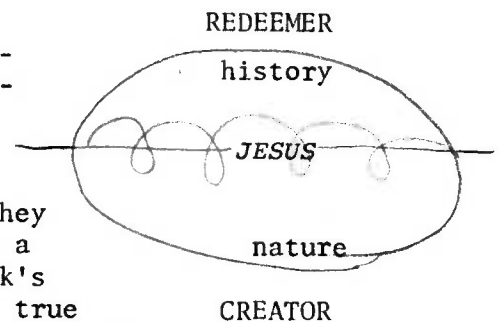


The Easter egg is older than Easter, maybe a million years older. Our biblical religion is a religion of history with the highest capacity of any historical religion to fold into itself, or weave into itself, or absorb, encroaching and approached religions of nature. This thinksheet is a meditation on the four risings converging to make for Easter Joy: (1) Jesus' "up-rising" [the NT wd. "resurrection"], (2) sunrise, (3) croprise, and (4) the believer rising out of the water in which, in baptism, he/she was "buried with Christ" [Ro.8]. Of these, the extremes are historical and the means natural. Two subpurposes of the thinksheet are (1) to reveal the nature/history dynamic in history of religions, and (2) to illustrate how simple paradigms [=pictures for framing vision and mission] sometimes combine to make a rich and powerful complex or "woven" paradigm--a process that's essential to religious preaching-teaching-counseling-governing.

1. "New Canaan" is not just a town in CN, but whatever realstate Abraham's family enters as "promised land." Now, every such promised land has been inhabited by natives whose religion is "natural," i.e. physiocentric, i.e. essentially chthonic in orientation, the earth-humanity relationship dominant. "Earth" in this sense includes, with all "two-leggeds and four-leggeds and winged ones and all green things" [to use the lyrical religious expression of Black Elk], all the invisible forces under-behind-within "nature." And "nature" means more than it has meant since Homer, who is first to contrast it with "myth": "nature," in nature religion, includes myth as its process of meaning-emergence. In contrast, the Bible is the chief literary product of history's most powerful history religion, most powerful because of its digestive juices when ingesting successive Canaans (first, actual Canaan, on which see H.Thompson's MEKAL) as Christianity spread over the globe. Venerable Bede says that when our faith ate Druidism in the British Isles, the goddess Eostre--nature deities are chiefly fem., history deities chiefly masc.--was reduced to a fesitival then made captive to the Christians' first-day-of-the-week celebration of Jesus' resurrection; so, corrupted to "Easter." Unlike the cases of prior and succeeding Canaans (even including Sun Moon!), Abraham's family upon migrating to what is now N.America did not absorb the aboriginal nature religion but rather, because of virtual genocide of the natives (which did not occur in the case of the first Canaan, though the Bible implies it did!), was almost completely unaware thereof, and is only now becoming aware [e.g., the two books on Black Elk].

2. Now, the accompanying diagram shows how Christology became the weaving shuttle, in "the power of the resurrection" [cf.Ro.1.16, and on "nature" 19-32, whose revelation is adequate to render pagans (2.1) "without excuse"]. This continues to be so. In the 8th c., the Christians were genocided in China; they were monophy-sites--what if they'd been "two-nature" folks? Would they have versioned Chrsitianity, as Sun Moon has done, into a yin/yang with survival value? If so, would the limerick's smiling lady who sat on a tiger become, as I believe is true in Moonism, only the smile on the lady-eating tiger (i.e., Chrs-tianity used only as the supreme illustration of Sinism)?



3. Here then lies the heresy problem: we become what we love, and in our bodies (including the body social) we become what we eat, or at least tend to. Yahwis<sup>m</sup> eating Baalism [e.g., Ps.97] tended to become a nature religion [on which see Ezekiel's nightmare, chap.8], a tendency-reality the prophets perpetually rail against.

4. Early Christians used, as their primary worship day, the day after the Jewish Shabat --which did not just happen to be the Day of the Sun [Rev.1]. Our earliest nonbiblical ref. to Xn worship [AD112, Pliny to Trajan] says that at sunrise, Christians "sing hymns to Christ as to a god"; thus, rising #2...Next, the Christians selected a particular sunrise in croprising [= "Spring," i.e. the springing up of the crops], as primus inter pares, the Resurrection Sunday, later called "Easter," the greatest and oldest feast of the Church Year; thus, rising #3. Then, catechumens were saved for baptism on the sunrise of Easter: convergence of four joys! Thus, Protestantism's "Easter Sunrise Service" and RCC's 1950 restoration of the first Easter mass the midnight before Easter.