

THE CROWN

REDEEMER'S STUDENT VOICE SINCE 1983

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NOVEMBER 2012

THECROWN.CA

THE STREAK IS OVER

PETER REID

The Lady Royals women's basketball team enters this weekend with the past behind them. It's a different year, a different team, and a different result. Redeemer won it's first women's league basketball game in seven years against the Sault College Cougars recently.

The team will no longer have to answer the question of whether or not the team will win a game this season, as the Royals ended all speculation with a convincing 30 point victory in Sault Ste. Marie. Not only did the team win the game, they were 2 points away from starting the season 2-0 after a 47-46 loss to Algoma University the night before.

In the win, Redeemer Rookie Jesseca Brown (Grand Manan, NB) had a game high 29 points for the Royals. Victoria Pickering (Campbellville, ON) had 17 points while Morrisa Ly-chak (Nepean, ON) added 16. Danielle White and Keisha Giroux had a team high 11 points each for Sault College. Jesseca Brown also had 26 points in the loss to Algoma.

The past has not been kind to the Lady Royals and beginning this week the team will be happy to be moving on from it. Despite a few wins in exhibition and tournament play, the team has not won a league game dating

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Alcohol (ab)use at Redeemer

COLIN HAYES

I've chosen to write about this controversial issue simply because it needs to be addressed, and has needed to be addressed for a number of years. Admittedly, I've been pushed to include my voice in this public forum due to a recent party that occurred just off campus. However, before continuing it seems important to clarify a few things about the way we treat alcohol on this campus.

Perhaps it is most important to point out that the opinion and thoughts I'm presenting are not new or fresh even though this article is being written in the wake of what I would consider a fairly bad party. On the contrary, this is the place I've come to by digging into scripture and engaging in discussions with peers and various "wise folk." As well, I've had many hard conversations on the subject with God and with those close to me over the past three years I've been at Redeemer. As you continue (if you do), keep in mind that I'm not spitting out one-off thoughts but genuinely trying to faithfully address a huge issue presented to our school

as a Christian institution.

A second clarification I'd like to make is that I am not against alcohol consumption in the least and do not think we're called as followers of Christ to abstain from drinking completely. Christ's first miracle was turning water into wine, after all, so it seems that God can at least accept it being consumed. I myself love alcohol. Whether it's beer with friends, wine with dinner, or a great glass of brandy with my father and brother after a day of work, I thoroughly enjoy the stuff. And not only because of the flavour (though that's great) but also because alcohol is relaxing, warms the belly, loosens you up in social situations, and could even give you the courage to finally talk to that cutie from English class. Some may take issue with this, and I welcome that difference, but let's set that point aside at least for a moment to deal with the issue I want to discuss – alcohol use at Redeemer.

I'll even admit I love drinking too much. Not my heart or my soul, not the passionate follower of Christ within and that I strive to be, but cer-

tainly a part of me does. I like to think of this part as the insecure, broken, sinful nature St. Paul refers to as "the flesh." In my head, I am the funniest, most charming, suave, and attractive man when I drink too much, though it is probably closer to a bumbling mess to everyone who is not in my head. I recognize, as I think every Christian should, that the Bible is very clear that getting drunk isn't acceptable. Verses like Eph. 5:18, Gal. 5:21, Prov. 20:1, and 1 Cor. 6:10 don't leave much room for debate about how God feels about his people giving themselves over to too much alcohol. So, what a surprise, if you're a Christian stop getting drunk. Problem solved!

Well, not really. If the issue was this simple I don't think I'd have to write about this at all. Though we know, and God's people knew thousands of years ago, that drinking too much stood in the face of God's desires for us, we still seem to struggle and fall to the desires of our "flesh." At this point, I'd like to make a distinction about two extremely offensively generalized camps of people, recognizing that we all fall somewhere

between these two extremes. The two groups I'm going to use are "Christians" and "disciples." Though many of us have often been taught the two are interchangeable in meaning, I've come to recognise a distinction between them in recent years. A Christian, as I like to negatively use the term (joining with the usage of the term by secular society), is one who said the prayer, were forgiven of their sins, goes to church and chapel and tries to genuinely be a good person. Sure, this is a negative view, but this is unfortunately based on observation and discussions with many people, especially at this school and in this age group. Disciples are similar to Christians but with something added. They are those who want to go a step further in their relationship with God, are actively entering into every aspect of their day to day lives trying to honour God and build up the brothers and sisters they encounter.

