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## What others think

### Virus gives sniffles to ISU computer

Editor's note: Computer viruses and behavior of football fans have been topics of conversation on the University of Nebraska-Lincoln campus. These issues also have surfaced on other campuses.

• According to an Associated Press article, an Iowa State research computer caught the "sniffles" from a computer "virus" that has invaded hundreds of systems across the country, but no data was destroyed since the electronic infection never took hold.

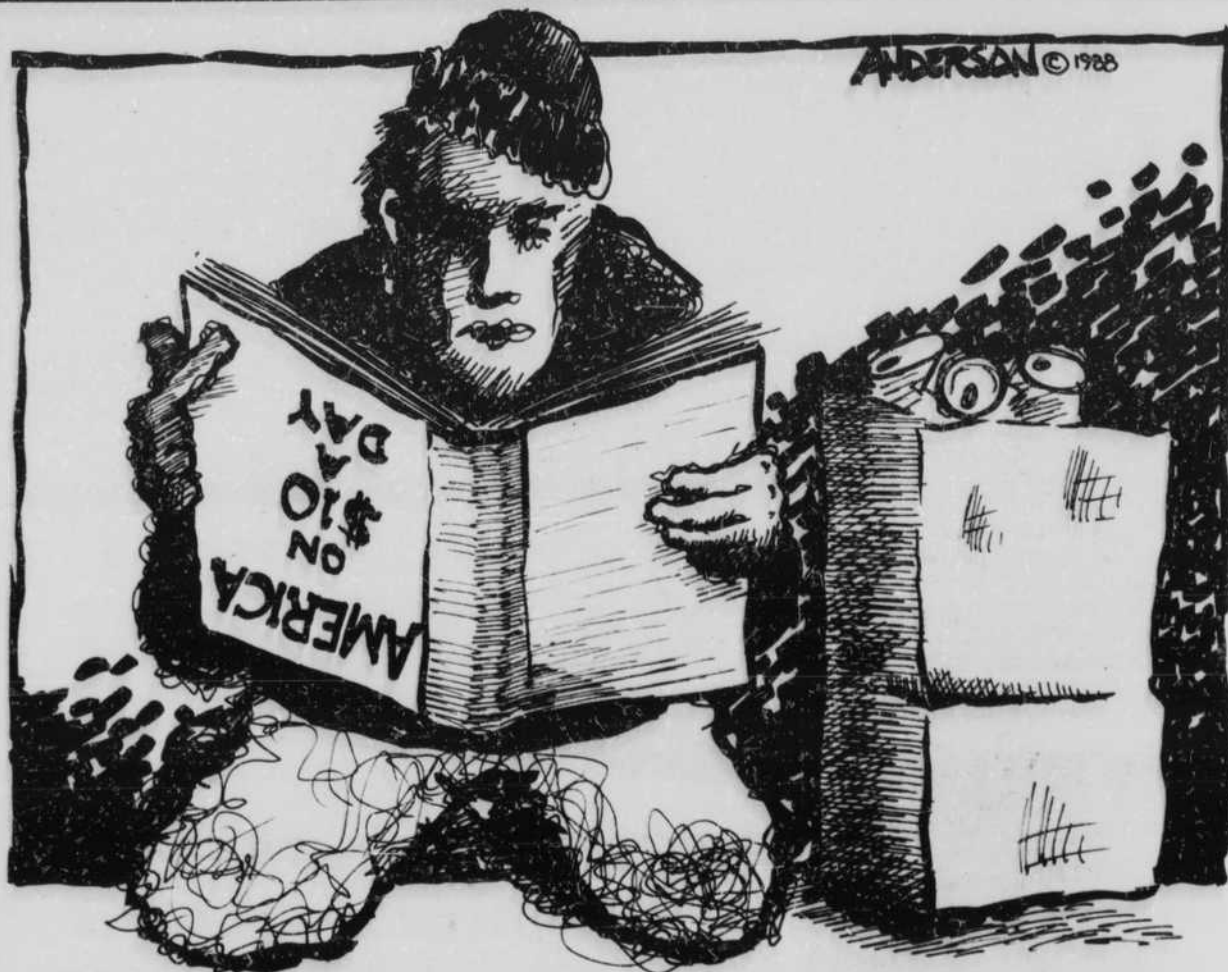
No outbreaks of the virus surfaced at the University of Iowa. (A computer virus is a mischievous little program that infiltrates systems via disk or electronic bulletin boards).

