

God's Faithfulness on Campus

Stories Heard "through the Grape Vine"

ELISE ARSENAULT
REPORTER

When the Crown Team gathered to discern what should be on this month's front page, we kept coming up dry. Though the articles at hand were meaningful and interesting, we found no consensus on which headline should be the first.

Then, with an unnervingly slim amount of time left before publication, an idea came. Though it's an exciting one, the hope is that it's not news, per se.

Jesus has been moving on our campus! Throughout uncertain, insecure, and wholly tragic times this year, he's been making himself known in powerful ways. Revelation 12:11 says

that we overcome "by the blood of the Lamb and by the word of [our] testimony." Just as we are set free through Christ's blood, we can experience freedom by spreading word of God's faithfulness.

It is with this truth in mind, that we've asked students and faculty to share times they've seen the Spirit move on campus this year. Our hope is that these words would encourage you and kindle nostalgic conversations by the mailboxes, in the faculty lounge, and around dorm-dinner tables. Unearth your own stories, and share them knowing that God delights in retrospection — and he's stoked to prove himself faithful.

"What I've noticed with Redeemer is how incredible the students are, and how incredibly God works through them.

"I once read a book called 'The Trellis and the Vine' by Colin Marshall and Tony Payne. It explains that all ministry needs structure to grow. The staff and faculty form Redeemer's Trellis, creating a structure for students to grow spiritually — like a vine. A vine will never grow greater than its trellis unless God is radically at work. Some call this idea a 'revival.'

"Redeemer's students are outgrowing the trellis, and through the students being faithful to His call, He's starting a sort of 'revival' — where instead of waiting for the trellis to be built, He's inspiring students to grow the school's vine and worry about the trellis later.

"An example of this is Church in the Box. The initiative came from a simple idea to start meeting once a month in the Black Box, and it's now a city-wide event attended by people from all traditions, both inside and outside of the school. It will not surprise me when other student-led programs follow in this way."

— Jonathan DuHamel

"The way I've seen God the most this year has been through people — plain and simple. My dorm was a combination of left-over second-year girls, which seemed so random at first. Now I know it was a complete God-thing, since we were meant to meet. It was that way with so many people this year — I know I was meant to hear their story. It must be because of God."

— Maggie DeBruyn

"God has been working on campus this year in some real and powerful ways. When I was able to look out over the auditorium during worship, and see groups of people spread all around the room in prayer with each other, some crying, some laying hands on others, I couldn't help but sense the Spirit being overwhelmingly present in the room. He had bigger plans for that night and for this campus than we could ever attempt to plan or implement. That image of our community gathering together in prayer, sharing our joys and our tears, was an image of God's kingdom."

— Janelle Sennema

"Being at Redeemer has shown me the darkness of this world by seeing the light wash it away. I've seen this in the way God has been working through people devoted to him. This world is empty and I have been so clearly shown the fulfilment that a life lived radically for God can give. He's showing me I can't do that on my own strength. I fail daily, and will continue to fail, but He shows me the way again. But a day lived in His arms is a triumphant celebration and leaning fully on him is the only way for us to be the real deal. Being at Redeemer has shown me what true radical living looks like, and that I can't do it on my own."

— Anonymous



"Instead of waiting for the trellis to be built, God's inspiring students to grow the "vine" of their spiritual walk and worry about the guiding structures later."
— Jonathan DuHamel

"It has been so life-giving to connect with students this past year. From those who have dropped in to the office to share a moment, to those quick hallway chats, to the scheduled one-on-one conversations, my life has been enriched by seeing God in your lives. There was one week earlier this semester that I was feeling particularly weary in spirit. But as I walked down the hallway to leave that day, several students simply said 'Hi Deb.' It lightened my soul and made my heart glad. I thank God for revealing himself through many here at Redeemer."

— Deb Roberts

"One of the main ways I have seen the Spirit working this year (especially this semester) is by people praying around, with, and for each other. I have been learning so much about the power of prayer and how incredibly blessed we are to find ourselves in an environment that not only doesn't look down on communal prayer but actually encourages it.

"The Worship Night the CITB put on back in March was an incredible time for me personally but also to see the Spirit moving throughout the whole community. Anyone at the service was unable to deny the presence of the Lord, and the opportunity to pray for others and have others pray over me was so healing, refreshing, and encouraging. If this is just a glimpse of what is to come, then keep it coming, Jesus!"

— Lauren Tamming

"We've been talking about how worship is not just about music, but about worshipping God in our daily lives — in everything we do."

"More conversations in the halls have been about God. You'll mention something you've read, and suddenly you're having a heart-to-heart conversation over lunch. It's become more comfortable."

"I feel like the organized worship events help to re-centre yourself and get focused on God again — but then it's about your daily life reflecting the godly stuff too. That's been really big for our group of friends."

"We've been meeting for five weeks, going through this video series by Jeff Bethke. On top of that, we were reading 1 Thessalonians, and then we'll go on to the next book in the New Testament. We'll highlight what sticks out to us and talk about it."

"There were ten of us last week, and we spoke for two and a half hours. It was awesome! Every verse took forever to go through, because we all had so much to share. We all challenged each other, and went deep with what we read."

"We've grown more comfortable praying out loud and for others. We've been practicing and encouraging each other that way. Though prayer can be personal, something more happens when you pray with others — like that verse about 'where two or three gathered, [God is] there among them' — we've felt just that."

— A group of 1st years during their Bible study



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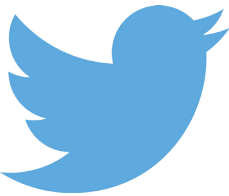
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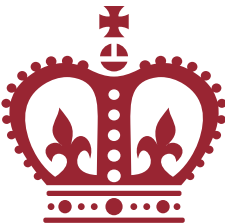
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Letter from the Editor

JOEL VOTH

EDITOR-IN-CHIEF



March is a month full of emotion, both positive and negative. It is a time when students begin to feel the stresses and heavy workloads of assignments and presentations, when the weeks are full of time spent working in groups or hiding in back corners of the library to pump out a paper they procrastinated on for too long. It is also an exciting time, knowing that the semester is coming to a close.

The excitement of potentially graduating and moving on with your life and stepping out into the work force has its pros and cons. We can also anticipate the arrival of summer which is just around the corner — warmer weather, bonfires and time to spend with friends and

family. Whatever stage of school you are at, whether it's graduation or the end of yet another semester, remember to take that extra time to appreciate where you are in life and to realize how blessed we are to be able to go to a university that is built on the firm foundation that is our faith in Christ.

