

# Editor

## Goalives

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The upshot of this process means that one increment of any of the large budgets (Libraries, Physical Plant, Fringe Benefits) is more than most of the other budgets combined. Even worse, the documents from 1996-97 indicate that of the 80 line items, there are 15 exceptions to the rules, such as the Beaverbrook Law Scholarships, and the Fringe Benefits budget. Others, such as Electricity, and Garbage removal, can't be debated, but they are nonetheless included as if they could be altered.

Aside from the mechanics of the budget, which are surprising enough, there are a few specific areas I wish to comment on.

How dare UNB make \$418,000 on students attempting to further their degrees by taking credit courses through Summer Session and Extension and lose \$78,200 on non-credit courses. As the study UNB did into students taking those courses showed, the majority of students in degree-credit courses in Extension and Summer Session are attempting to push their degree along. And yet, because neither Summer Session nor Extension count as part of the "academic load" of a professor, all the professors get a stipend, which is less than 25% of the effective wage of a regular term course. As a result, UNB makes money off of degree-credit courses. This situation can not be allowed to continue.

Another thing, our President made so much about allocating more staff to the Computer Science Co-Op Program, I thought that UNB must be spending money. In fact, the CS Co-Op generates revenue. Nearly \$40,000, a margin of close to 20%. Shame on you.

One more PR tid-bit: UNB added a .45 FTE to Counselling Services. Thank goodness. With the increase in tuition I'm sure the added stress will mean that more students will need Counselling. Oh, wait. Counselling Services is already overloaded and understaffed. Silly me. Guess I should take comfort knowing that the VP Academic Office got a .50 FTE secretary. Didn't see that in the press release, did you?

A notable veteran reporter I'd like to consider one of my best friends told me "PR is what they want you to know, News is what they don't want you to know." Well, sir, I must agree.

And while we're on the subject of public relations, let's spare a moment for my rant (I've been saving this one for a while). Madame President, I have never had any respect for the "panache" of your public relations ever since I had to get your photo from Public Relations at Mount Saint Vincent (your previous throne) because our auspicious Director of Public Relations and Development had been instructed by you not to release the photos of you that they had until after you were confirmed by the Board of Governors. Did I mention that they were more than happy to provide them to *The Daily Gleaner*? I suppose knowing that *The Brunswickan* doesn't make a habit of printing the ebb and flow from the Public Relations Department makes you a bit less likely to accept our request. And, after seeing the budget for PR, and comparing it to *The Brunswickan's* I can see why this would concern you so.

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I can understand why members of the Senior UNB Administration may not relish the thought of sitting down with a student member of *The Brunswickan*. I know that they would rather sit down with a professional (or better still, not sit down at all with the media). But this is a University and students have the right to know certain things, especially those which directly affect them like why their tuition went up. Why couldn't I talk to James O'Sullivan, the UNB Vice-President (Finance & Administration) about the UNB Budget? Wouldn't he be the most qualified to answer my questions? Of course, I can understand that you don't really want to answer my questions, you want to supply me with Public Relations stuff. (I'll refrain from a more strident word, there are professors reading this.) Your press release and "President's Bulletin" doesn't mention that UNB's Operating Budget will increase by \$2.7 million next year. Funding with tuition going up \$3 million, one could almost make the assumption that the university used the tuition money to increase spending, but that's just my Artistic math, I guess.

By the way, how unfortunate that you do not consider me, as Editor-in-Chief of *The Brunswickan* to be a student leader or a member of the University community. When I was the Recording Secretary for the UNB Student Union, I was invited to the Chancellor's Student Leadership Gala. My position in this community is a might bit more important now, and yet, no memos, letters for the trees, I suppose. (Though I hear you sent both an e-mail and a hard copy to the whole campus, kudos, to you.)

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# EDITORIAL

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# BLOOD & THUNDER

Letters to the Editor

## Arts 1000 is not brain-washing

To the Editor:

The article of Elise Craft (*The Brunswickan*, April 11) [regarding the Arts 1000 reader] raises some familiar points, and overlooks many others. The most important one is that (as Ms. Craft herself acknowledges) the course deals with the development of Western Thought, not with the history of Western civilization, never mind the history of the world. The rationale behind this choice is that in order to play our part in an increasingly multi-cultural society, it is important that as educated people we know the tradition to which most of us belong. If some of our students come from another culture, it still makes sense that, if they choose to graduate from a traditional British Redbrick style university, they should have a sound overview of this intellectual tradition.

