

# Student retaliates against nonsense

"If you believe not that I am the Christ, you shall die in your sins."

J. Christ

Some 2000 years ago, a boy of immaculate conception (no sperm) was born to a peasant couple in Galilee, an occupied territory of the Roman Empire. The exploited poor of Judea were constantly rebelling against their Roman masters; rebels and zealots were hung on crucifixes and left to rot. Quite effective state terrorism.

Jesus, a carpenter of rather extraordinary wit and skill became reknown as a hero of the people — a worker of miracles — no less than the Son of God himself. (Remember God? He used to be an idol.) Around his popularity and legend was built a powerful grassroots resistance to the Roman occupation of Judea.

Another member of this group was Judas, a zealot (nationalist), who wanted a better life for the poor victims of Roman robbery of their land and wealth.

He may have also, along with many of his countrymen, wanted freedom from tyranny and exploitation.

Jesus was not of exactly the same persuasion, and by demanding in his teachings that his followers must "Render to Caesar the things that are Caesar's and to God the things that are God's", he basically sold out the poor. (The rich could afford to pay off Caesar!)

Jesus betrayed the poor with his word, and more than just once. The sentiment he expressed that the poor will always be with us is not exactly a belief one could reasonably expect a group of poor people, in the process of fighting their exploiters, to hold.

Jesus brought division, not of master against slave, but of poor against poor, brother against brother.

"He that is not for me, is against me" was his teaching.

"You unbelievers shall burn forever."

"I am the light that never dies."

He was the "answer". These sound more like the ravings of a demagogue in the throws of an exaggerated ego mania than a sensible person speaking. Nevertheless, He pacified the hopeless with the hope of life eternal (one which I doubt consisted of poverty or misery).

For this destruction of unity within the resistance He was summarily sacrificed, not for everyone's sins, but for political expediency. The zealots benefited from his death in two ways. One, they got a martyr (a very valuable one remembered 2000 years later) and two, they thought they had solved the problem of silencing any more of the 'pie-in-the-sky-when-you-die' philosophy. So the life and time of J.C. became myth, highly embellished by his philosophical interpreters, converts, and publishers — the Judean scribes. An institution was founded to further these teachings and the scriptures became dogma. (Mao's Red Book has gone through this process in less than 40 years!)

Roman cultural influence naturally permeated the land of the Judeans, and their church took on the structure, after a short time, of a typical Roman

bureaucracy. The Church quickly became God's brokerage house on terra firma.

In due course the Roman Empire expired and the institution which spread Christ's word (rather liberally interpreted) took over the functions of state. With the Pope as emperor (both had claimed to be the choice of God) and an army of mercenaries paid for by the poor via clergy agents, the Church ruled for nearly 1000 years over central Europe and the Mid East. The inertia of this great power is still with us today.

Personally, I have nothing against a person's subjective faith in the existence of a god (whatever it may be), that God is responsible in some way for the mess here now, or that we might self-righteously rise above "our sin" and enter "his heaven".

What I do violently object to is the folly of most adherents to Christian dogma. They stop thinking for themselves about the questions humanity will forever be answering, because they already have the answer (the only one they would have us believe).

After four years of reading letters in the *Gateway* from various representatives of the stone age (i.e. rabid anti-abortionists, anti-feminists, right-

wing politicians, and others of the regressive preservative ilk) all claiming to be merely following the word of the son of God, I've had enough. This is my kick at the can. When I see something like Jens Andersen's Chopping Block of Sept. 10/81, I laugh a bitter laugh. Some of us just can't take all the nonsense we are asked to swallow in the course of our lives. Cynicism results in caustic comments.

"By sword and gun and crucifix, Christ's gospel has been spread.

And two thousand cruel years have shown the way that Jesus led The heretics burned and tortured The butchering bloody crusaders, The bombs and rockets sanctified that rained down death from Heaven.

They followed Jesus, they knew the answer, All non-believers must be believers, Or else be broken.

So put no trust in saviours, Judas said, for everyone Must be to his or her own self a Sun."

— L. Rosselson

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## ACT info corrected

Dear Editor:

I wish to correct information printed in Wes Oginski's article, "ACT! Gets SU Money Support" which appeared on page 16 of the *Gateway* on Tuesday, 22 September.

Council did not grant "over \$4000" to the Anti-Cutbacks. Students' Council did approve the External Affairs Board grant of \$3,000 at its September 15 meeting, as you printed.

The Academic Affairs Board did not grant ACT! \$1600. Council approved the Academic Affairs Board decision to grant \$373.75 to ACT! for the Faculty Association Event.

University Nights are not the major campaign in ACT! program, and less than one-quarter of its funds will be spent on these functions. The program for 1981-82 consists of three information campaigns on Cutbacks, Student Aid and Tuition, a number of speaking engagements focussed to students

and community, and government, and research on the issues among other things.

More information about the Anti-Cutbacks Team is available to anyone who stops in to Room 240 SUB.

Thank-you for allowing me to correct the information presented.

Respectfully,

Lisa M. Walter  
Students' Union

Vice-President (External)

## Frosh overwhelmed

What do I know? I'm a first year. Here I am, after playing at being a working man for three years, wandering the campus. I feel like an imposter everytime I sign 'student' on an official form. This is all too unreal. Where are the coffee breaks? I'm paying to be here? My god, there are hordes of people here!

My first brush with the university was with its Orwellian bureaucracy. All I wanted to know was whether or not I could take my rather unusual arts program (I'm going for an honours in poverty, unlike those pre-med

students who already read the stock market). Of course just prior to registration all the paper arrangers are filled with paranoia and I was, ever so kindly, referred from one building to another.

Perhaps it's a new program to acquaint new students with the campus, I don't know. Eventually I found a kind man in the Fine Arts building who assured me I could take my program without incurring the wrath of the gods. I just hope he wasn't the janitor.

Then came registration, and anything I could say about that would be an understatement. Luckily, I got two pinch-hitters in the form of fourth-year friends to plan my attack. Even so this annual Easter Egg hunt was certainly an initiation of fire. What is the worst of it is that I know I looked just as ridiculous as all the rest of the first years, forms clutched in hand, wandering into trees and walls.

Then there were classes. So far I like my classes but I'm naive and I've yet to meet the term paper face to face. Be indulgent with me, all of you who know better, I'll learn. I certainly learned quickly why people dread the bookstore. Standing in line for forty-five minutes for the privilege of spending two hundred dollars on books of dubious quality is certainly a first for me.

After only two weeks at the U of A I cannot draw any conclusions. So far I'm overwhelmed by the fact I can really study here and indeed study, to a certain degree, what I want. Other first year students just out of high school may not see this point but, if they had spent a year in a printing factory discussing Laverne and Shirley over coffee breaks, they might be able to see how amazing universities are. There's nothing real about this place and I plan to really enjoy that. Reality is quite over-rated in my opinion.

Geoffrey Jackson

## FEES DUE By September 30

The last day for payment of fees is September 30th. If a student is paying by instalments (terms), the amount of the first instalment is the First Term assessment and the last day for payment is September 30th; the amount of the second instalment is the Second Term assessment plus a \$5.00 instalment charge and the last day for payment is January 15th.

A penalty of \$15.00 will be charged on any payment received after these dates. If payment has not been made by October 15 for First Term fees and by February 1 for Second Term fees, registration will be subject to cancellation and the student to exclusion from classes.

If fees are to be paid from some form of student assistance, please refer to Section F of the Registration Procedures booklet or the calendar entitled "University Regulations and Information for Students".

Students in the Faculty of Graduate Studies and Research are reminded that their fees are also to be paid in accordance with the foregoing.