In this month's publication (March), we have many fun articles for you to read. Take the time to look away from the laptop screens and the paper writing to check out the front cover article on how the Lord has been working at Redeemer in student's lives and the lives around them. If you are looking for a fun evening in Hamilton take a look at what is happening in Hamilton as we took a look at one of Hamilton's board game cafes. For those of you who will be graduating from Redeemer after this winter semester, look over at the article on the stresses of graduating and remember you are not the only one going through this. Take the time to read over the importance of Prayer and your relationship with our heavenly father. Read the music review on the album Seapop by Seapora. If you have an iPhone learn from the mistakes of a fellow student who "bricked" his iPhone 6s and explains the effect and why this is possible. Make sure you read over the restructuring of Financial Aid for the 2016/2017 semesters and how that will affect you as a student.

Next month's Crown publication will be the loved and anticipated CLOWN. We are always looking for creative and hilarious articles for this fun publication. If you have any ideas or articles you would like to submit please contact us, we would love to hear from you. Again I will remind you that if you disagree with an article that has been published in the Crown, I encourage and challenge you to write an article addressing your opposing opinion. Article deadlines and information can be found on our website. If you have any questions, thoughts, or concerns, contact us at thecrown@redeemer.ca

Letters to the editor and article submissions must be sent to thecrown@redeemer.ca and must include the name and contact information of the writer, although we may print anonymously by special request. Works submitted as letters will be edited for clarity and length only.

The opinions expressed in *The Crown* are not necessarily those of Redeemer University College's student body, faculty, or administration.

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Remembering Allan Jones



ALFRED MAZEREEUW
DIRECTOR, PHYSICAL PLANT & SECURITY

“At Hamilton General Hospital on Thursday March 10, 2016, surrounded by his family, Allan passed peacefully into the presence of his Lord.” So read Allan Jones’ obituary on March 12, 2016.

You may not have known him personally or even by name, but Allan Jones left his mark on Redeemer. As a Christian, Allan loved working at a place that aligned with his convictions and his passion. He enjoyed working with all of the students in the Security Department.

He worked as a security guard here from 2008 until late January when he was affected by several strokes that clouded his vision. He was on leave working with doctors to determine the cause and also to try and improve his eyesight

so that he could return to Redeemer, a place he loved working at. He suffered a massive stroke while undergoing a procedure to improve his vision. He did not survive the stroke.

I attended his funeral and was amazed at the outpouring of love for Allan. There was deep grief present, but it was overwhelmed by the love of his family. Many memorable stories were told by his children, who were deeply impacted by his love and the sacrifice of their parents.

He will be missed by his family and by the Security Department here at Redeemer. I would encourage you to pray for his family that is grieving at this time.

More details are available at the following link: <http://www.canadianobituaries.com/hamilton/23251-allan-william-jones-march-10-2016>

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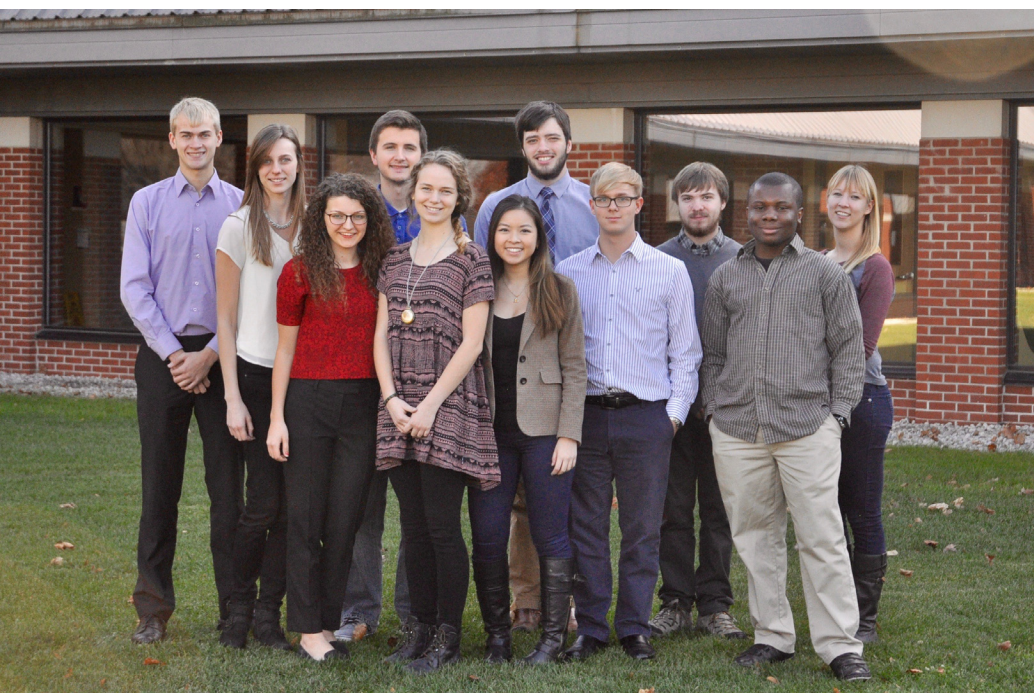
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Student Senate



Gameopolis

What’s Happening in Hamilton

REBEKKA GONDOSCH
REPORTER

Spring has arrived and with it comes a renewed incentive to explore what’s happening in the vibrant city of Hamilton. Gather your roommates for an evening at Gameopolis, the first board game lounge in the city of Hamilton! A love for board games transformed the owners of Gameopolis’ ever-growing personal collection into one substantial enough to start a business.

A comfortable and communal environment, the lounge houses hundreds of games — the website claims there are over 800! — which adorn one entire wall while tables for

playing line the other. Categorized by type, the games include Word, Trivia, Family, Party, Strategy, Bluffing, Cooperative, and more! The cost is \$5.00 per person to play with no time restrictions.

On a stricter student budget? Tuesday nights are half price! If you are unsure of your gaming stamina, there are plenty of delicious food and drink items to keep you in the zone. Tofurky Chipotle Melts, pita and hummus, pretzels, salad, and paninis can be enjoyed as you play an old favourite or attempt a new novelty game. Take a trip downtown for some friendly competition at this lively local hot spot!

Visit Gameopolis’ website to browse through the hundreds of games available at their location! <http://www.gameopolis.ca/>

Local Spot: Gameopolis Board Game Lounge
* Location: 223 King Street East, Hamilton
* Hours of Operation: Sunday 12pm-12am, Monday closed, Tuesday–Thursday 4pm-12am, Friday and Saturday 12pm-12am
* Must-Have: Tofurky Chipotle Melt with vegan cheese
Must-Play: Battleship — an old classic!



Now What?