Recognizing that each person's relationship with God is certainly not this black and white, it is nevertheless helpful in my presentation of what we need to be doing as individuals and

as a Christian institution. Before continuing, I'd challenge you to honestly discern where you find yourself on this spectrum with regards to everyday living. I'll wait. Now, think in regards to your treatment of alcohol. Do you consider yourself to be striving to honour God in this way, or not?

I'm first going to address those who would consider themselves disciples in this area – trying to treat alcohol with the intentions of honouring God. If you're going to state that you're a person acting in this way, and not just be a nominal Christian, then prepare for a bit of scrutiny. I'd say most of the responsibility falls to this group. There have been many incidents through the past few years of parties that get out of control, people in bad situations at club outings, and countless students that have returned to campus in varying degrees of intoxication. One thing I've always found odd is the people who seem to end up in this situation. People who, from all other observations, seem to be trying to (or at least should be trying to) follow after God in a very real way, are often wrapped up in these situations.

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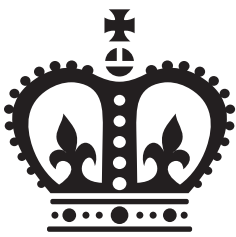


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Alcohol (ab)use at Redeemer - continued from page 1



RAs, HAS, CITB team members, and all other sorts of student leaders get caught up in these activities and yet these are people who have proclaimed to and signed up to be an example to others in the way they live. If you are one of these people, act accordingly.

I'd place extra pressure (and so does the Bible) on these people to use alcohol to glorify God, but the fact remains that we are all called to be leaders to others, specifically if we are going to call ourselves disciples of Christ. Especially as a Christian institution or group of friends, we are supposed to be showing the non-Christian world exactly how different, holy, and good a life with Christ can be. This group, who seek real discipleship and transformative living, are claiming to uphold a standard in their lives that should make others ask, "Why are they like that?" We are to be a preview of the world to come, but it seems many people are caught up being a slightly nicer, more than slightly pretentious and hypocritical version of the world we are a part of.

So what do I see as the problem? I'd boil it down to three words: intention, action, and effect. With every choice we make, we must deal with these three things. What it means to be a disciple is to look at these choices through the lens of trying to honour

God. Specifically in the realm of alcohol and off-campus shenanigans disciples need to be investigating personal choices with alcohol, the intentions behind them, and the effect these actions will have on those they come into contact with.

With drinking itself, there seems to be a mindset of attempting to push the limits with how much we consume. People are always speaking of only being "a little buzzed" or "feeling it, but not drunk," as if somehow this justifies indulging in another drink. Certainly this point of "too much" is fairly subjective from person to person, but I believe that, as in most things, God is concerned more with our heart than with the action itself. When out enjoying alcohol and feeling the effect, we need to proceed with caution before continuing to drink. Attempting to see how far we can go before being drunk and sinning is not glorifying God. What are your intentions with the second (or third or fourth) drink? Trying to see what you can get away with is not pursuing righteous living. If we enter into the way we drink with the intention of trying to see how far we can go, this in itself is sinning. As a bit of a direct thought related to this, what is God-honouring about taking shots? No one really likes the taste, and it really seems their only purpose

is to get a person drunk quicker. This is not befitting an intentional follower of God.

Another area I think needs to be seriously reconsidered by those of us who claim to be active disciples of Christ is clubbing. Again, just like I love alcohol, I love dancing--really love it. I mean if I could spend all my time learning to be a professional dancer instead of being a student I would, but I lack the natural talent and so it's academics for me. But I love dancing! And I love dancing to the terrible music at clubs. However, I've started to wonder about how to honour God in a place like that. Certainly Christ ate with the sinners, prostitutes, and tax collectors, but I don't see Christ collecting tax from a tax stand, spending time at a brothel, or indulging in sinful activities. What I mean to say is that there is a time and place to witness, but typically clubbing doesn't provide us with that opportunity. There is very little differentiation between us and anyone else in the crowd, even if our intentions are good. Even if we attend and don't drink or just have a single drink, in what way is being a part of this destructive atmosphere building up others and worshipping God? The problem I see with clubbing doesn't lie in the intentions or the action itself, but in the effect it has on others. By participating in this activity, we are actively supporting an environment that causes others to harm themselves through overindulgence and other poor decisions.