In this perspective, it really is not very relevant that crimes were committed in the name of Christianity, or that other traditions existed which went against the mainstream. One of the glories of the western tradition is that it fostered critical thinking, and that some of these counter-currents have now entered the mainstream. Consequently, for example, it is possible to conclude the course by a critical retrospective of its content, while being aware (without being confused) of what that content consisted.

There is no reason to deny our Christian heritage because it is imagined that some people will be either confused or "highly offended" by it. Perhaps by studying it, people will discover that enrichment it has provided, instead of relying on unfortunate stereotypical notions of it.

Ms. Craft gives her own synopsis of the content, without seeing that it hardly permits her to arrive at the conclusions she trumpets forth (that Said offers only specific criticism of the materials, for example; almost every passage in the book criticizes some aspect of the materials).

Students at UNB have every reason to be grateful for Arts 1000, which, once the content has settled down, and they have realized how many other disciplines grow out of the tradition studied in that course, provides an incomparable basis for further study, and for the development of the kind of critical thinking Ms. Craft is clearly pleased to have developed herself. It is not reasonable to expect it to do more than it does in the time available, and it is not perceptive to dismiss it as brain-washing or as cultural imperialism.

Anthony R. Pugh  
Arts 1000 Tutor

## Former Guelph Student dismayed

To the Editor:

[Regarding] the appearance of Drew Edwards' article "Integrity of CSA Candidates questioned" that appeared in *The Ontarian*, as well as in *The Brunswickan*. This article really hit home for me as a former University of Guelph student. I am also appalled at the lack of research that went into this article.

I am forced to question Drew's tactics. I am a former Interhall Executive from the University of Guelph and worked closely with Jeff Cowling and Jeff Norton. These two individuals were two of the greatest leaders that Lambton Hall ever saw; 400 frosh and residence staff can

contest to that. I admired the two and often looked up to them for support during my term as Vice President of Lambton Hall.

The incident in question was known to many individuals in Lambton Hall. They, in turn, elected these two unanimously to represent Lambton on the Executive board. This board, of which I was a member, consists of four members: President, Vice President, Public Relations and Social Convener that represent 400+ students. Lambton chose Jeff and Jeff to be a part of it. No one ever doubted the integrity of these two individuals, so I question Drew's tactics and the reasons he thought their integrity should be questioned two years later when they were running for a campus-wide election.

UNB residence students can sympathize with the enforcement of rules that have begun to destroy tradition within the individual residences. Jeff and Jeff are examples of two individuals that never sat down. They were Lambton's voice and the tradition continues thanks to them. I was honoured to be elected in their path. Jeff and Jeff would have represented the University of Guelph well this coming year. They remain two of the greatest leaders, friends and students I will come to know.

Haley Flaro

## Even more Bible passages about homosexuals

To the Editor:

I wish to speak out concerning the essays concerning homosexuality published in last week's edition of *The Brunswickan*. In particular, I wish to focus on the Biblical perspective of homosexuality, since I believe it is the only perspective that ultimately matters.

Leviticus 18:22 was one passage that was mentioned. It is clear in its condemnation of the homosexual act. Some scholars dismiss it as being part of the Levitical law and therefore of no significance to modern-day Christians. However, the other laws listed in Leviticus 18 include condemnations of incest, bestiality and even child sacrifice. I am sure no Christian would approve of these crimes. But God's abhorrence of homosexuality is re-stated in Leviticus 20, where it is included in a list with (guess what) incest, bestiality and child sacrifice. How can anyone single out law against

homosexuality as being outdated and at the same time condemn these other crimes?

Paul discussed homosexuality in Romans 1:26-27. He describes homosexuality as being unnatural and "unseemly." It is also interesting to note that nowhere in that passage is a specific physical act mentioned; this contradicts the statements made by J in "Homosexuality: Reclaiming the Truth."

Now let's look at the passages in the Bible which support a homosexual lifestyle. In short, you won't find any. God's plan was expressed early on, in Genesis 2:24, which says, "Therefore shall a man leave his father and mother, and shall cleave upon his wife: and they shall be one flesh." God did not intend humans to embark on same-sex relationships; to be homosexual is to live in open rebellion to God.