Addressing Graduation Anxiety

REBEKKA GONDOSCH
REPORTER

Graduation is coming. For many prospective Redeemer graduates, this reality brings about feelings of relief, rejoice, and a release — finally. However, these feelings of contentment, in my experience, do not arrive unaccompanied by their more challenging counterparts. In discussions with graduating students over the course of my lengthy academic career, I have come to realize that there resides an elephant in the graduation room, one that whispers relentlessly the anxiety-ridden and ever-impending question: Now what?

The Now what question (coupled with the what next question), often brings a surplus of uncertainties in its wake. What am I going to do after graduation? Where will I live? What job will I have? Will I make enough money? Will I live up to my family’s expectations? To my own expectations? Will I be as successful as my classmates? The questions are as numerous as the possible answers.

The first step in making peace with the Now what question is to acknowledge its presence: not only identify it for ourselves, but name it as a collective student body. When I found out that the aforementioned individuals I encountered over the years felt the same way I did about graduation — worried, excited, nervous, uncertain, etc. — I was comforted by the shared struggles. The collective concern is what prompted me to write this article as I continue to wonder; why aren’t people talking about how difficult this part of the journey is? Sharing with one another the possibility of apprehension toward the next part of our path might help dispel the distress of the unknown.

The next step is to make peace with the present moment. Having plans is fantastic and fruitful, but inviting an openness for change and transition is equally as invaluable. When I went from my undergraduate degree directly into my Master’s degree, I felt comfortable and confident with

the plans and ideas I had of a coherent future mapped out in my mind. When the time came to transition from my program into the real world, I was devastated and destabilized by not having an absolute answer to the Now what question. I resisted the change, I felt lost, and felt an intense pressure and expectation to know exactly what I ought to be doing next.

What I learned from this experience was that the majority of the expectations I had felt were coming from myself. Those who cared for me wanted my wellness and happiness more than any accolades. Lessening the pressure on myself to have the perfect plan was essential in making room for God’s plan to take course. I also came to realize that the world I was afraid to enter was the world of existing in the moments of trepidation and fear I was frantically trying to cast off. The real world was happening then and there — no need to wait for it. It is okay to be frightened of change and uncertainty. These feelings are part of the real world. If we honour and embrace the perfectly imperfect present moment and God’s plans for us, the future won’t seem so threatening. Another step to consider is the importance of reminding ourselves that there is no need to compare our story with that of others. Each of us is on our own unique path that only we can walk. Your friend might be climbing Mount Everest while you wait tables in your hometown, but neither story is more or less valid or valued than the other. Embrace your path and surrender to the story that is uniquely yours. This acceptance will allow you to make peace with the Now what question.

Finally, remind yourself that nothing changes. You don’t magically become a different person after your graduation. Your life won’t melt into mundane moments or collapse into a chaotic mess of thoughts — although those instants sometimes must happen too. You are safe, you are loved, and you are capable of wonderful things. The love God has for you and the love those you have met on your journey



have for you does not change because you are entering a new chapter of your story.

Awaiting my graduation from Redeemer in May, I no longer hold the Now what question in a grip of fear and panic. Life is a series of miraculous moments that ebb and flow, planned or unplanned, in the way they were meant to move. I would encourage graduates not to fear change. Embrace excitement and uncertainty knowing that you are on your own perfectly imperfect path and the Now what question, rather than being warded off, can be welcomed.

Faith, Academia, and Netflix

An Interview with Dr. van Tol

AREN PLANTE

Recently, on behalf of the Student Senate, I had the privilege of sitting down with Dr. Deanne van Tol, Redeemer’s newest History Professor, for a short interview to talk about faith, academia, and Netflix. I learned a few things about her and I think the school ought to get to know our newest professor a little better. So, on behalf of the Student Senate, I would like to introduce the student body to Dr. van Tol.

Dr. van Tol comes to us from Queen’s University where she completed her Ph.D. in the History of Medicine in Africa, and wrote her dissertation on “Imperial Volunteering: Women and Welfare in the Twentieth Century British Empire”. She has had a broad education, having attended Christian schools in Burlington before studying at McMaster for a degree in history and archeology, and attended graduate school at McGill. As part of her scholarly work, she spent time in Kenya doing research with her husband who helped as her Research Assistant. She told me that over the next few years she plans to introduce a number of new courses, including British India, Humanitarianism in Africa, History of Medicine, and potentially a practical course on Museum research.

As we chatted, Dr. van Tol shared that it took her many years to discern how academic excellence and distinctively Christian scholarship can go together, and it was only in graduate school that she learned that her faith could animate her research. For her, “academic excellence and distinctively Christian” are words that not only go together, but must be interwoven. Through this understanding, she integrates the Christian worldview into her classes believing that scholarship should stimulate our piety.

Though this may shock many of us, it turns out the professors actually have personal lives outside of school, and Dr. van Tol is no exception. She is married to an economics professor from Huron University College, and they have a two-year-old daughter. As a family, they enjoy hiking and canoeing, and though she says with a new job it is difficult to find time outside of work for leisure, she looks forward to the day when she can spend more time cooking as well as volunteering with her church’s fellowship team. She also joked about how she enjoys Netflix, but lamented that she had to cancel her subscription because it was getting in the way of work.



At the conclusion of the interview, Dr. van Tol spoke about how God led her to accept a position at Redeemer, and said that “it’s good to be here”. As I reflect upon my first year at Redeemer, I enthusiastically agree with our new professor that it is indeed “good to be here”. One of the greatest privi-

leges about being at a Christian university is that our professors not only press us to write better essays and produce more finely tuned scholarship, but also will walk with us to chapel and ask how they can pray for us. So on behalf of the entire Redeemer Student body —welcome, Dr. van Tol.

The Importance of Prayer

KAILAH BECKFORD



What is prayer? This was a question I was asked before I became the Prayer Team Leader of Church in the Box 2015–16. The answer may seem very obvious: prayer is simply talking to God.

Growing up, prayer has been a significant part of my life; however, as I grew older, it became a more of a tradition. Recently, I have discovered that prayer is such an important factor in my relationship with God. I understood that before, but I began to see it as a tradition more than a way of life. I lost the meaning and power that praying held.

Most of us are like me; we become so caught up with the traditional side of praying that we forget the meaning and truth behind it. Yes, prayer is talking to God, but it’s so

much more than talking to Him when you wake up, occasionally before you take a bite of your dinner, or for five minutes before you go to bed. Prayer is something that should be consistent.

The awesome thing about prayer is that we can do it at any time in any place, Ephesians 6:18 says, “And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people.” Prayer is both for ourselves and those around us. It’s more than just a petition — it’s adoration, praise, thanksgiving, and so much more.