"It's probably no more or less frustrating than any sort of vandalism," said Lee Shope, director of the computing center at the University of Iowa. "It's difficult to protect yourself because you're in a relatively open environment."

• Although the West Virginia football team gained the nation's respect after its 51-30 win against Penn State last weekend in Morgantown, W. Va., its fans destroyed the moment and drew the ire of both coaches.

With 1:26 remaining in the game, a West Virginia fan tossed a smoke bomb onto the field, spewing yellow smoke into fans' faces and forcing both teams to the sidelines. With 49 seconds left in the game, thousands of fans poured onto the field, screaming and dancing for the benefit of the CBS cameras and the entire nation.

— The Collegian  
Penn State University  
State College, Pa.



## 'Last Temptation' is sympathetic movie

Longsine compares current controversy to 'Hail Mary' epidemic

"The Good News has carefully reviewed what is known about 'The Last Temptation of Christ.' We conclude that the film is sacrilegious."

— The UNL Good News,  
September 1988

What is known? They sound like they're hunting for Nessie. I have seen the movie. I have not seen the Loch Ness Monster.

"The Last Temptation of Christ" is the most sympathetic treatment of Jesus of Nazareth ever filmed. Those who object on grounds that it is an attack upon their Christian beliefs do not understand the very religion that they claim as their own.

A few years ago another controversial movie played in Lincoln — "Hail Mary." I saw it in the Nebraska Union with 499 other people seated in folding chairs. Had it not been once stricken from the Sheldon film schedule under threats from an overweight and undereducated Nebraska legislator, I would have seen it with 30 or 40 people in the comfort of the Sheldon Theater.

"Hail Mary" was heavily laden with symbolism. Every scene, indeed every frame, was carefully mapped to invoke thoughts of Bible verses, well known and obscure, as well as a host of theologians, writers, and artists who have become intertwined with Christianity and its symbols. The result was a dizzy sensation for people who had read enough of this stuff to realize that they were being taunted.

Where "Hail Mary" explored the layered shroud of the 2,000 years of mythology, theology and politics that is Christianity, "The Last Temptation of Christ" strips it away. It brings Jesus to the audience as a man we could have walked and talked with, had we lived in his time.

In the film, Jesus says, "Lucifer is inside me. He tells me: You are not the son of David, you are the son of Man and more, you are the son of God and more, God."

Was he God or man? If one looks to the Gospels, it seems that Jesus must have been undecided, or perhaps changed his mind — assuming of course that they are an accurate reflection of events, if not the actual word of God.

In Mark 10:18 he clearly discourages a man from thinking of him as the same as God: "And Jesus said unto him, Why callest thou me good? There is none good but one, that is,

God."

"The Last Temptation of Christ" is drenched in blood. So is Christianity. Sacrificial animals bleed. So did all those tortured and killed in the name of Christ throughout the long sanguine history of the Crusades and the Inquisition. Each time the sacrament is performed, there is to some, the symbolism, and to others the actual miracle of becoming one with the blood and body of Christ.

Nothing in Martin Scorsese's film attempts to defile the sacrament. As a disciple drinks of the cup at the last supper and takes a drop of the red liquid from his mouth with his finger, he is obviously contemplating the meaning of what they have shared with their master, who speaks only in parables.

When Jesus returns from the tribulations of the desert, he finds his disciples arguing amongst themselves. Jesus was constantly chastising his disciples in the Bible, for they had eyes, but didn't see.



Gary Longsine

In Mark 16:14: "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." In the movie, Jesus holds out his heart for them to see. This is to show that even the faith of the disciples had to be buttressed with miracles.

"Every day you have a new plan. First it was love. Then it was the ax. Now you have to die on the cross," Judas complains to Jesus. The film accurately reflects the three separate messages found in the Gospels. The message of love and the message of eternal life are separate and distinct in the gospels and in this film. Between them is the ax: revolution.

This is an important and often ignored aspect of Jesus of Nazareth. Jesus was politically aware. He knew of the oppression of the Roman Empire and the unrest of the people subject to it. He wanted the people to be free, and the people wanted him as their Messiah — not the God who would bring eternal life, but the man who would break the shackles of

Rome. Jesus knew in his heart that there could be no true freedom until the soul was free.

