Holy Trinity, and thereby live out their faith.

God the Creator—When God created humankind in His image, He gave them a sharing in His creative capacity: the ability to be co-creators of souls, with Him. The very act of creation is one that requires a great deal of responsibility. Artists, I believe, truly participate in God's work and reflect His love by sharing their creativity with others and by striving for excellence when developing their talents. Jesus told a parable about a master who entrusted a sum of coins (talents) to be cared for wisely by his servants. Two invested the talents, and soon had dividends to show their master. The third hid his talent in the ground. The master was very disappointed that this last servant had not made something more of what he had been given. Not only did he fail to serve his master, but he also deprived himself of the many good gifts his master had granted to the other servants because of their diligence.

Jesus, Redeemer and Teacher—Christians believe that Jesus is the Gift of God taking on human substance, thus affirming human dignity. Art should be used to reflect this dignity and uphold the value of human life, rather than detract from it. To me, a performing artist has the privilege of fully engaging all of a person's capacities at once—the body, the intellect, the emotions and the spirit. In order to communicate well, a performer has to be in tune with all of these aspects of himself, and also have a clear understanding of how they affect his relationships to the space and to others. This complex business of reproducing the truths of being human in imaginary circumstances never ceases to challenge and amaze me. It reminds me that we are fearfully and wonderfully made! Art should have a redemptive quality to it. It should uplift us and remind us that we are more than just a composite of molecules—we have purpose and value.


Just as Jesus challenged and taught the people of His times, and continues to do so today, it is my strong belief that artists have the same responsibility to their society. Artists should be aware of current trends and attitudes, reflect them faithfully, and be agents of change when necessary. An actress friend of mine once said that seeing your faults in a character on stage is much easier than facing them directly in the mirror. Those watching or listening have the freedom to laugh, cry or become

angry in an environment that is safe and temporary, before tackling the problems on a more global scale.

Holy Spirit, Inspirer—Jesus sent us the gift of the Holy Spirit so that we would have the strength, by means of grace, to go out and do His will. Likewise, artists have a tremendous ability to move people. Beauty for the sake of beauty is not useless or impractical. Beauty is a reflection of God's love and presence, and God intended that we should delight in it.

It can be difficult to see the arts as anything more than frivolous, in a society that measures the worth of most things in terms of economic value. But it is impossible to deny that art is very powerful in terms of the response it can evoke and in its ability to reflect the love of God, and that must be recognized as having importance and purpose.

—Alisha Ruiss

3rd year Bachelor of Music Performance Program, Voice  Major

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**Did Something
Get You Think-
ing?**

Write a response,
an article,
or draw a picture.

Upcoming Issues:

Sex and Relationships (deadline Nov 8)

Religious Institutions (deadline Dec 6)



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