When Jesus roamed the Earth, He was in a constant state of prayer. When His disciples asked Him how to pray, He responded by saying in Matthew 6:6, “But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you”. Then He leads them in the Lord’s Prayer.

Jesus is telling us that prayer is meant to be a quiet and intimate time with God. When we pray, God isn’t asking us to speak for hours, nor is He asking us to pray in front of millions of people. His only request is that we take some time daily to seek Him in the quiet and talk.

Now I go back to the big question, why is prayer so important? There are many answers to this question. Firstly, praying builds our relationship with God. Here’s an example: if I desire to be friends with a particular individual, I’m going to make every effort in getting to know them. I’ll ask them out to lunch, message them on Facebook, or spark a conversation in the halls. My goal is to be friends with this person, and in order to do that, I have to talk to them. This is prayer. If you desire to know God and want to seek an

intimate relationship with Him, you have to spend time in prayer daily.

Secondly, prayer keeps us sane. Prayer creates calmness, rest, peace, and comfort. Being in prayer can calm the soul, body, and mind. If you’re having a busy day, take five minutes to pray and I guarantee that your mind will become relaxed.

Lastly, prayer keeps us from the hands of the enemy. We have the power to chase away evil powers, thoughts, and emotions. You don’t have to be a Prayer Warrior to put the enemy in his place. Once you call out to God, you must understand that these powers will cease.

The most amazing thing about prayer is that there is no right or wrong way to pray. Praying is speaking to God as if He were sitting right in front of you. Even if you don’t know what to say, start off with thanking God for the day. As you start talking, the words will come and you may find yourself talking for hours. That’s the uniqueness of prayer; you can’t run out of words to say. The more time you spend in prayer, the easier it will become.

I challenge those reading this to devote 10 minutes a day for a week in prayer. Prayer can be hard, but it is so necessary in our Christian walk, and Christ desires to have a relationship with us. This starts with us on our knees.

Give it a try: live a life centered on prayer. If things aren’t going your way, PUSH (Pray Until Something Happens). Trust God and “pray without ceasing” (1 Thessalonians 5:17) Find your quiet and secret place and spend some time with your Father. He’s waiting to hear your voice and is ready to respond.

Humans of Redeemer

What’s on your summer “Bucket List”?

ELISE ARSENAULT
REPORTER

In 2010, a man by the name of Brandon Stanton began a photographic project in New York City that would grow to become a #1 New York Times bestseller and photoblog boasting over 15 million followers worldwide.

Initially, Stanton set out to create what he calls “an exhaustive catalogue of New York City’s inhabitants,” comprised of 10,000 photos plotted across a city map. The concept took on a different form, however, as he began collecting pieces of conversation had with those he photographed. Photo captions would soon become as vital as the shots themselves, and, together, make for a captivating stream of stories he entitles, “Humans of New York.”

This year, the Crown seeks to mimic Stanton’s idea on campus by asking thoughtful questions and taking candid photos of students, staff and faculty included in each issue.

We know that stories are powerful, so the goal here is to further uncover our own. Scripture tells us to rejoice with those who rejoice, mourn with those who mourn, share the word of our testimony and give glory to God in every season. This column is simply another means to do so, and remind ourselves that our King, Jesus, is the ultimate author and finisher of our faith.



“Going portaging up in Algonquin with some friends.”

“I’d like to learn some French for my 101 class next semester. That, and read 20 books.”



“Sleeping outside in a hammock overnight.”



“Get a summer job and go on another baseball road trip. We go to different baseball games in cities all over the States.”



“Travelling to the Netherlands, France and England with one of my closest friends, Sarah-Ann, as a sort of last ‘hurrah!’ before she graduates. Later on, I’ll be road tripping to Nova Scotia, New Brunswick and Prince Edward Island. Basically just following the travel bug!”



“I would love to finish a novel I’ve been working on. I have been working on it for a while and I feel that this is the summer to do it. It’s not too long, but I’m just a really slow reader.”



“Go to Cedar Point — it’s a really big amusement park. Or, nah, drive to Texas to visit friends. Texas and back would be so much fun.”



“We bought a new trailer and will be taking it on vacation up north. We’ll also be having our first grand baby... but that’s not something for a bucket list, is it? I’ll say traveling in our trailer, then. Next year, though, we’ll travel Route 66!”



“Probably do a couple triathlons! I used to do them all the time, but stopped when school started — so I’d like to train for them again this summer.”

The Paradox of the “DOUBLECROSS”

An Interview with the Exhibition’s Artist

ELISE ARSENAULT
REPORTER

Professor Chris Cuthill’s art show, Doublecross, is a collection of works navigating the relationship between the passion of Christ and human acts of genocide. I had the opportunity to speak with Professor Cuthill this week and hear first-hand about the powerful ideas underlying his work.

What topic is your artwork based on? How did it become meaningful to you?

Prof. Cuthill: “The collection’s topic comes out of a long academic study of the place of the cross in post-Holocaust art.

“A number of Jewish artists use the image of the cross in various ways. I think it has to do primarily with the fact that the Jewish tradition has no visual image of suffering, since there is very little Jewish art before the 20th century. Jewish artists didn’t have this reservoir of suffering imagery to pull upon. I think the image of the cross can serve to indict God by giving him a face, so they might raise their anger and illogical questions.

“At the end of that academic journey, I wanted to respond, as a Christian, to some of these ideas. I wanted to discern the place of the cross in response not only to Auschwitz and the Holocaust, but to genocide as a whole.

“Doing so through an art show is something I only considered in the last six months. There was an opening in the gallery this year, so I thought: ‘I’m just going to respond to it in that way.’ I had dealt with some of these ideas academically, but wanted to respond as an artist as well.”

Did any of your findings surprise you?

“To be quite honest, so many things surprised me. There were terrible genocidal events in the 20th century that almost go forgotten today. Some of them aren’t even universally accepted as genocide.

“There’s the Holodomour in the Ukraine, for example. A number of governments in the world have yet to acknowledge it as an act of genocide. Canada is one of the few countries to attest and raise the level of dialogue around the event.

“This was my area of academic expertise for years, and I was still unaware of the scope of some of the numbers. Seeing documentary photographs and reading stories motivated this art show as a means of raising the profile of some of these issues.

“When I created the piece on ISIS, for example, it wasn’t recognized as a genocide. It’s only been in the last week that the United-States government formally recognized it

as such. It’s neat to see how this discussion continues to be relevant in the news, and on everybody’s lips.”

I can only imagine the emotional weight of this kind of research. Did responding artistically help you cope?

“There were definitely moments that this affected me emotionally. At the end of each piece, I would create one of my little double-crosses to add to it. That, actually, became an especially emotional moment for me.

