

Easter a very special event

This Wednesday, the 23rd of February, marks the beginning of the Lenten season. "So what," you probably say. It may be an injustice to attribute this attitude to university students but I feel it is very prevalent — and very lamentable. After all, most students will readily profess themselves to be Christians but remain indifferent to the Easter event. Perhaps it has become fashionable for Christians simply to have good intentions towards our co-habitants on earth; perhaps

the vertical dimension of Christianity is nothing more than a great myth — a great but nonetheless archaic myth. In this wondrous age of science and technology the resurrection of a man is probably the most unbelievable aspect of this myth — and thus the indifference to the Easter season.

Is it possible that such negative attitudes towards Easter are partly a result of the traditional negativism many of our generation have been exposed to through the Church and

through parents, and that in the optimism of the day and of youth we reject any seemingly repressive traditions? For example, perhaps you used to give up candy, cigarettes and the like for Lent, and perhaps these activities added no meaning to Easter. But is it not our duty, as self-proclaimed Christians to put some meaning both into Lent and Easter and not just reject it?

In recent times, theologians have lessened emphasis on self-denial as a preparation for Easter

and have suggested that such self-discipline, coupled with "good deeds" is a more enlightened way of preparing for Easter. I would like to suggest something positive that can be done to make this Easter a meaningful time.

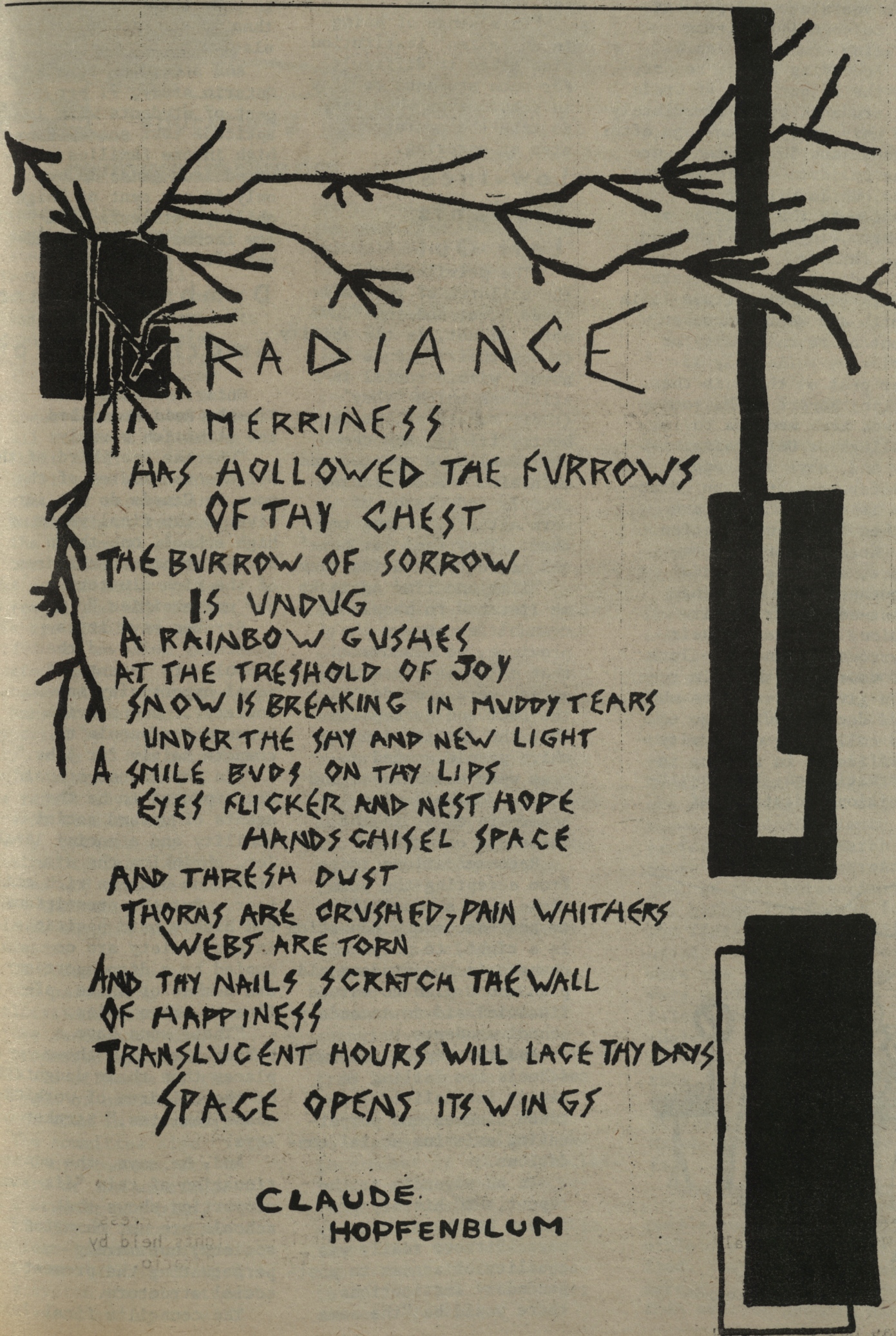
Well — what 'good deeds' can we, as university students swamped with exams and papers and occupied with boy-girl friends, part-time jobs and so on — what good things can we do?

Perhaps all we can do is summed up by the much-used expression, "we must die to ourselves" — or rather the false images we have developed since our earliest socializing experiences. We have created barriers, very high and strong barriers in the form of social-consciousness and are, therefore, continually concerned about what other people think of us. These barriers make us afraid to love and cause people to resort to techniques to deal with others; they cause possessiveness and desperate flights from love.

This Easter season the most beautiful thing we can do — the best 'good deed' we can perform — is to begin the removal of our own barriers. "Aren't we supposed to be concerned with others?", we say in our eternally noble humanistic concern. "Besides, such self-emphasis is surely not Christian." Is it not apparent, though, that the removal of our own barriers automatically affects "our neighbour". In the realization that the 'thing' inside our walls is good we will be able to give and receive love freely; we will be able to tell someone that he or she is really good. And as that person sheds his or her social-consciousness something beautiful will emerge — a loving being.

In learning to love, we will be devoting our freedom to its right purpose. This purpose is life in the fullest sense of the word — not mere individual, self-centered, egotistical life which is doomed to end in death, but a life that transcends individual limitations and needs, and subsists outside the individual self — of course this undertaking need not be confined to the Easter season — but it seems to be a good time to begin and an excellent way to make this Easter a very special event.

Marlene Gallant



RADIANCE

MERRINESS

HAS FOLLOVED THE FURROWS
OF THY CHEST

THE BURROW OF SORROW
IS UNDOUG

A RAINBOW GUSHES
AT THE THRESHOLD OF JOY

SNOW IS BREAKING IN MUDDY TEARS
UNDER THE SKY AND NEW LIGHT

A SMILE BUDS ON THY LIPS
EYES FLICKER AND NEST HOPE
HANDS CHISEL SPACE

AND THRESH DUST

THORNS ARE CRUSHED, PAIN WHITHERS
WEBS ARE TORN

AND THY NAILS SCRATCH THE WALL
OF HAPPINESS

TRANSLUCENT HOURS WILL LACE THY DAYS

SPACE OPENS ITS WINGS

CLAUDE
HOPFENBLUM