This argument could also be made against the types of parties that seem to occur in off-campus houses like those found on Springbrook. By attending, even if we don't intend to drink too much, we are supporting a setting that opens the door for those who struggle with overdrinking. When our brothers and sisters in Christ have a problem in this area, it's our responsibility to build them up and present opportunities to live the way they intend. Providing alternatives to those we know are having trouble, who have communicated as much, is something we are called to through scripture. I wouldn't take the stance that this is a black and white issue, as it is certainly possible to attend a party with good intentions and not give over to too much drinking, but we must, as disciples, be actively investigating the effect our actions will have on fellow Christians. Not attending parties or going to clubs and, thereby, providing those we know with the opportunity to join us in doing something else is our mandate as brothers and sisters in Christ.

Though our impact on our brothers and sisters is crucial, equally important when dealing with the places we are found and the way we drink is the effect this has on non-Christians. If we are going to present ourselves as the light and salt of the world, we need to radically stand out to those around us. Contextually, this may mean choosing not to drink at all or far less than those around us, or taking a stance for our own choices against overindulgence.

If you find yourself reading this and thinking I'm making far too large a deal out of something that isn't "that bad," that is fine. However, in passionately pursuing Christ we aren't called to partake in activities that are merely inoffensive. We are instead to strive for, spend our time thinking about and participating in things that are explicitly good. Holistic discipleship requires that we pursue those things that build up ourselves and others. Things like clubbing, supporting bad party environments, and providing others with opportunities to sin are not God-honouring in the least, and need to be given much more attention and thought than what is currently attributed to them. Being different

than the world is unfortunately not a light-hearted decision. It is also a decision that requires the support of like-minded people around us.

But suppose you find yourself in a place where you aren't ready to live so intentionally in your walk with God. If that is the case, please don't find any condemnation in the earlier parts of what I've written. As I mentioned, this was intended for those who are genuinely trying to seek after God in their lives and consider themselves disciples. I think it's extremely important that we remember as a student body that we are not all in the same place with God. Certain convictions will likely not be born from words I write or speak but, instead, will be born through your life as you grow and mature with God. Take heart and know that you are not judged by a standard you don't claim to uphold.

Attending a Christian university and calling yourself by the name "Christian" does require some amount of intentionality, however. Continue to strive to be a good person, but at least begin to recognise the impact you can have on other people. Other people who may, in fact, be struggling and genuinely attempting to live rightly with God in this area. Have the courtesy to be respectful to those who want to pursue righteousness in this way, and allow them the freedom to do so without judgment and without pressure to go back on their convictions. To be quite clear, this is the desire--at least the voiced desire--of those who call this school their home and place of study, and we should all be acting as if this really is the case.

It may seem to some that by upholding and attempting to live under such intentional rules life can become dull and lose its fun. I do know, though, that the further I've pursued righteous living, especially in this area, the more I've been surprised by the joy that comes from pursuing Christ. Feelings of unhappiness and shame have been replaced by a great joy and sense of pride in my effort. The more I dive into this, the more I've found that God wants these choices in our lives not for his benefit but for our own. If you find yourself perhaps more thrown in with the group that I called "Christians," be encouraged to continue down the path of discovering more about God. As your convictions grow and you take action to live in accordance with God's wishes, I sincerely believe you will find peace, self-assurance, and happiness you might not have been expecting. Moving toward discipleship does not produce a life that is stale, but produces instead a vibrant life of deep emotion and joy. Because of its prominence in our society, drinking and how we use alcohol is a great first step to freeing ourselves from the learning process of living under God's rule.

This leads to my final point: this is a process. I don't claim to have all the answers. I merely have reflections, and these reflections are born out of error after error. Living to honour God is not a single moment decision but instead a daily choice to do the next right thing. Alcohol seems to be a way we can easily stand apart from our peers, and sets us on a path toward righteous living and ultimate peace. Keep in mind the path of discipleship is not an easy one, but the best parts of life never are. Recognize that everyone is at different places and struggling in the pursuit of God. Be encouraged in the fact that you are not alone in your mistakes, but are instead one part of the church of Christ which is unified in an attempt to be a visual representation of Christ. Build each other up in love with words, but don't forget the intentions behind and effects of our actions and the important role they play on those we are in community with.

