

SPECTRUM

Metanoia by John Valk

A Tribute to Monte Peters

Monte Peters is receiving an honorary doctorate from the University of New Brunswick. The degree will be conferred at the University's Fall Convocation on October 22.

Monte is an alumnus of UNB. He graduated with a Bachelor of Education in 1970. Prior to his studies at UNB, he received a degree in Arts from St. Francis Xavier University in 1965, and a degree in Theology from Laval University in 1969 for studies done at Holy Heart Seminary (Halifax). In 1970 Monte was ordained to the priesthood in the Roman Catholic Church. Earlier this year, he received a Master of Arts degree in Community Leadership from Regis University in Denver, Colorado.

In 1971 Monte began a long sojourn with the University of New Brunswick, as Campus Minister. That sojourn, and the immense contributions made during it, is now being officially recognized. I, as a colleague, am particularly delighted by the awarding of this honorary degree. Let me explain why. But first allow me a brief but necessary historical digression.

In 1859 an Act of the Provincial Legislature established the University of New Brunswick, as a non-denominational university open to all, regardless of religious creed or affiliation. Prior to that it was known as King's College, established in 1829 by Anglicans, and mostly for those entering their parish ministry. In the 1840's, when demands for religious inclusiveness and liberty surfaced, steps were taken to make King's College more accessible to non-Anglicans. That led eventually to a new charter and a new university.

To safeguard the non-denominational character of the newly established university, its charter abolished theology courses. Yet, recognizing the integrality of religion and education, the same charter required that students attend religious services and receive religious instruction from their local churches. The Dawson Report of 1854, upon which the University Act was based, maintained that, "no youth can be properly educated who is not instructed in religion as well as in science and literature. The evidences, the truths, and the morals of Christianity, should lie at the foundation of all public Collegiate instruction, and the spirit of Christianity should pervade its whole administration."

That religion has been an important aspect of UNB's history is amply evidenced in Encaenia addresses, Invocations, Presidential speeches, faculty talks, and committee reports. Also, campus groups such as the Student Christian Movement, the Newman Club, the Canterbury Club, and Inter-Varsity Christian Fellowship have discussed for decades the importance of religion for life and learning.

With major changes brought on by the turbulent Sixties, it came to be recognized that the spiritual needs of many students were no longer being met by the university. Discussions held between President James Dineen and local clergy resulted in the university extending an invitation to have religious representatives come to campus to serve those needs. Monte Peters was among that first group which came to UNB in 1971. I believe Monte has put into practise the spirit of UNB's original charter intentions — intentions which

became dislodged due to a rapid increase in size, and disoriented due to spiritual fragmentation.

I arrived at UNB in August 1987. Fresh out of a doctoral program in Religious Studies at the University of Toronto, I was ready to change the world. Then I met Monte. He introduced me to more people than I can remember (he knew everyone), and opened numerous doors. More importantly, he revealed a unique style of ministry. I came to learn much.

I learned that though the world cannot be changed so readily, people can. It happens in those precious moments when people connect with people — interacting, sharing, laughing with each other. I learned that we become more human (open and

friendly) when appreciated for who we are, when recognized for our contributions, when we study seriously but do not take ourselves too seriously, when we affirm that there is always a new day to come, when we share a good joke as often as possible, and when we walk humbly before God. That is what Monte gave to UNB. And that, I believe, was the ultimate spiritual intention of the original 1859 University Act.

Monte Peters is a gifted person. His life mirrors deep spirituality, reflecting an earnest and close walk with God. He is a listener, warm-hearted, accepting of others, and non-judgemental. Monte is a man of God, given to the university.

Monte has touched the hearts, souls and consciences of many people within the UNB community, past and present.

He has left a lasting mark on the Residence Community. For fourteen years he served as a Resident Fellow-at-Large, as well as serving as Acting Don of Aitken House and Jones House. Monte has "made a significant contribution to the betterment of life at the University of New Brunswick," a stipulation required to be considered as a potential recipient for the honorary degree.

Campus Ministers are not employees of the university. What they contribute is done without financial compensation from the university. UNB has found an innovative and impressive way to recognize that contribution. It is to be commended for honouring Monte Peters' contributions by conferring on him a Doctor of Letters. Thank you,



HOMOPHOBIA: POSSIBLE REASONS WHY IT PERSISTS PART 2

by J.

A friend and I were discussing last week's article about homophobia, and he disagreed with the definition of homophobia that was used. His opinion was that the definition of homophobia as a fear of homosexuality and its related terms, was a misnomer, and too generalized. His opinion was that homophobia does not necessarily have to be a fear response; it could just be plain old disagreement with homosexuality or homosexuals. Granted this discussion took place within the context of other people also giving their two-cents worth, but after thinking things out, I tend to agree somewhat with what he had to say. Homophobia can also be defined as a

disagreement with the "lifestyle" (I really hate *this* terminology), the attitudes, activities, behaviours, "act of.", homosexuality/bisexuality. With that in mind, the rest of this article will deal with other possible reasons for the persistence of homophobia; negative life experiences with homosexuals/bisexuals and self-hatred.

One of the main possible reasons for homophobia, may be negative life experiences with homosexuals and bisexuals. This is unfortunate in that certain, negative sections of the gay/bi (sub)culture have been the focus of societal scrutiny, and generalized to include all homosexuals/bisexuals. People sometimes have been the victims of unwanted advances from homosexuals/bisexuals who persist in their behaviour. Whether the victim is heterosexual, homosexual or bisexual, is irrelevant; this kind of behaviour is not tolerated within any community. In

fact, one may call it harassment and is a part of any orientation. Another experience is the so called "He/she is really gay/bi, but he/she just doesn't know it yet." syndrome that a few homosexuals/bisexuals attribute to people. This behaviour is unacceptable in two ways. One, if someone is gay or bisexual and has not "come out", it is not up to other people to force the issue; that person will choose to deal with her/his sexual orientation in their own way, at their own speed. Two, this is a reversal of attitude that some people should be homosexual/bisexual, similar to heterosexuals stating that what a homosexual/bisexual needs is the "right" man/woman to set them "straight". People should not be forced

**More Pride
on page 9.**

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