

Interfaith Insider

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CHAT WITH A CHAPLAIN

Imam Fayaz Tilly,
Muslim (Sunni)
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The Significance of Easter - A Korean Perspective

By Kyounguean Kim - Interfaith Student Leader

Easter is the day of celebrating the resurrection of Jesus Christ. It is often celebrated with a feast featuring blessed food such as lamb, eggs, and ham. Easter's eggs represent Jesus's empty tomb and Jesus's resurrection.

It is believed that rabbits were first linked to Easter by European Protestants and has evolved into the figure of the basket carrying Easter Bunny who distribute Easter eggs and candies to children.

In Korea, we don't have a culture for finding eggs, but we decorate eggs together. We bring boiled eggs and gather around to decorate. I remember my mother used to boil 50 eggs to give my siblings and herself.

After decorating with colored pencil and stickers, we share them with others and have fun with how we decorate them. Here, I get to know Easter day is coming at any stores with eggs and bunny decorations, but it is hard to recognize when Easter day is in Korea.

Even though all Christianity celebrate the day, people are still working and can't find any chocolate eggs and bunny in store. I think chocolate eggs, Easter bunny, and finding eggs are more Western Easter culture.

So, it is interesting for me to have Easter day here. This year will be virtual and have even unique experience.

Chat with a Chaplain

Imam Fayaz Tilly, Muslim (Sunni)

Ramadan: Purifying your Heart

If we examine the trials and tribulations, wars and other conflicts, every act of injustice all over earth, we'll find they are rooted in human hearts. Covetousness, the desire to aggress and exploit, the longing to pilfer natural resources, the inordinate love of wealth and position, and other maladies are manifestations of diseases found nowhere but in the heart.

Every criminal, miser, abuser, scoffer, embezzler, and hateful person does what he or she does because of a diseased heart. If hearts were sound, these actions would no longer be a reality. So if we want to change our world, we do not begin by rectifying the outward. Instead, we must change the condition of our inward. Everything we see happening outside of us is in reality coming from the unseen world within.

It is from the unseen world that the phenomenal world emerges, and it is from the unseen realm of our hearts that all actions spring.

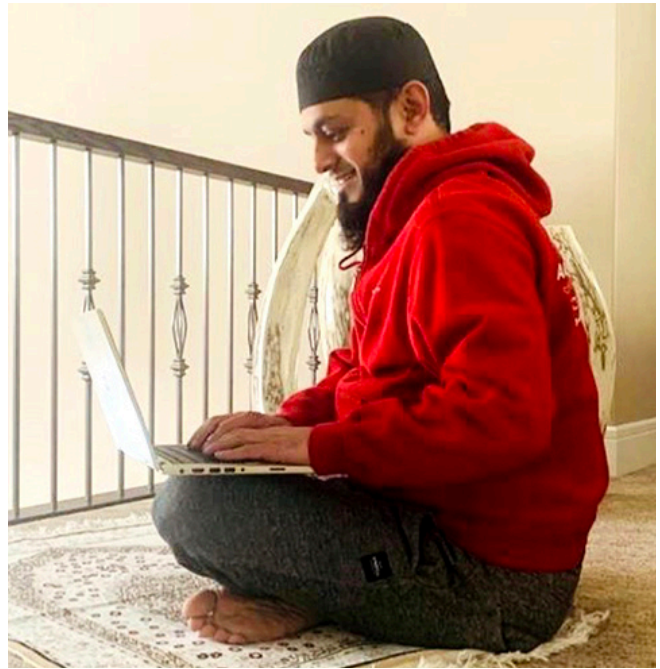
The well-known civil rights activist Martin Luther King Jr. said that in order for people to condemn injustice, they must go through four stages. The first stage is that people must ascertain that indeed injustices are being perpetrated. In his case, it was injustices against African Americans in the United States.

The second stage is to negotiate, that is, approach the oppressor and demand justice. If the oppressor refuses, King said that the third stage is self-purification, which starts with the question: "Are we ourselves wrongdoers? Are we ourselves oppressors?"

The fourth stage, then, is to take action after true self-examination, after removing one's own wrongs before demanding justice from others. We of the modern world are reluctant to ask ourselves—when we look at the terrible things that are happening—"Why do they occur?" And if we ask that with all sincerity, the answer will come resoundingly: "All of this is from your own selves." In so many ways, we have brought this upon ourselves.

This is the only empowering position we can take. The Quran implies that if a people oppress others, God will send another people to oppress them: We put some oppressors over other oppressors because of what their own hands have earned (6:129). According to Fakhruddin al-Razi (a 12th century scholar of the Quran), the verse means that the existence of oppression on earth may be caused by previous oppression. By implication, often the victims of aggression were once aggressors themselves. This, however, is not the case with tribulations, for there are times in which people are indeed tried, but if they respond with patience and perseverance, God will always give them relief and victory.

Note: This is an excerpt from a book I read every Ramadan titled Purification Of The Heart written by Shaykh Hamza Yusuf



What's Happening at the Interfaith Centre in April

April 2: Good Friday

April 5: Easter Monday

April 9: Holistic Health Benefits of Fasting -

Join our conversation and discover what religious people have always known and health enthusiasts are only now realizing

April 12: Ramadan Begins

April 13: Vaisakhi

April 16: Celebrating Vaisakhi With Our Sikh friends - Vaisakhi is the Spring Harvest Festival for our Sikh and Hindu friends. Come join us for an enlightening discovery of Sikhism and to celebrate Vaisakhi together with our Sikh students.

Please [click here](#) to join us for an online dialogue on MS Teams.



What is Vaisakhi?

Vaisakhi - the Sikh New Year festival - is one of the most important dates in the Sikh calendar. It marks the start of the Punjabi New Year, but it is also a day to celebrate Sikhism as a collective faith.

Vaisakhi originated as a harvest festival, but is so much more than that. It serves as a reminder to the Sikh community of the creation of the Khalsa order which promotes justice and equality. The festival originated in the Punjab region (the northern part) of India, but is celebrated in Sikh communities around the world. They wear colourful, traditional clothes and take part in parades. There is lots of singing, dancing and chanting of hymns, and people come together to share a meal.