In "Last Temptation," Jesus pleads with Judas to betray him, so that he can die on the cross. Judas says "If you were me, could you betray your master?"

And Jesus responds, "No, that's why God gave you the more difficult role."

This exchange may be closer to what actually transpired 2,000 years ago in an insignificant province of the Roman Empire than any of us might like to admit.

If we consider the political unrest of the time, and the revolutionary aspect of his movement (not merely against Rome, but the entire establishment, as the tale of the money changers in the temple shows) then it is quite possible that Jesus set himself up as a martyr. He probably did it believing that it was what God wanted of him, and he didn't enjoy it.

I cannot ignore the scene which gives the movie its name. At the root of this alleged blasphemy is a very basic misunderstanding of Jesus and of the significance of temptation — on the part of the self-proclaimed guardians of the Word.

Christ, they say, cannot even think about sinning, for if he did, he would be imperfect.

We are all familiar with temptation. In order to be tempted there must be an element of free will and some desire to yield to the temptation. For example, I am not, could not be tempted to jump into a vat of boiling oil.

In order for Christ to be tempted to come down from the cross, he must have had at least an inkling of desire to do it — steadfastly resisting something that one has absolutely no desire to do is a meaningless act.

The most interesting part of the film is the exchange between Jesus and Pilate. In the film's most significant departure from the New Testament, Scorsese's Pilate also understands the political significance of Jesus and his movement.

Pilate knows that Jesus is even more dangerous than the zealots. But unlike Jesus, he does not foresee the strength that will be embodied in his movement after the beloved master is executed by Rome for being King of the Jews; a threat to the unity of the Roman Empire.

Longsine is a senior economics and international affairs major and is a DN editorial columnist.

## opinion READER

### Neal says 402 facts misquoted

Nell Eckersley's letter (Daily Nebraskan, Nov. 7) contained a number of errors about the recently defeated Initiative 402. US Ecology would like to correct these errors.

Eckersley unfairly blasted DN columnist James Sennett for not devoting more space to discussing the issue in an editorial. As a former School of Journalism (now the College of Journalism) student, I am interested in what the DN offers its readers on this issue as I am in any other news source in the state. The DN has dealt with the issue fairly through several news stories, guest editorials and by publication of letters to the editor.

Eckersley, on the other hand, isn't even being fair to herself, considering the number of misconceptions she relies upon to support her position.

To begin with, Initiative 402 did indeed contain language requiring that Nebraska withdraw from the compact, contrary to Eckersley's understanding.

Further, Congress did not arbitrarily divide states into compacts, as Eckersley has been led to believe. States negotiated with each other, worked out their own compacts, and then went to Congress for compact ratification. Nebraska elected to join with four other states back in 1983, through unanimous passage of LB200.

Eckersley incorrectly identified Missouri as being in the Central Interstate Compact and failed to identify Kansas as a member. Missouri, by the way, generates more low-level radioactive waste than does Kansas.

Eckersley also incorrectly stated that the Central Interstate Compact, by virtue of selecting Nebraska as the host state, is ahead of other compacts. California is a year ahead of all other compacts, having already selected the preferred site. All compacts were

to have identified their respective host states by January 1988.

Other compacts can't simply "pay" our compact to take waste. First, any decision to accept out-of-region waste requires the assenting vote by the Nebraska commissioner, as well as a majority vote of the commission. Second, the design life and capacity of the site (30 years, or 5 million cubic feet, whichever comes first) will be specified in the license, making it impossible to accept the rest of the nation's waste.

Eckersley accused organizations that disagree with her of categorizing all of the waste as medical and said that, "low-level doesn't mean it's much safer than high-level waste." I know of no organization that has said that all the waste is medical. The majority of the waste in this region does come from nuclear power plants. However, there is a vast difference in hazard between low-level and high-level radioactive waste. Low-level waste in our region from 1985 to 1987 averaged 0.13 curies per cubic foot. By comparison, spent fuel and other high-level wastes have radioactivity levels that measure closer to 20,000,000 curies per cubic foot.

Eckersley confused the federal government's self-regulation of federal waste sites with state governments contracting with private developers. Keep in mind that it is always easier to enforce tough restrictions placed on a third party.

I have never held to the concept of using a few carefully selected facts at all. Eckersley undoubtedly has made up her mind, but she owes it to the people she discusses the issue with to become better educated.

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