

Mudwump

Joseph W.J. FitzPatrick₃

SUB Expansion

All this hot air and it still won't float?

SUB expansion has been a dream of students almost before the original Student Union Building was opened in 1969.

In fact, nearly every year in that 28-year period, somebody has suggested a way to make this building better. Whether it be by increasing the number of bathrooms, to upgrading its electrical systems, or even adding offices, there has been a constant debate over when (or if) the building would expand.

It seems to some that it is almost inevitable. Unfortunately, it is not.

For the past 4 years, full-time undergraduates have been contributing \$25 towards a SUB expansion fund. When the groundbreaking will occur is anybody's guess really. I applaud the incoming President Anthony Knight for citing the obvious problem: a lack of planning.

It seems that although the SU has been more than happy to see the SUB expansion fund grow, it has been a bit less than diligent about seeing what that money is doing, or may be doing in the future.

There are a few basic problems with SUB expansion. The most serious is the involvement of the UNB Administration. Ever since the Bosnitch Era of the 80s, the University Board of Governors has administered the SUB (and paid for its losses.) Over the years, the operating losses of the SUB are not inconsiderable. When you take into account the cost of heating, cleaning and lighting the SUB, the university ends up between \$300,000 and \$370,000 short.

The high cost of maintenance for the building really calls into question the feasibility of SUB expansion. Currently the University pays for this maintenance out of "its" pocket, which is really the pockets of the students. Funny, though, with maintenance costs of \$42 to \$52, a \$25 expansion fee looks less than impressive. And the newest plans would see maintenance climb 30% or so.

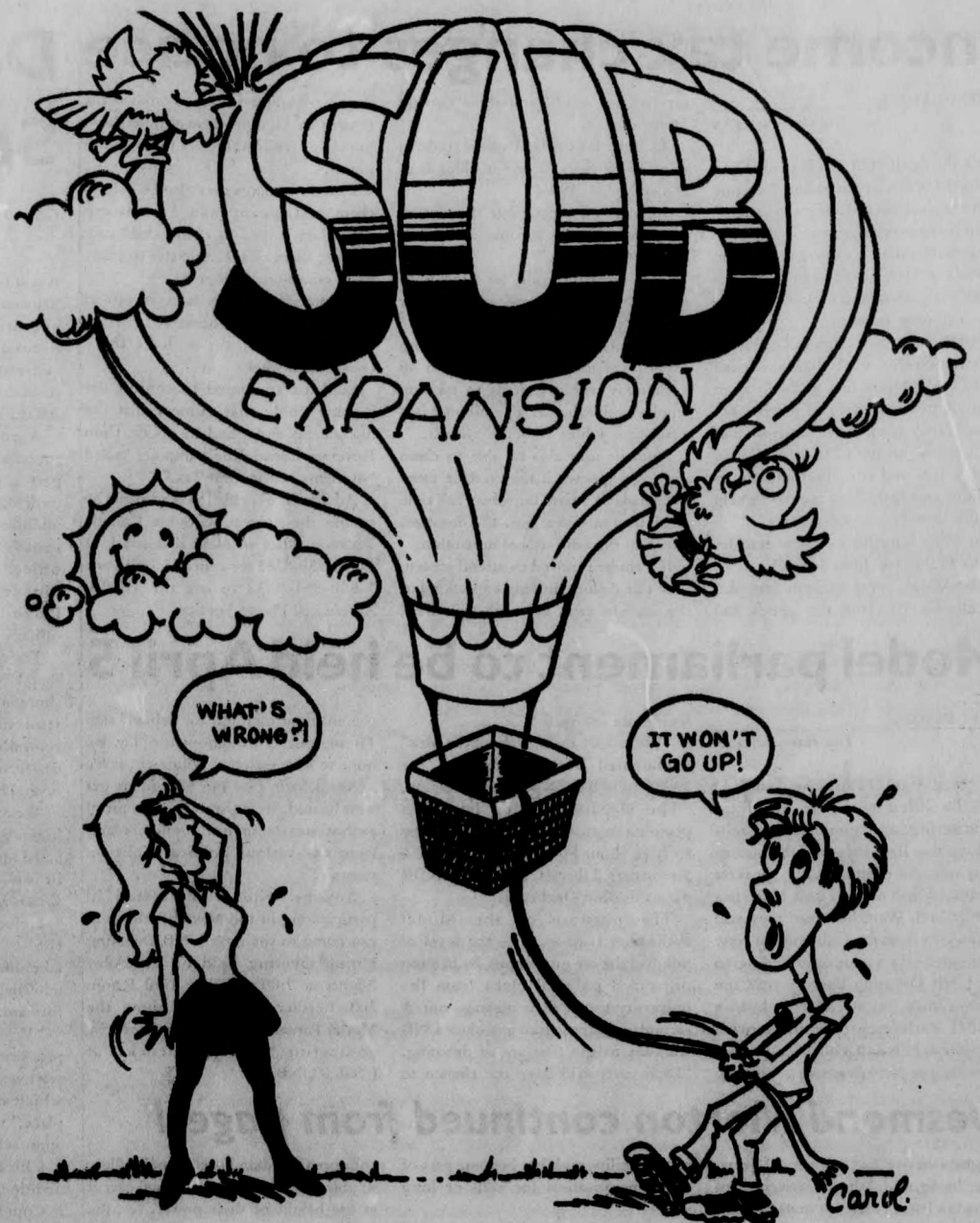
The original size of SUB expansion, as it was announced in 1993 (when the fee started) was \$9.1 million. The latest incarnation (which, interestingly enough, was proposed by the University, not the SU) is \$2.59 million. A 71% reduction. Not bad, all things considered.

