

# SPECTRUM

## Metanoia by John Walk

### The Accounts of Luke

What would it have been like to sit at the feet of some of the world's great spiritual leaders: listening to their words, seeing their facial expressions, feeling their emotions. No doubt that would have left an impression, one different than the words we read about them or from them in sacred literature.

The great spiritual leader of the Western world, Jesus Christ, made a considerable impression on those with whom he had direct contact. That contact was not in the form of 10 second video clips, or polished

Sunday morning television services complete with rehearsed choir voices. Jesus rubbed shoulders with people: talking, discussing, sharing, empathizing, crying. Sitting on the floor in a living room, fishing in a boat on a lazy afternoon, watching the sun go down by the sea shore, weeping at a grave site — connecting with people.

What Jesus said to people would not have been in the form of carefully crafted speeches, penned by expert speech writers and complete with source documentation. Neither did he give series of workshops at the Jerusalem Hilton, complete with keynote address, small group sessions and appropriate nutrition breaks. Nor did he have research assistants, grant funding, published books and articles, or academic titles, all to create a sophisticated expertise. No lofty words, no pretensions, no professionalism. Yet, he did have something very important to say, and his words have significantly changed the lives of countless people.

Indeed, what Jesus said has had 2000 years of rippling effects. Despite the best attempts of present-day secular media and academia to persuade us to the contrary, the words of Jesus have life-giving meaning. They continue to impact the lives of some 21 million Canadians (80% today). For many that impact is heart-felt, serving to give positive direction and expression in both private and public life. For others that impact may be faint (secular media and education *do* influence), not infrequently revived in moments of personal crises and transactions.

Statistics tell us that the Judeo-Christian Scriptures continue, year after year, to be the No. 1 best seller. Chances are that all 21 million Canadians who call themselves Christian (some, no doubt, for Statistics Canada purposes only) possess one, or at least have held one in their hands long enough to peruse the cover. Some have even worn one thin; with underlinings, marginal notations, question marks.

standing and appreciation; a renewed sense of meaning? Might they have a different impact? Might we better perceive what it was that Jesus was telling us?

Bruce Kuhn, a professional actor best known for his role in *Les Miserables*, will be doing a one-person stage performance of the words of Jesus as recorded in the Gospel of Luke. The *Accounts of Luke* tries to recapture what it was like to hear Jesus 2000 years ago; to see and feel him address a small gathering, a large audience, to absorb the words he uttered, to be confronted by the Son of God!

The *Accounts of Luke* will be performed at Tilley Hall Auditorium (Rm 102) on Tuesday October 25 at 7:30 PM. Tickets are \$5.00 for students and \$8.00 for non-students. Tickets can be purchased at the UNB Help Centre, the STU Student Affairs Office, or at the door on the evening of the performance. For more information call Noella (454-5605) or Matt (451-1389). The *Accounts of Luke* is sponsored by Inter-Varsity Christian Fellowship and the UNB Student Union.

What would it be like to *bear* the words of Jesus: spoken rather than read? That is, spoken in a manner where the intonations, expressions, emphases take on a life of their own. Might that instill in us a renewed understanding and appreciation; a renewed sense of meaning? Might they have a different impact? Might we better perceive what it was that Jesus was telling us?

## The Pigeon's Right Wing

### A Black Woman Speaks Out

by Ezra Levant, guest columnist

Ezra Levant is a law student at the University of Alberta. He writes for several publications on the west coast, generally on the threat to academic freedom posed by the political correctness movement. James Kierstead

I was reading Ontario's new affirmative action law, and I noticed that special consideration is given to four designated groups. If I am a woman, a visible minority, an aboriginal person or a person with a disability, I get special priority for hiring and promotion.

Lucky for me, I'm all four. For example I am a visible minority. Now Ontario's law doesn't have a concrete definition of just how visibly minor I have to be, but other jurisdictions do. During slavery, the American South devised a complicated measurement system to determine the proportion of Black blood required to be called Black. Words like "octoroon" and "quadroon" denoted certain blood quantum that defined you as black.

The Nazis too had their system—based partly on the American one. They used the term "mischling", or mixing. If you were full, half or quarter Jewish, you were legally Jewish; mixings of the third degree were not considered "too Jewish", but they sure weren't Aryan.

But back to me: I don't have enough information to enter into such a genealogical calculation. Instead I went down to the paint store and got a swatch of colours I then compared my own flesh tones to those of many other students and found that I am indeed a visible minority—no one else has my unhealthy jaundice.

So until Bob Rae tells me which racial test to use, I'll call myself a visible minority.

I'm also disabled. Again the "equity commissioner" provided no definition on what a disability is, so I turned to the medical textbooks.