It is vital that Christians examine the truth of the Bible as it stands, instead of trying to interpret the Bible to rationalize certain

lifestyles or viewpoints. Homosexuality is not accepted by God, regardless of what people would like to believe.

Gui M. Richard

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### Good ideas, but ...

To the Editor, and Sebastian MacLean

Sebastian, I enjoyed reading your article, "Homosexuality: Ignoring the truth," and agree completely with your argument, but your argument was badly affected by poor grammar and spelling.

I offer my services, free of charge, to edit any of your future interesting articles.

Robert Speirs

## Nice People or New People?

lives of its adherents. Most recognize Jesus as a morally upright man who "walked the talk," and whom an overwhelming majority of Canadians affirm as the Son of God. But it is Christians who are the problem. They often do not set good examples. When they organize themselves, and not only ecclesiastically, hypocrisy and nastiness often sets in. Should it not be the opposite?

Such line of reasoning has considerable merit. It is, however, rather illogical and meaningless. The actual world, as Lewis maintained, is much more complicated than the above criticism appreciates. People are not completely one thing or another — Christian or non-Christian. We are all, Christian or otherwise, degrees of "something." We are all on a journey.

Lewis argued that there are some (clergy included) who claim to be Christian but are actually on a journey of separating themselves from Christ. They not only fail to appreciate "the talk", they also fail in its "walk". The media like to focus on these people, and identify them to us as Christian, even when they clearly appear to be journeying

away from God.

On the other hand, there are those who are on an opposite journey, one of slowly but steadily drawing closer to Christ. Some of these people we clearly recognize. But others we may not. We may be completely unaware of those secretly under God's influence — those whose hearts of stone are slowly turning to gold. Some themselves may not even recognize, let alone acknowledge, their journey as Christian.

So it becomes rather meaningless to make a judgement about Christianity on the basis of how nice "Christians" are. But Christianity is not ultimately about making people nice, even if that is a desired spinoff. It is about making people new, radically new. This is not instant. It is a process, one that begins in this life, but is not completed here. For that reason, signs of niceties will not necessarily, nor automatically, spill profusely from those on the journey. "Niceties" are not the sole criteria to ascertain whether or not one is journeying towards God.

Christianity, it appears to me, is about changing human souls, hearts and minds — that they might experience the goodness, glory and healing power of God. How will we

know if it can do this? How will we know whether Christ, rather than something else, is the way to God?

It is said that the "proof of the pudding is in the eating." Interestingly enough, we pursue all kinds of "puddings", and there is no lack of them offered up to us. But which "pudding" will fully renew, and fulfill, our soul?

The renewing of one's soul has to do with a willingness to journey with God. We cannot ever really know who is willing to do that, or what goes on inside the soul of another person — their struggles, temptations, opportunities. And ultimately it is not another's soul with which we need most to be concerned. It is our own.

Our own soul we know most intimately. It is our own soul with which we must each individually wrestle. I alone must choose which journey to pursue.

It is in our own soul that each of us must determine whether or not to journey with God, regardless of what my neighbour is or does. A journey with God, already made possible through the endeavours of Christ, will ultimately make me a new person, though it may not instantly make me a nice one.



If Christianity is true, why are not all Christians obviously nicer than non-Christians? (C.S. Lewis, Mere Christianity). This question has most likely been raised numerous times by numerous people for numerous centuries. In fact, the question is probably two thousand years old.

Few will doubt the truthfulness of at least part of the question — "not all Christians are obviously nicer than non-Christians." We all personally know some who claim to be Christian but are clearly not nice. Perhaps they are even downright nasty. The media certainly keeps us well informed of those who, sometimes in the name of Christ, commit wretched if not horrible things. I need only think of residential schools, witch hunts, crusades.

Some would conclude that this rings Christianity rather hollow. Its failure or meaninglessness is the degree to which it fails to make an appreciable, and visible, difference in the

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**The Brunswickan**  
Student Union Building  
University of New Brunswick  
P.O. Box 4400  
E3B 5A3 CANADA

Phone: (506) 453-4983  
Advertising: (506) 453-5073  
Fax: (506) 453-4958  
E-Mail: bruns@unb.ca  
WWW Site: http://www.unb.ca/web/bruns

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