The only problem will be that even I may not be around to see the SUB break ground. Although, my children will be able to be at UNB long enough to help finance it, just in time for the next wave of SUB expansion.

The following people have been elected to the 1997-98 Editorial Board of The Brunswickan:

Joseph W.J. FitzPatrick III, Editor-in-chief
Jenn Brown, News Editor
Cynthia Kirkby, Entertainment
Drew Gilbert, Photo

Congratulations!



Why the Resurrection?



Easter Sunday is the most important day in the Christian Church. It doesn't receive the sentimental fanfare of Christmas, perhaps for cultural if not commercial reasons. The two events are radically different, even if they are related. The new born infant became the crucified and risen Christ. But, it is the resurrection that has given meaning, purpose and hope to Christians world-wide.

Yet, the resurrection is and has been a major point of contention, if not a stumbling block. Little wonder. To physically rise from the dead defies what we normally experience. How then is it to be interpreted and understood?

There is little agreement on this matter, for Christians and non-Christians alike. For some it is miraculous divine intervention. They agree with the apostle Paul that if the resurrection did not occur, Christian faith is futile (1 Cor. 15:17).

Some "spiritualize" the resurrection. They believe Jesus' spirit rose from the dead (to live on in his followers), but his body remained in the grave. They agree that a "closed scientific universe" defies a physical resurrection, as well as all miracles, as contrary to the physical laws of nature.

For others the resurrection plays no part at all. Jesus was not the risen Christ but merely one among other great prophets and moral teachers. No doubt Jesus was that. But, was he more than that? C. S. Lewis (Mere Christianity) wonders why there would be such fanfare about Jesus if he was merely a great prophet and moral teacher. There have been many great prophets and moral teachers in the past 4000 years. If we did what they recommended the world would surely be a better place. Since we don't, why place such great stock in them, let alone Jesus?

Perhaps we like Jesus' teachings nonetheless. Perhaps, I can make this world, even my own small world, a better place by following his teachings, by seeing him as a model. But ultimately that is not satisfying. Without the resurrection Jesus was no different than many

others; someone who spoke well but died just the same. His fate then was no different from any other: a cold grave at the end of life. But is Jesus simply no different than any other, and is this life all there is?

Again, the apostle Paul states that "if only for this life we have hoped in Christ, we (Christians) are of all people most to be pitied" (1 Cor. 15:19). In other words, if there is no resurrection and no life after death, Christians are the greatest fools. Are they? Or, are they on to something?

I like to think there is life beyond death. I also believe that this life has significance for the next. Yet, some will affirm that there is no connection.

Some believe that "heaven" — the life beyond — has absolutely no connection to life on earth. They believe God will eventually destroy what God initially created, and make something entirely new. This has a certain appeal. But why would God destroy this earth, and where will that something new be, and what will it be?

Others believe that after death the individual becomes absorbed into God, as a drop of water is absorbed into the sea. That too has an appeal. But the individuality of the drop (me) is extinguished. Does my individuality have no eternal value or uniqueness, except in the here and now?

Is there a more helpful explanation, perhaps one that extends individuality, as well as meaning and purpose of this life, into the next? Here the resurrection is central. It affords a window into the beyond, a beyond that is not exclusively spiritual, nor unrelated to this life, and it preserves my individuality.