“Each one has two little nails in it, so I would have to nail them into the cross every time. It was then that all of the show’s themes came to the forefront for me. I think that kind of pathos is a good thing. It’s feeling the suffering of others.”

You used mixed media. What can you tell me about your materials and the physical process?

“An element common to every piece is an embedded, 19th century engraving.

“In researching the specifics of a particular genocide, most often I would find roots in 19th century colonialism and their understanding of ‘the other.’ I would find western images of ‘the black man’ or ‘the oriental’. I was stuck by these patronizing, dehumanizing images of peoples targeted for colonial expansion. I would start with one of these images. Then, I would think about iconic images and symbols that convey aspects of that particular genocide.

“The media I worked in were collage and encaustic. Collage was symbolically important to me, since you’re taking junk and repurposing it. Moreover, my tool as a collage artist is a knife. So I’m subverting this idea of a tool of destruction, and turning it into a tool of creation.

“The other medium I used is encaustic. This is a Greek word that literally means ‘to burn in’. You’re working with melted beeswax, and applying pigment into it. Once you layer it onto your canvas, you have to burn in each layer. My primary tool in using encaustic is a flame.

“The word ‘Holocaust’ literally means ‘to burn up’. So there’s play on burning in, and burning up. Fire was a devastating tool in many of these genocides, and now becomes a creative tool as well.

“In the Biblical story, beeswax symbolizes delight in God’s Word. The metaphor recurs in ‘the land of milk and honey’ and in the taste of God’s word on Elijah’s lips as a representation of pleasure. That representation turns over on itself when included in a collection like this.

“I’ve pasted gold leaf on all of the double-crosses and frames. The interesting thing about this element is that it covers something really ugly. The frames themselves were

distorted with cutting and wax. This alludes to the ugliness that frames all of these genocides, and recognizing the glory God’s presence within it.

The exhibition includes an installation of blocks making up a large cross. I noticed layers of text on each one — what does this represent?

“The underlying text is taken from Biblical passages dealing with the question of God’s presence in suffering — the lamentations of Jeremiah, the book of Job, and the book of Habakuk. These texts create a precedent for this kind of dialogue with God. Overtop of them, I’ve layered all of the symbolic names from the Yad Vashem. “Yad Vashem’ is a Hebrew term from the book of Isaiah, meaning ‘to inscribe the names of the dead.’

“The Yad Vashem in Israel is a list of about 2050 symbolic names inscribed into a ceiling. They are representative of holocaust victims, and occasionally read aloud in commemoration. I’ve written all of these names onto the Biblical texts, and layered encaustic overtop of that. Lastly, I’ve placed the gold leaf and scratched it out, so as to reveal the names and scripture at the same time.

“That way, we’re aware they’re there. There’s a sense of the glory of God blotting out those things, but the names sort of disrupt the image of glory at the same time. It’s supposed to be a dialogue between those two ideas.”

What is your hope for those who see your artwork?

“As Christians, we can fail to acknowledge that there’s a great deal of suffering we cannot explain, and that doesn’t fit cleanly inside our theology. My hope is that Christians consider the impact that the Holocaust — and all subsequent genocides — may have on their theology.

“We live in a time of tension. There’s the fullness of the Christ’s resurrection and new life, but we must also recognize that the suffering of Christ is incomplete. Paul said “I am working out and completing the sufferings of Christ,” and we’re all doing that in some way. There’s the paradox.

“Paradoxes are best explained in the language of art, because artists can leave them open. They don’t necessarily need to give answers.

“For non-Christian viewers, I would hope that they would look at this and say, ‘Okay, here’s a Christian who is wrestling with these questions honestly.’”

Doublecross will be displayed in the art gallery until April 2nd. I encourage you to take time this week to contemplate the exhibition’s elements, significance and history. This dialogue could not be more relevant, and should always to be entered with prayer, honesty, and hope.



Station VII: Auschwitz, Oświęcim 1941



Station XVI: Via Lucis



Station XV: Mosul, Iraq 2014

Seapop by Seapora

An Enjoyable Musical Journey through a Myriad of Sounds

JOASHUA VOTH

The album Seapop by Seapora brings us a rich tapestry of music comprised of pleasantly flowing vocals, deep rhythms and thoughtful lyrics. Some of the most notable tracks on the album are “All You Need”, “Elation”, and “Catch Me”. Seapora’s work is recorded and produced through Chillage Records, a California-based record label. This album is described as a multidimensional project that is “about multiple genres, eclectic styles and lyrical subject matter.” In addition, the musician goes on to further explain the overarching goal of Seapop saying, “The fundamental goal of this project is to take one on an enjoyable musical journey and allow everyone to connect through a myriad of sounds.”

The origins behind the name Seapora come from the Hebrew name Tzipporah, which means singing bird. When asked what the goal of the album was and what listeners should take away from this album, Seapora says, “I want to take my listeners to the next level. Pop/dance music has lately been about superficial topics. Most of them try to sell listeners on the idea of sex, fame, or fortune. Society is often led around by the puppet strings of big business, and there are more meaningful issues that I believe should be given focus.”

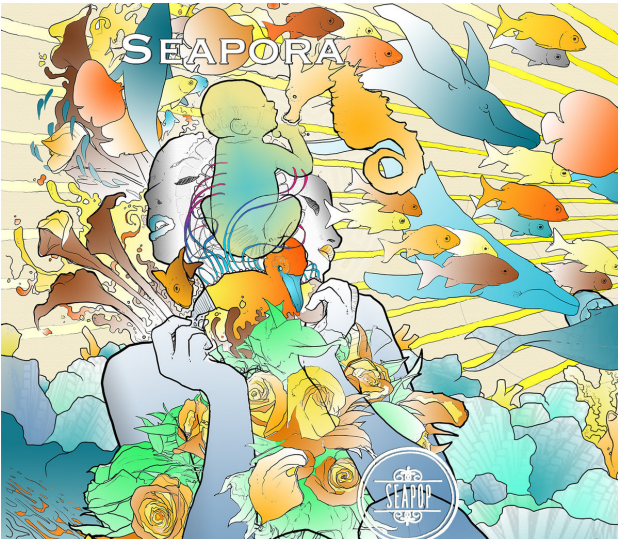
The song “All You Need” has both a powerful message and a powerful method of delivery. The song begins with the serene sounds of a xylophone mixed with some simple drums, building to an almost climax-like beat mixed with synth and piano. “It’s what you are to me, here and now/ So calm and relaxed when I’m lying next to you/ It feels so good.” The music begins to soar and at the 3:40 minute mark, the peak of the song is heard. The shrill melody and intense drum kit keep this song rolling with certain lyrics being repeated over and over again to emphasis the message behind the music.

