

# SPECTRUM

## METANOIA

BY JOHN VALK

There is a passage in the book of Acts (Acts 16: 16-34) that at first blush appears rather simplistic. That's not unusual for Scriptural passages. Only when one digs below the surface does the simplicity disappear.

Sometimes one discovers the profoundness of the text upon reflection. Sometimes someone may trigger a thought. In this case, I'm indebted to a friend, Mark Vander Vennen, whose early morning meditation at a Citizens for Public Justice board meeting in Toronto prompted these thoughts.

The story in Acts goes something like this. The apostle Paul and his associate Silas come across a slave girl in the city of Philippi. She told fortunes, and made a tidy profit for her owners. The girl begins, however, to harass Paul and Silas. When this persisted a few days, Paul, becoming annoyed, silenced her. The passage states he drove out an evil spirit: "I charge you in the name of Jesus Christ to come out of her." It did.

Rather upset by these actions, her owners, whose handsome gains suddenly

## Simple, but not SIMPLISTIC

shrivelled, dragged Paul and Silas to the market place, the centre of activity. They claimed, before town council members, that these two were disturbing the city by "introducing strange new customs which were unlawful for Romans." No doubt they weren't keen on newcomers "restructuring" their economic enterprise.

The crowd which gathered convinced the chief magistrates that this was indeed a grievous act. They had the pair publicly flogged and promptly jailed. Not keen to ease their suffering, the jailer in charge had them put in stocks and chains.

Sometime about midnight, as Paul and Silas were "praying and singing hymns to God", an earthquake jolts the prison's very foundation. Doors open and chains fall off.

The jailer, caught sleeping, is awakened from this California style jolt. Seeing the current state of affairs, and convinced of the worst case scenario, he draws his sword to take his life. Roman authorities did not look favourably on jailers unable to contain those in their charge. An "act of God", as insurance

companies today prefer to term earthquakes, would hardly have constituted protection in Roman penal manuals.

Paul, however, tells him to stop: "don't harm yourself, for we are all here." Upon closer inspection the jailer indeed discovers that the prisoners have remained. Trembling, he falls on his knees and asks: "Men, what must I do to be saved." Paul and Silas reply simply: "believe in the Lord Jesus and you will be saved, you and your household."

For the next while Paul and Silas spell out what this means. Convinced, the jailer washes their wounds and, together with his family, is baptized. He then brings Paul and Silas to his house, sets food before them, and there is rejoicing. New converts are added to an already growing number.

For modern (or post-modern) times this sounds all too fantastic. It doesn't fit into our current crisis counselling, is bereft of sophistication, and is too simplistic. Maybe.

But consider this. The jailer too lives in a society with considerable options, a sophisticated system of legal codes, and recipient of some of the best philosophical articulations offered to the Western world. These do not, however, "save" him. The Roman Empire, as mighty, powerful and noble as it was known to be, no longer worked to pro-

tect him. In fact the system now worked against him, through no real fault of his own. He too was now vulnerable, in a total sort of way. In this time of crisis, his "social safety net" literally collapsed. Suicide appeared to be his only option.

That option was never entertained by Paul and Silas, beaten, bleeding and chained as they were. Nor do not capitalize on the opportunity to escape. Are they stupid?

In the eyes of "the world", then and now, I suppose they are. But that, of course, is the key. Whatever it was that Paul and Silas said was extremely appealing, not only to the jailer, but also to the other prisoners, who also did not escape. Paul and Silas offered to them a different "social safety net."

Perhaps the jailer, in this question "What must I do to be saved", was really asking what he had to do to make it through the next 24 hours, or the next few days, week or months. Paul and Silas told him. What they offered wasn't some "pie in the sky", some quick scheme to increase social power, financial wealth or job security.

What did they offer? What did it mean to "believe in the Lord Jesus"? Perhaps this: a concrete example of what the prophet Micah had exclaimed centuries earlier — do justice, love mercy, and walk humbly with your God;

and a willingness to extend oneself for one's neighbour, in spite of one's own circumstances. That was the message of God concretely expressed through the life, death and resurrection of Jesus.

Has the federal Liberal government begun to sense, perhaps in a roundabout way, that this kind of thinking is vitally necessary if we are to resolve the great socio-economic difficulties in this country? In its *Creating Opportunity: The Liberal Plan for Canada*, we read: "We believe that if Canada is to work as a country, Canadians have to see themselves as belonging — to a society of reciprocal obligations, in which each of us is responsible for the well-being of the other."

Up until now, and especially during the recession, we have viewed our obligation to care for our neighbour as dependent upon material wealth. Only after the economy recovers, the GNP increases, the markets rebound, and our jobs are secure will we be in a position to focus once more on our "social safety net".

Paul and Silas viewed things differently. Now, not later when we have our economic house in order, is the time to help vulnerable and powerless people, for the sake of justice: not to power oneself, but to empower the other. A simplistic message?

## THE FORESTRY STUDENT

BY DOUG FOLKINS

Here is the original article, as it was submitted.

So are you going to get a job working in a fire tower? Are you a ranger? What do you do? What is a forester? These are just a few of the questions that forestry students are often asked by the public and even other students here on campus.

Just to clear a few things up, I'd like to say that yes, there is a forestry faculty at UNB and it has been here since 1908. Forestry students are not training to become forest rangers; the Maritime Forest Ranger School offers a one year technician program at the Hugh John Flemming Forestry Complex which is situated across from the Regent Mall for those interested in becoming rangers. And lastly, no I'm not going to get a job working in a fire tower!

Modern forestry involves more than just working in the woods, however the old stereotypes die hard. Forestry students are trained in science, ecology, economics, com-

munication, computer based technology, and decision making. Anyone who knows a forester realizes the depth of study and the amount of work we actually do! Once graduated, forestry students are expected to be professionals who are able to manage forest resources, serve the public, the community, and their employer. While having a forestry degree can be a profession in itself, some students will choose to go on and complete their masters or another degree.