The sociologist Peter Berger (Rumour of Angels) stated that we can imagine the death of others, but not of ourselves. Is that, as some say, because eternity is "written on our hearts?" Accounts of near death experiences hint strongly at something beyond death. That experience, for those who undergo it and

revive, serves to radically change their perspective and attitude in this life. Why is that, and what then of the relationship between this life and the next?

What I do in this life is important for the next. To be a "candidate" for the next life, I must have within me those potential qualities which are the "stuff" of "heaven": love, compassion, generosity, gentleness, humility, service. These are eternal qualities. They can be put into practice now, because they have eternal meaning. Every moment now has eternal implications.

The purpose of living is to give eternal meaning to temporal activity. C. S. Lewis stated that if our attention is focused exclusively on this earth, with complete disregard for heaven, we will ultimately lose even life on this earth, at death. If, on the other hand, we focus on "heaven," we will gain life both on this earth and life in heaven. The resurrection of Jesus indicated that life on this earth is connected to life in heaven. His followers recognized him in his resurrected appearances. They could touch him. They even ate bread and fish with him on the seashore.

Of course, perhaps none of this is true. Perhaps there was no resurrected Jesus. Perhaps life on this earth is all there is. If so, then we should make the best of it; loving our neighbour no doubt, but also living life to the fullest. After all, we have only one crack at it. Then we must contend ourselves with our extinction at death.

But what if there is a God. What if Jesus really did rise physically from the grave? What if there is life beyond death, also for you and me? What if our life after death is determined by what we do, say and believe in the here and now? And furthermore, would what we do and study at university then have eternal significance? All of this would make a world of difference, literally!

Something to think about this coming long weekend. I wonder if the university cancels classes Friday and Monday (the extended Easter Weekend) in order that we may have time to think about such profound, and eternal, matters. Or, is it simply a break, from those studies concentrating exclusively on the here and now?

BLOOD & THUNDER

Letters to the Editor

Former Brunnie drops in on us, virtually, unannounced

I had no idea that I would ever see you again.

You have to understand. It's been years, and I never thought UNB's computing services department would move past using the MUSIC mainframe for its students, let alone making way for a web server you'd be present upon. Heavens, they didn't even want the Brunns to have email access when I left, last I knew. It was hard enough wheeling access to other peoples' accounts and sneaking into the labs.

I worked for you starting in 1988, at the time under numerous pseudonyms, and (with two years absence, but some correspondence writing, during the 1989-90 and 1990-91 school years) was involved with the Brunns in various capacities until disappearing into another life in the autumn of 1993. The two months with the Dalhousie Gazette just weren't the same, and I had feared that you'd fade to the distant memories when circumstances required me to vanish into thin air that winter. I had nothing to remember you by.

The time spent on Brunswickan staff was, to be quite honest, my island of sanity and joy in the midst of a collapsing and tumultuous world. You were my first experience with being respected for my talents, skills and abilities regardless of superficial things. You were the first ones to provide me an outlet for my work. Had it not been for the hope that being staff provided me with, for the newfound confidence that what I did was valued, I would very likely have gone out into the good night as another purposeless, snuffed

teenaged angstball. I say "you," however, I doubt there is anyone left on staff who even remembers me, be that as the twelve-year-old who snuck her poems under the door or the high school student who kept getting the entertainment and distractions pages stuck in the waxer. (If there is, they likely would not recognize me now.)

This considered, I see no reason not to thank you, as an organization, for being the starting place for taking on writing as a way of life. The layout skills picked up through countless Wednesday and Thursday nights became the foundation for skills in HTML; the writing skills gained through countless madly-scribbled articles became the basis for a growing archive of essays and a minor online reputation. I would not have had the courage to circulate my work as I have, had it not been for the encouragement of the Brunswickan; being with you changed my life.

In the meantime, I now know where to send people when they ask what kind of environment I began in. It is true, I recognize little anymore (when on earth did the Mugwump cease to be spelled so?), and some things are very much different; but, based on the web pages alone, you have retained your fine character, and that is enough.

I thank your publication for allowing me the space to create myself, and the honour of your respect and trust.

Be well,
Beverley R. White



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Viewpoint Banner
Illustrated by Kent Wizeel

This issue is dedicated to:
The vernal equinox. Here's a tip: bundle up — it will be Summer before it feels like Spring.

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All copy submitted must be double spaced, on one side of the page only and must be legible. If we can't read it, we won't print it. You think that sounds obvious, but if you could see the horrors we've seen... The Brunswickan accepts copy on 3.5 inch disk, either Macintosh or MS-DOS format. Articles printed in The Brunswickan may be freely reprinted provided proper credit is given. Cause the last thing we want to be accused of is greediness.

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