Another powerful and inspiring track is “Elation” which certainly does justice to its name. The track begins with a mournful melody and deep, low vocals creating a soundscape of adventure, mysticism and journey. The song then bursts into a steady beat and almost ethereal melodies, fulfilling the name given to the song. Undoubtedly, this track has a feeling of retrospectivity to it; it’s easy to listen to and it will have its audience rocking back and forth to its stunning peaks and troughs as the listener is pulled into his or her past.

One can definitely get a sense that her (Seapora’s) music comes from a place that is both personal to her but also functions beautifully in a public space. This is made more evident when Seapora explains how her musical inspiration comes from life itself, “The ups and downs, the profound experiences and changes we go through every day. New technology, scientific advancements, politics, and the many forms of love we get to see and feel.” It personally struck me how well her music functions and moves through a plethora of different musical genres. Pop, electronic, dance, glitch hop, EDM (electronic dance music), with a light touch of dubstep.

There is definitely a sense in which this album is free from self-imposed limitations. The music flows really well and there is a wonderful spectrum of sounds and experimentation happening throughout the album and only when one takes the time to really listen to the sounds in the background does the music become even richer than the first hearing.

Seapop is the first release and installment of a three-part project. Seapora has not given us many details about future releases, but she does tell us that “SeafLOW will be the next album in the series to be released. In this album I



work with one producer, Somatik, and touch on existentialist concepts, deep loss and struggle. If you can imagine during the hero’s journey, there is a point where the hero has an ordeal, and they have to reconcile that. SeafLOW divulges into the darker sides of life and humanity. The musical style is more indie electronic/indie rock. The bpm is slower and the overall mood is more melancholy and reflective.”

I highly recommend this album if you enjoy electronic music, and even if you are not a fan of this sort of music, I also challenge you to give this album a listen as there is definitely something for everyone — you may just find something you really enjoy.

Curiosity Bricked my iPhone

Stories of the Life of a Computer Sciene Major

BEN HEALEY



A couple of months ago, I saw a post explaining that if you went into your iPhone’s setting and manually set the date to January 1st, 1970 (the same year the Beatles disbanded) and rebooted your phone, you would have retro iOS. Do not do this! After a quick search on Bing, I found out that changing your settings would not give you retro OS, but would make your iPhone never boot up again, making it as useful a \$400 brick, hence bricking. After reading this I closed Bing, contemplated what type of person would want

other people to break their phones on purpose, and went on with my life.

Months went by, I grew as a person. Then last week I was in the apple store with my girlfriend (sorry ladies) and I remembered that article I read about a quick and easy way to break an iPhone. A day went by and I wondered if Apple had fixed that problem. Another day went by and I thought they have to have fixed that by now. Another day and I

thought there was no way that this would break my phone. Worst case scenario, I could fix it. When I was sitting in front of my iPhone that was permanently stuck in the start-up screen, the truth became apparent — I’m an idiot.

Cue a montage of me trying to fix my phone unsuccessfully. I made an appointment at the Apple store so they could fix my phone. While I waited, I looked for some Yahoo Answers as to why my phone was broken; the first answer just said that I was a curious idiot, but the second answer was better. iPhone and other mobile Apple products are Unix-based operating systems, which means that the way they store and format timestamps is different than other phones.

Basically what happens is if you set your phone to some date in May 1970, it records the time as zero, anything earlier than that is negative time. When your phone goes to boot up it needs to grab different values in order to boot and they should all be positive. Apple has acknowledged the issue and has advised users to not manually set their phones or iPods to any date in or before May 1970. They plan to fix the problem soon.

So now I’m at the Apple store talking to a genius. We talk for a while about the problem and they take my phone in the back to take the battery out and put it back in. When the genius came back with my now factory reset phone, they said “How did this happen?”

“I don’t know man, I was just curious. I didn’t know any better. I’m just a dumb student”,

“Oh! What are you studying?” asked the genius.

“... Computer Science.”

Virtuous Flowers in Renaissance Symbolism

The Roots of Sylvia Woods' Artwork

ELISE ARSENAULT
REPORTER



There was a time when insects gave warnings, fruit spread virtues, and flowers told stories. The presence of these elements in artwork during the Renaissance became a language that has become foreign to most: the language of Renaissance symbolism.

Sylvia Woods is a painter who, fascinated by the symbolic richness of this era, seeks to create a “visual dictionary” in order to reawaken the significance tied to flowers of this time-period. Her series of paintings, entitled Renaissance Symbolism, was up in Redeemer’s art gallery from February 5th–March 1st this year. The inspiration for her collection grew from memories of artwork in Florence, Italy. It wasn’t until she became an Artist in Residence at a church, however, that she recalled those pieces while contemplating “the last time the Arts and the Church were very integrated.”

“When I looked at those paintings with fresh eyes,” she explained, “I noticed all these elements of natural fruit — either in the hand of a Christ-child, or in the foreground. I was curious about it.

“I started to do more research at that point, and decided to put a show together called ‘Fruit and Renaissance Symbolism.’” Therein, she would isolate the symbols and convey one of their meanings — since they were often read contextually within a painting. This series shifts to the significance of floral symbolism.

“People of the time knew exactly what these flowers meant,” she stressed. “Most of the population was illiterate, so reading scripture wasn’t an option. Whether it was sacred or secular work, though, meanings were revealed to the population through symbolism.”

Thus, the ideas behind her artwork are just as important as the depictions themselves. The paintings’ titles convey the virtue chosen to associate with the symbol.

“For some of the elements,” Sylvia specified, “you could do two, three, four, or five paintings for their meaning in different contexts.” She then gave a paradoxical example: “Symbols could represent a warning, as well as a redeemed element. The apple in the hands of a betrothed couple, for example, is a warning against temptation. In the hands of a Christ-child, however, it is a symbol of salvation.

“It has a similar, but contrary meaning — all dependent on the painting it’s in.”

Once Sylvia isolated an element’s meaning through research, she allowed it to inform the painting’s composition and colour.

The most striking, vivid and complex pieces were inarguably the trio at the centre of the gallery. When asked about their significance, Sylvia admitted they were “a departure from specifically Renaissance symbols, although the meanings carry through.” During the Victorian era, when cultural stipulations prevented some forms of emotional communication; one means of expression was through bouquets called “tussie mussies.”

“When you handed someone this kind of bouquet,” she explained, “the flowers would tell a story or give a series of information. The other person would ‘read’ it, and then respond with their own combination of flowers to share their ideas with you.”