Forestry students are a unique group of people. Since we have quite a small faculty, approximately 200 students, everyone knows each other and thus we create a very close, family-like atmosphere. This can have its good and bad points. The good points are that you can always get help with assignments, you have a good party because you have tons of friends that you trust, and you can always find someone to get you out of jam. One of

I would like to apologize for the misprinted article in last week's Forest Breeze, entitled "The Forestry Student." The original version, written by Doug Folkins, was submitted without a single grammatical or spelling error. The errors were made by myself as I retyped the article, and do not in any way reflect upon Doug Folkins. Thank you for the good article, Doug. I'm sorry you received the blame for the typos. — Chris Lohr

the downfalls of being so close is that everything you do is instantly known by everyone in the faculty. The rumour mill in forestry is one of the most effective forms of mass communication known to humans. This makes any sort of inter-faculty relationship nearly impossible and at the very least difficult.

Forestry students are most likely males. In my class, the fifth year class, there are only 8 females out of 43 students. This fact may explain why foresters attempt to keep in good relations with the nursing faculty.

Most forestry students are very socially active. A lot of this can be credited to our student organization, the Forestry Association. The Forestry Association meets regularly to plan social events, fund raisers for worthy causes such as the campus day care, and Christmas Daddies, as well as organising lecture series and other educational propaganda. We apparently have the largest per-

centage of students belonging to an undergraduate society on campus and we are proud of our organization and the good work it does.

But back to the social events, there is at least one major party planned for each month of the school year. Such great events as CORNBOIL, SLEIGH RIDE, HALLOWEEN PUB, CHRISTMAS PUB, BUSHMAN'S BALL, MONTE CARLO, and FORESTRY WEEK all help

to bring us together and provide a stress release for the poor overburdened forestry student.

Well I hope you have gained some insight into what it is like to be a forestry student at UNB. And oh, you may have heard a rumour that forestry students like to drink vast and copious amounts of alcohol, ... it's true.

## OPINION:

## LOST

BY SAPERE AUDE

UNB, no doubt, like most universities, is the home of many studious souls who do their utmost to acquire not only a degree but enlightenment. The two are not necessarily synonymous, for some students, with a minimum of intellectual endeavor, meet the requirements of receiving a degree but achieve little or no enlightenment. A student of this sort, in body as in mind, is a student who exits university ill-prepared to face the future and certainly ill-equipped to serve his or her community. Call this student LOST.

LOST does not regularly attend classes and, because of habitual absence, misses assignments and other course materials. Subsequently, LOST relies upon "borrowing" the notes and ideas of those who do attend. When and if LOST does appear in class, LOST excuses himself or herself of the responsibilities of sharing his or her intellectual findings with others, for LOST has neglected to stay abreast of readings or has failed to do the assigned work of the course. LOST, then, is never prepared to contribute to the classroom dynamics of a given course. Thus, over the duration of the course, LOST is never quite sure of what is going on and is never in a position to benefit from either other students' comments or the instructor's guidance in the intellectual matters under study.

Now, then, LOST, will, perhaps, manage to convince an instructor to extend the due date of assignments far beyond the parameters set forth in a course description, and LOST might

## Lost Together

even manage to convince a sympathetic instructor to forgive or to forget about missing assignments and absence, allowing LOST a do-or-die chance to pull a passing grade out of a miraculous examination hat. But even if LOST "lucks-in" and pulls out a passing grade, he or she will have achieved little or none of the enlightenment a course had to offer (both the enlightenment brought to the course by students and that offered by the instructor).

In the end, LOST will never have discovered that self-discipline is basic to the process of ascertaining the en-

lightenment a university is meant to generate and to regenerate. Undisciplined and apathetic LOST, from year one to the year of graduation, will have done as little as possible to receive a degree, and LOST will then exit university never having learned the principle purpose of a "higher" education. LOST will never have discovered how best to serve the community in which he or she expects to live and to work. Perhaps, in this community, LOST will continue pulling survival rabbits out of a bottomless hat of luck, but LOST will not do this. LOST will not provide cultural light to his or her community, for, having attained little of the wisdom, knowledge, and understanding a university has to offer, LOST will not have a candle's flicker to spare.

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-ANDREA DWORKIN

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Brown Bag Lunch Series  
Tuesday March 22  
12:00 noon  
Toole Hall (chem. Bldg.)  
Room 3

# When Women Kill

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Toole hall is located directly across the green, facing the library.

## Notice to Part-Time Graduate Students



GRADUATE STUDENT ASSOCIATION  
UNIVERSITY OF NEW BRUNSWICK

It has come to the attention of the Graduate Student Association (GSA), that part-time graduate students are not being represented by any organization on either UNB campus. The GSA would like to have the opportunity to represent you. We feel that your needs have been neglected for too long. The GSA deals with many issues that concern both full and part-time graduate students. We feel that it is important for part-time students to have a collective voice in matters such as lobbying for a graduate house and a day care facility. Presently, part-time graduate students do not have representation at all levels of UNB's administration. The GSA has representatives on the Executive Committee of the School of Graduate Studies and on Senate, and are currently lobbying for a seat on the Board of Governors.

The GSA is considering a part time graduate student fee of \$20 (1/3 of f/t fee). We are interested in your feedback. Please respond by March 31, 1994 to: Graduate Student Association, UNB, PO Box 4400, Fredericton, N.B., E3B 5A3 or send it via Campus Mail.

### Graduate Student Association Response Form

- YES, I am interested in joining the GSA
- NO, I am not interested in joining the GSA.

COMMENTS