I started checking off various maladies: myopia, obesity, halitosis . . . my list of troubles went on. I didn't put a check next to alcoholism, but I see that's a disability now, and so if my job prospects are especially weak I may have to invest in that hobby/resume builder too.

The act did not define aboriginal person either. I can understand why—that's a little touchy nowadays. Legal battles rage on over just who can and can't belong to certain bands. Can native women who marry non-natives retain their status as Indians? Or, like the visible minority question, is blood quantum the question? How much native blood is required to still be Métis?

I called a Red Cross clinic and they told me

that they would not do a blood test to prove my racial identity. Again, I guess the race police will just have to take my word for it.

And finally, the law favours women—all women. Kim Campbell is looking for work, and as an underprivileged Canadian she can use her gender trump card.

When I asked my professor just who was considered a woman, he ignored me, so again I hit the books. I can't have a Y chromosome and still be a woman says Webster's, but I know that isn't true. Ever since the 1960's, doctors have sex-changed men into women and women into men without altering their genetics. I understand that plastic surgery and hormones are all it takes.

Let me tell you, I am pretty confused about my identity now. Before my investigation, I thought I just had to focus on being a good student or employee and a good person. I thought who I was made more of a difference than what I was. Was I ever wrong!

So I've gone modern. I've totally redone my resume. My old curriculum vitae—focusing on community service and academic achievement—has now been replaced with a series of doctors' notes.

I realise that I can't quantify my victimhood, so I've decided to just mention it a lot. Complaining is hot, merit is not.

Hey, I'm no dummy. I know I've got to choose: either I'm a victim or I'm guilty. But that's really no choice at all.

## The Grad ZONE

by Timothy T. Buskard, President

Allow me to introduce myself. I am the new president of the GSA and have been an active member for the past two years. I started at UNB two years ago as a masters candidate in Electrical Engineering and am continuing my studies at the Doctorate level. I initially sat on the Executive committee as the Engineering representative. During that year, I worked hard to keep the Engineering Faculty informed and involved. I helped to organise and chaired the first ever GSA Conference on Student Research which took place at the Wu conference Centre. Last year I was the Second VP, sat on Senate, SS&P and again chaired the organising committee for the Second Annual Conference on Student Research. Also, during the year I helped to organise the summer BBQs that many of you attended and I rewrote the handbook, since I was sole member of the handbook committee. Due to the lack of volunteers in the past few years, I found it challenging to be an active member of the Executive and com-

plete my studies, but I hope that together we can change the trend and get more people involved.

To increase involvement in the GSA, we will again be holding the conference. If you wish to help organise or participate in the conference, please let us know; formal registration sheets will be available after the committee is formed. The focus of the conference is on student research being done at UNB. You do not have to be completing your degree to be present. We want everyone to know what research is currently being undertaken at UNB (Beginning, Ongoing, Completed). Join us for an interesting two days of presentation and guest speakers.

If you have any ideas we would like to hear from you. Come to the office during office hours, call us at 4700 or email us at gsa@UNB.ca.

GSA Office is located at 676 Windsor, Rm. 4.

GSA Office Hours are Mon., Tue., Wed.: 12-1 pm, Thurs.: 11:30-1:30 pm and Fri.: 12-1 pm.

## no one knows i'm gay by darren elliot

No one knows I'm gay unless I want them to. There is little about me that would indicate to a stranger what my sexual orientation is. I am not the exception, I am part of the vast majority of gay persons who could not be picked out in a crowd by the untrained eye.

Myth #2: "Gay men are feminine, unathletic, and could be easily identified by their physical qualities."

Fact: True there are some feminine gay men, but they represent a fraction of the total gay population. There are also some straight men who have feminine qualities. A person's sexual orientation and their physical attributes are not necessarily related. This stereotype comes about because some people assume that the only gay men are those who seem gay, those who are the most noticeable. They fail to realize that most gay people are no different than they are. Sexual orientation does not affect someone's entire personhood. As society moves forward towards further enlightenment, sexual orientation should become far less an issue than it is at present. Most conflict regarding the issue is based on lack of understanding, people are often too quick to draw conclusions. The fact that I'm gay means no more than that my lover will be a man. Any other conclusions one draws about me based on my sexuality are based on false assumptions and stereotypes.

Myth #3: "Gay Women (lesbians) are butch, masculine, and dress like men."

Fact: Some lesbians are masculine, but so are some straight women. Generalizations are most often false, as is this one. It is impossible to describe the lesbian population with one description as it would be to describe the straight women population. Would anyone agree with the statement—"Straight women are delicate, feminine, and dainty,?" Hardly. How anyone could think that a single description describes an entire population is beyond rea-

soning. Gay women take on as many different character types as do straight women. Again, good luck to anyone trying to pick them out of a crowd. You won't have too much luck, if any.

