

Election's promotion vital for its success

OUR OPINION: The ASUO primary elections should have been better promoted this year

Critics of the voting system in this country say that people make uninformed choices at the polls because they don't understand the issues or know the candidates.

The ASUO elections is a chance for students to pick new leaders for the coming year who will make decisions about programs funding and policy.

The elections officers in the ASUO are responsible to make sure people get the information they need to make informed choices.

This year they failed.

Most students were not aware an election was coming up until it was time to

vote. Voting signs didn't show up on campus until this week.

The elections guide published by the ASUO could have done a better job educating students. The guide, which came out in Tuesday's *Emerald*, contained incorrect dates and times and left out information.

Six events were listed on the front of the guide. One event was a primary presidential face-off during the intermission of the Naked David Hasselhoff concert. The guide listed no time. Students who did not go to the concert were forced to wait with no indication of how long. A debate had the wrong time and the senate forum had the wrong date.

With these mistakes and the lack of advertising, many students are not as informed as they should be.

Lawn sign saturation creates controversy

OUR OPINION: The flap over campaign signs is unfair and inexcusable

Equal access is vital to all ASUO campaigns. It allows all candidates to campaign fairly and equally.

The lawn signs around campus provide prime advertising space and are coveted among the tickets.

But many of the candidates were surprised when they found out the lawn sign space was not handed out fairly. One campaign was allowed to reserve all 50 signs for all available days.

This is not the fault of

that campaign but of the elections board and University officials.

The scheduling office needs to find more spaces for the signs. Expanding the field to 200 spaces would allow more candidates access.

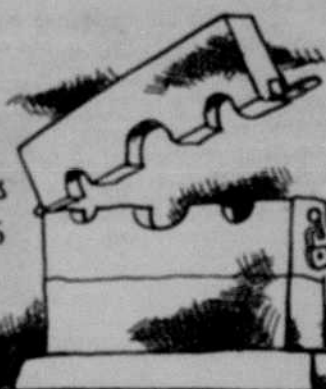
A per-candidate limit should also be implemented to prevent a monopoly.

Each candidate could receive five signs, and if by a certain date the rest were unreserved, the office could open up the remaining spaces.

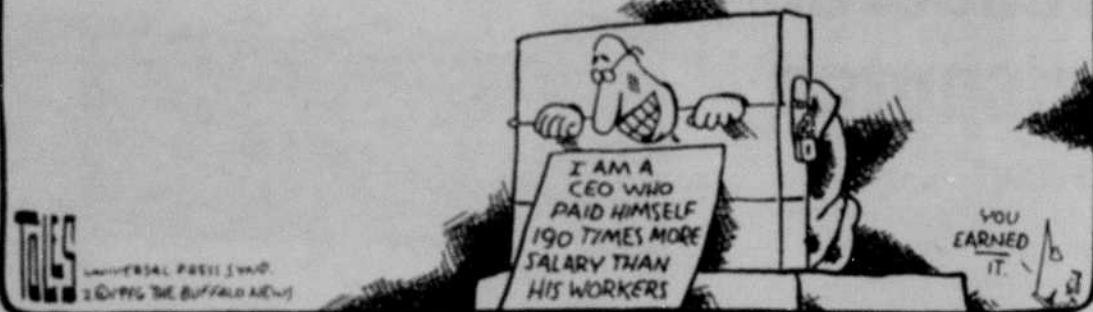
This way, all the candidates would be able to put up and utilize signs.

shame

There's a new movement to bring a sense of shame back to society, to deter practitioners of pernicious anti-social activities by means of acute personal embarrassment.



..Well, one can always hope.



Secularism seduces students to sleep

Last Sunday was Easter, the crowning moment of the liturgical year for Christians. For many at the University this was just another ordinary day. Thoughts of God and salvation were the furthest things from most students' minds.

My friends spent Easter morning recovering from another night at the bars. My fraternity spent Good Friday and Holy Saturday initiating new members, drinking beer and doing lots of secret stuff. And no, there wasn't a whole lot of religion going on there.

Indeed, Easter Sunday was very much a day of rest for most students. It signified their perpetual slumber from reflecting on religion and their own mortality.

With feigned confidence, these young scholars declare that they have no need for the dogmatic rules of Christianity that might constrict their lifestyles.

As some friends have told me, "I'm sure I'll go to church when I'm older." For now, they willingly remain self-sedated from questions they know must someday be answered.

Christ's passion speaks to the human tendency to opt for spiritual slumber. After Jesus shared the Last Supper with his disciples, he went into the Garden of Gethsemane to pray.

He knew he would be executed the next day and was quite distressed about what the future held for himself and for humanity. He was scared and didn't want to be alone.

Jesus asked his friends to stay awake and pray during his last moments. But, one by one, each disciple fell asleep.

This was a terrible blow to Christ. These were the men whom he had taught and loved. He had spoken to them about compassion and understanding. They had nodded and said that they would follow.

But at the dark hour when Jesus was about to be handed over to the Romans, his friends failed him.

At the sight of his sleeping disciples, Jesus asked, dismayed, "Could you not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."

Every day, University faculty members exhibit this tendency to rest without religion. Christians are angrily denounced by napping academics who choose to see Christianity through a narrow Inquisition/Crusade lens.

To be academic means to be "above" believing in Christian "mythology," or so the thinking goes.

Many professors claim that Jesus' resurrection is no more real than pagan lore. They demand to see historical proof and claim that none exists.

Of course their attacks always lack the sensi-

tivity, understanding and respect for other ideologies that those of the academy so often profess. Hostility, anger and vehemence form the cornerstone of their diatribe. As they sleep without spirituality, these "rational actors" make their secular insecurity apparent.

Academic distaste for Christian teaching was manifest in last week's *Newsweek* article "Rethinking the Resurrection." The article focused on non-believing scholars who claim that "the Resurrection is an embarrassment to the modern mind."

The article stated that the resurrection can never be proven because no one actually witnessed its occurrence.

Yet we know that while Jesus was dying on the cross, a soldier's lance pierced his heart, causing blood and water to flow from his chest. It was the Roman custom at the time to break the legs of the executed's body to confirm death.

However, this was unnecessary because it was obvious to Longinos, the Roman centurion, that Jesus was already dead.

Finally, Pilate released Christ's body only after he was certain that it was lifeless.

We also know that three days later Jesus began appearing in Jerusalem and Galilee. After the resurrection, Christ was seen by Mary Magdalene, Peter and the other apostles and a crowd of 500 people.

Thus, if we know that Jesus was dead and that he appeared incarnate to so many after the crucifixion, the fact that no one witnessed the actual resurrection is irrelevant.

Of course this all depends on scriptural accuracy, which secular historians challenge.

Make no mistake, this debate occurs for a reason. The resurrection is a mystery. God gives us clues and a free will to interpret them any way we choose. Like some historians, we can deny the resurrection until the day we die.

When the debate ends, the fact remains that Christianity, like other religions, is a matter of faith.

Last week, Easter came and went with the usual silence that this secular University encourages. Holy Week did not awaken most students from their slumber, nor did it end the intolerance toward Christian theology that has become commonplace in the academy.

Christians celebrate Easter because we believe that death is not the end of our journey. We believe in Jesus' passion, death and resurrection because we hope to one day be brought to new life with Christ.

Like the apostles, our road is fraught with regression and sedation. We look to a personal resurrection that will occur only after we arise from our sleep.

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