This tradition informs Sylvia’s stunning, central trilogy. From left to right, the paintings represent her “current stage of life, where [her] oldest child is leaving home.” Each one is a reflection of a segment of her story and the emotions that cling to it.

The gallery audience heard word of another tradition that opening night. The practice of planting a “Mary’s Garden” was shared by Professor Cuthill while introducing Sylvia’s work.

“Going back to the middle ages,” he explained, “Nuns and Monks planted these gardens outside the convent or monastery walls. Each flower would have some significance, pointing to a particular virtue they wished to nurture.

“As they manicured the garden, they would be reminded that these are virtues that they need to cultivate within their own lives. They recognized something significant — that within the stuff of creation, there are pointers to a bigger plan.”

Sylvia’s art awakened us to this sort of meditation. Contemplating her artistic interpretation of these flowers and their virtues was a beautiful experience. It represented creation

as a kind of compass — able to offer wisdom and wonder once we are still enough behold it.



Changes to Financial Aid

MARNIE HOOBKAMP
FINANCIAL AID

The Financial Aid Office is making changes to need-based funding for students effective the 2016–2017 school year. Funding offered through a combination of bursaries and loans in past years as ‘last-resort’ assistance has been restructured and will now be offered up front to students solely as bursary funding before the school year even begins in an effort to improve the financial aid process and student’s access to funds. Students can apply for this funding right now in conjunction with all of the named awards available on the Financial Aid Application posted on Dash. An overview of all Financial Aid programs was mandated last year, and the first stage of this review was conducted over the following months. Specific areas were immediately identified that could be restructured to assist students in making their Redeemer education affordable.

The most significant change is a restructuring of the funding offered to students through the Redeemer Supplemental Aid Program. Effective September 2016, the Redeemer Student Fund Loan is going to be discontinued, and funds that were budgeted towards loan forgiveness will be reallocated to the Christian University Bursary. In past years, the Redeemer Student Fund Loan served as last-resort funding for students that needed additional assistance to cover their educational costs. Upon successful completion of each year, 20% of the value of the loan was forgiven (up to a total of 80%), and students began repayment four months after ceasing full-time studies at Redeemer. By discontinuing the loan program, the Financial Aid Office is able to take funds that were budgeted for loan forgiveness

in the past and reallocate them as up-front bursaries to students through the Christian University Bursary. Affordability is a large concern for many students, and this is seen as a positive change that will get funding into the hands of students that need it right away, with no responsibility for repayment after graduation. The intent is to offer more bursary funding to the students that need it up front, so that they know they have the funds they need before the school year even begins. And by reallocating the funds into a bursary, students will no longer have the burden to repay funding to Redeemer once their studies have been completed.

In step with the changes to the structure of this funding, is a change to when students will apply for and be awarded the bursary. The Christian University Bursary can be applied for right now, and will be awarded to returning students in June along with all other named scholarships and bursaries. Rather than offering some awards to students in June, and then opening up a secondary application for additional assistance later in the summer, students are able to apply for all funding on one application form. The Financial Aid application for the 2016–17 study period is currently available, and the deadline to apply is March 31st. A link to the Financial Aid Application can be accessed in the ‘Paying for University’ section of Dash. This can be located in the main menu under ‘Student Services’.

By moving up the application deadline for the Christian University Bursary, there’s no need for students to delay their application until they know how much they will be receiving from government assistance programs. Appli-

cation for government assistance is still a requirement to receive the bursary funds. However, the bursary will be awarded and notifications sent to students before many have even submitted their application for government student loans. This change will assist students in budgeting their finances for the school year — they can include their bursary funds in the appropriate field as study period income on their government assistance application and avoid the need to report changes to award amounts later in the school year.

In many ways the recent changes announced by the Ontario government for the Ontario Student Assistance Program (OSAP) mirror the changes that Redeemer is making within its own financial aid program. The changes to OSAP are still over a year away — those changes are scheduled to take effect starting in the 2017–18 school year. The Financial Aid Office has been able to confirm with government officials that Redeemer students will be eligible for the new Ontario Student Grant that the provincial government plans to implement through OSAP in the 2017–18 school year. The specific details of these OSAP changes have yet to be communicated to institutions, but as we learn more about how this will look over the coming year, it will be communicated to students.

Until then, Redeemer is doing what it can with its own institutional funding to ensure that a Redeemer education remains affordable. Anyone with questions about these changes can direct their inquiries to the Financial Aid Office at Redeemer (financialaid@redeemer.ca).

The Meaning of Easter

ANTHONY RAMUSCAK



The great solemnity of Easter marks a New Year in the Church. Christmas celebrates the birth of Christ, but Easter rejoices at the resurrection of Jesus — the door of salvation which Christ unlocked through His Cross was swung open that blessed morning when Christ was resurrected from the dead for all who believe and trust in Him.

We read in 1 Corinthians 15:14 that St. Paul says if Christ had not been raised from the dead, then our faith is in vain. The beauty is that Christ has been raised from the dead, and we are given assurance of this by the Holy Spirit on Pentecost; our faith testifies to this. What does this mean for us?

God longs to repair relationships with His children whom sin and disobedience have broken. He offers us the chance to live eternally with Him in His Kingdom forever. When Christ was nailed to the Cross, it is said that all the wrath of God the Father was emptied upon Christ. Even the face

of God was turned away from Jesus for a time, but through Jesus’ resurrection we have the chance to have eternal life — if we grab hold of Christ.

Our grip may slip at times, but we have nothing to fear if we give Christ our hearts. We have nothing to fear because it is Christ who is holding on to us. We will still endure the brokenness of this world and will be tempted, but our sinful nature has no hold on what Christ has in store for his believers.

These are the words that our Creator God spoke: I will go; I will humble Myself to be tortured and die on a cross for Our children. Why? Who are we? We are His beloved children and Christ came to die for you and me, all of us, because He loves us.

My dear brothers and sisters, Easter is a time of great joy, but some of us may not feel that joy because of something

going on in our lives with family or friends. We may go to chapel, CITB, Hot Spot, or other worship events here at Redeemer to find that outlet, that moment of release, but life goes on and to go with the flow we put on masks. We put on a smile, thinking “It’s Easter, I’m a Christian, I should be happy”, while inside, pain has taken over.

Don’t be afraid. Christ was right there, feeling the same things you are now while He prayed “Father, if you are willing, take this cup from Me” (Luke 22:42). Fix your eyes on the Cross of Christ and hold on to it in your hearts, because that is your Joy. Give it to Christ, whatever it is. Even if you can’t let go right away, ask Him to help carry it, and slowly you will be able to let go. Jesus Christ promised He will never leave us or forsake us. It doesn’t matter what you did — He is your Father, your Creator, and your God. Have a blessed Easter.