Everyone's sexuality is unique to them. For me, I never got excited about any girl but always felt attracted to guys. My conflict came from my upbringing and religious background. Some people experience a period when they may get excited for either sex because their drive is so strong. Sexuality sometimes takes some time to sort itself out. People who experience continued pull towards both sexes are called bisexual. Others will find themselves attracted primarily to one sex but may experience a period of confusion as they develop their sexual identity. It is quite normal for one to question one's own sexuality given all the factors involved. Social pressures, beliefs, and confusion can sometimes cause one to suppress their sexuality until they are able to deal with it.

There is absolutely no reason for anyone to feel ashamed based on their sexual orientation. A person's sexuality is simply a part of who they are and does not define them as a person. Do not attribute to yourself or others, any characteristic that is stereotypical to a particular sexual orientation. You are who you are—be yourself. Don't get caught up living as an actor, being who people expect you to be, or even who you expect yourself to be. Live your life as yourself so you can learn to find your own happiness. Don't let outside forces be your guide, no one can know what's best for you except you. If you would like help dealing with any related issues, there are several organizations on campus to turn to. (See Upcomin')

## Forest Breeze

### Clarifying the Clear-Cut Issue

by Michèle MacNeil

I recently had the opportunity to attend a presentation which was held at the K.C. Irving auditorium at the Hugh John Flemming forestry complex on September 22nd. This presentation was put on by the Western Wilderness Committee of British Columbia, who are travelling across Canada with "Stumpy" (an old growth stump which was removed from Clayoquot Sound on Vancouver Island). Their message was simple: Stop Clear-Cutting!

The presentation was very professionally done with powerful pictures, music, and dialogue. However, this is where the discrepancies began, and this is what scares me the most about the power of the media and groups such as this one.

Throughout the presentation false statements such as: "Forests are a non-renewable resource" and "Old growth forests help reduce carbon dioxide in the atmosphere" were stated without hesitation along with songs like "If you clear-cut this beautiful land you might as well be cutting off your right hand." This was only the beginning, they then went on to say that "we cut the forest down and there's nothing left"; and if we do happen to plant, we plant monocultures on bare nutrient poor soil. I will also note that 90% of the presentation was based on Vancouver Island. As a forester who worked on Vancouver Island in the forest industry for the summer, I was beginning to get very frustrated with some of the things that were being said during this presentation. First of all when a forest is cut there is usually a fairly good regenerating stand in the

understorey; secondly, four trees are planted for every tree that is harvested; and lastly, it is prohibited by law in BC to plant monocultures. Each site that is harvested is planted with species which were there originally.

Before getting the opportunity to work on Vancouver Island, I thought that BC was just this huge clear-cut because that's all I'd ever heard and seen from the newspapers and on TV. I was quite overwhelmed and surprised to get there and see these beautiful lush forests which were filled with trees of diameters of up to 8 feet across. The funny thing was that these forests weren't even old growth forests; most of these stands were second and even third generation growth. These forests were also on 70 to 90% slopes. This destroyed the presentation's theory that "if you clear-cut on 70% slopes the trees will not grow back."

They accuse the forest industry of being a money hungry immoral wood cutting monster who is destroying our planet. This is simply not true. Companies like MacMillan Bloedel, International Forest Products and Fletcher Challenge, have existed for years and have helped build communities and the economy in Western Canada. These companies would not exist today if they did not care about sustainability and long term supply of wood. It is true that there have been bad forestry practices in the past, but there have also been bad practices in virtually every field of study imaginable in the past. This is how we grow, and progress, and make things better. The BC Forest Practices Code was set up as a framework or set of guidelines in order to ensure that forestry practices are done properly with-

out any exceptions. Forest companies realise that their livelihood depends upon the supply of wood fibre and a considerable amount of money is spent each year for planting, weed control, spacing, and pruning of trees.

Old growth forests were portrayed as the only "Real Forests" that count. What about the beautiful mature forests; the dense juvenile forests, or the lush immature forests? These are the forests that absorb your carbon dioxide, provide browse for some animals, and shelter for others. Each stage of the forest is an important component of the environment.

The presenters suggested that there should be selection cutting rather than clear-cutting and I do agree that the possibility of selection cutting certain areas should be looked into. However, we should also remember that clear-cutting is a method of harvest, which if used properly is very useful. You cannot select cut 70% slopes, this is a reality. The legal clear-cut size in BC is 40 hectares, which is less than half the size allowed in New Brunswick. I strongly believe that if NB is to prosper again in the forest industry, we will have to develop our own set of guidelines in forestry practices to assure that sustainability and long term supply are established.

The bottom line is: Ask yourself questions when you read articles or watch television. Clear-cutting is a means not an end. Where there is a clear-cut, there is regeneration and there will be planting, and where there are seedlings there will be trees, and these trees will form a forest. Our forests, our future, forever.