Hater's Gonna Hate: Some Words in Defense of Trump



MICHAEL EMMANUEL

There is no political opinion more popular today than to hate Donald Trump — at least as far as the mainstream media, the establishment politicians, and your average left-leaning Canadian is concerned. Why should this be the case? I don't think anyone can defend half the stuff he says, nor do most of his supporters care to. It's not that they agree. It's that they know it's not the outrageous things Trump says that really enrages people.

Trump was arrogant, brash, and self-absorbed for years before running for office, and no one seemed to mind. In fact, we tuned in to *The Apprentice* to watch him be those things. Nor is it his particular stances, which, for all the guff they get, are not so terribly out of the ordinary for American politicians, right or left — besides the wall thing. While illegal immigration has been an issue, only Trump has had the guts and self-funding to propose that.

The wiser observers soon learned to ignore his brash claims and offensive tongue, for the same reason everyone ignores a wisecrack: they say things to get a reaction. But to oppose Trump for that reason is just an excuse, not because his behavior is excusable, but because his behavior is no different than the regular politicians and media figures who all say outrageous things like Trump. If Trump is different, it is because he isn't really a politician and thus hasn't practiced cleaning up his act for the cameras. And there's the key phrase: for the cameras.

Americans have learned the hard way that most of their leaders are actors, which in this case is a polite way of saying liars. Why liars like Obama, Bush, both Clintons, and others should still earn respect — and in some cases, not be in jail — because they have flattering tongues, while Trump should be considered a moral monster for saying racist or misogynistic things is beyond me. It says mountains about our culture's emotional super-sensitivity. You can ignore, brush off, or simply refute someone who says outrageous and offensive things. But politicians who lie and are voted in on false premises steal, murder, and destroy the lives of people in America and around the world.

What's more racist? Saying you want to keep out illegal immigrants, or sending thousands of non-white soldiers overseas to kill, and be killed by, inhabitants protecting their homes from what they understandably perceive to be an imperial invasion? If we call it a War on Terror, however, then the death of African-American or Latino soldiers, foreign civilians, and local militia are not murders, but casualties and collateral damage. Trump however, while big on the military, is big on the military at home. He opposed the Iraq War from its start to its finish.

What's more misogynistic? Inappropriate comments about Rosie O'Donnell and Megyn Kelly, or putting thousands of working class women out of their homes because bankers too big to fail (after they got filthy rich illegally selling worthless debt) needed to be paid off? Trump fires poor businessmen. Or how about daily sucking money of out women's bank accounts by a regularly inflating the money supply? Trump said he wanted to audit the Federal Reserve responsible for untold legalized larceny.

Whatever Trump has been accused of, he has never been accused of being a liar. Unlike other politicians, if Trump says he wants to do something, there's a pretty good chance he'll do it because he's not in the pocket books of special interest groups. Some people are concerned by this because Trump sounds authoritarian. The thing is, many of Trumps supposedly authoritarian positions are not unique to him. Again, he's just not a good politician.

Take foreign policy, for instance. Trump has been maligned for his opinions on torture and his militarism, but Trump actually holds perspectives which have long been mainstream among establishment politicians and bureaucrats. The denunciations by establishment figures are hypocritical and self-aggrandizing pretenses. Trump merely reflects what they already do.

In an open letter opposing Trump, members of the Republican national security community claimed Trump's support of "the expansive use of torture" would "make America less

safe, and... diminish our standing in the world." However, the signers couldn't denounce torture bar none, because many of them had implemented it and vocally advocated it while they served. Meanwhile, these officials remain revered in the establishment and hold high offices. Democrats are just as guilty. Obama immunized torture from accountability, ensuring no officials would be prosecuted for even extreme methods which killed people.

Many have denounced Trump's statement on the military: "They're not going to refuse. Believe me... That's what leadership's about." Military officials patriotically declared they would not follow his orders if it meant war crimes or illegal activities. Except that during the 14-year war on terror, many officials did exactly that. In fact, one general admitted in 2008 that "There is no longer any doubt as to whether the current administration has committed war crimes. The only question that remains to be answered is to whether those ordered the use of torture will be held to account."

There's a lot more that could be said in Trump's defense and lots more that I couldn't defend — like every political figure. My point is this: why should Trump be despised so uniquely? The assumption seems to be is that if he's elected, he'll destroy America. American politicians have been doing that for the last 20+ years! Trump would only be jumping on the bandwagon. What annoys me is not that some people don't like Trump or what he says, but how uncritically most people dismiss him — and how it's assumed everyone else should dismiss him as well.

Just as some people find it concerning that a mass-movement in America seems to be uncritically accepting everything he says, which is doubtful, so equally concerning is how many people are uncritically rejecting everything he says and everything he stands for. Both groups could be accused of a naïve tribalism and herd morality. Only, one group has the support of the mass-media, the establishment political powers, and many sit in the 1%. The other is grass-roots. Since power corrupts, the former seems more suspect in my books.

PostScript

By the Brothers MOOGK-SOULIS

www.PostScriptComic.com

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Pet of the Month
Feature Creatures of Redeemer

REBEKKA GONDOSCH
REPORTER



March’s Pet of the Month is one RATicle creature! Meet Finn, a rodent who has been eagerly awaiting his opportunity to share the truth about rats with Crown readers. Finn’s human companion, Kayla Le Franc, was happy to provide the Crown with Finn’s answers to our curious questions.

Q: What are some fun characteristics or habits that rats have that people might not know about?

Many people don’t know that I am very intelligent. I spend most of my time plotting how to get out of my cage and enjoy the outside world. So far I have MacGyvered myself out of three different cages, much to the dismay of my owner.

I am responsive and engaged with what is happening around me, I come when I am called, and I retrieve things for Kayla — like a little toy ball she bought me, and scraps of paper I chew out of her textbooks. I really enjoy Lays’ Ruffles Chips because I can eat each ruffle individually from side to side.

Q: How old are you?

I will be two years in May, that’s retirement age for us rats.

Q: Where do you live?

I currently live with Kayla’s little sister while she is at school with her husband — who’s a huge loser by the way, and I let him know by nipping at him every time I see him. I really enjoy it here, but there are two cats that get too close to my cage. I have decided to not escape from my cage anymore.

Q: Many people have a rat-phobia but could you tell us what rats are afraid of?

I am afraid of the stereotypes people have of rats. Rats are very clean and they will always love their owner. People should know that hamsters are not as great as rats and rats will not die after two weeks.

Q: If you had the chance to play a character in a movie remake, which character and movie would you choose?

Definitely MacGyver.