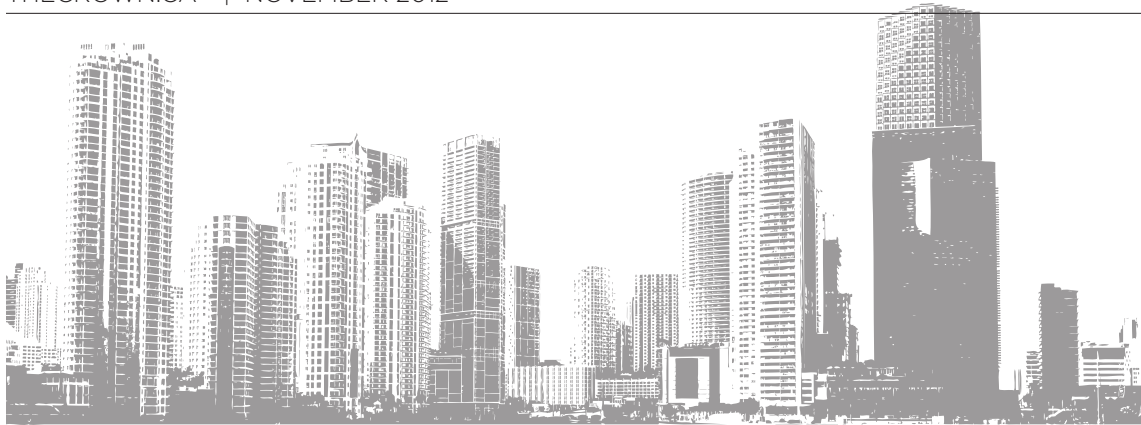
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LIVE IN THE CITY: WHAT'S ON IN HAMILTON: OCTOBER 2012

The Casbah

Men Without Hats. Monday, November 12, 2012.

Danko Jones. Wednesday, November 14, 2012.

All About Maggie, Common & Coy. Saturday, November 17, 2012.

Neverending White Lights. Tuesday, November 20, 2012.

Funkhaus. Saturday, November 24, 2012.

Daniel Romano & The Trilliums. Sunday, November 25, 2012.

Hamilton Place

Capital One Just for Laughs Comedy Tour. Thursday, November 8, 2012. 7:30 PM

Hamilton Philharmonic Orchestra: Masterworks #2: Ravel & Shostakovich.

Saturday, November 10, 2012. 7:30 PM

The Temptations. Sunday, November 11, 2012. 8:00 PM

Dropkick Murphys. Saturday, November 17, 2012. 8:00 PM

Jesse Cook. Saturday November 23, 2012. 8:00 PM

Big Wreck & Theory of a Deadman. Thursday, November 29, 2012. 8:00 PM

Jerry Seinfeld. Friday, November 30, 2012. 7:30 PM & 9:00 PM

Molson Canadian Studio at Hamilton Place

Sloan. Monday, November 12, 2012. 8:00 PM

The Watch. Sunday, November 18, 2012. 8:00 PM

Michelle Wright. Tuesday, November 20, 2012. 8:00 PM

Liona Boyd. Wednesday, November 21, 2012. 8:00 PM

Cuff the Duke w/ Graydon James and the Young Novelists. Friday, November 23, 2012. 8:00 PM

Faber Derive. Saturday, November 24, 2012. 8:00 PM

Corb Lund. Tuesday, November 27, 2012. 8:00 PM

Hawksley Workman. Thursday, November 29, 2012. 8:00 PM

Enrico Rennella. Friday, November 30, 2012. 8:00 PM

Hamilton Convention Centre

Mother Mother w/ Hannah Georgas. Friday, November 30, 2012. 8:30 PM

Xavier Rudd w/ Good Old War. Saturday, December 1, 2012. 8:00 PM

#Trending

BECKY CONNELL
CROWN REPORTER

My first introduction to social media, in a sense, was through MSN Messenger. With MSN, one could update their status, communicate with friends and replace expression through words by sending charming little emoticons. Surely, it was the foreshadowing of facebook.

I cringe at the remembrance of my username: bekye_luv2sing. (How hard was it to add one letter and change "luv" into "love," or to write "to" properly?) But alas, I was 12 years old and writing words in their entirety was not the cool thing to do at my pubescent age. With MSN, I would stay up late chatting with boys while giggling with my girlfriends and updating my status to tell everyone what I was doing.

A little later I was introduced to MySpace. It offered much of what twitter offers us today: I could follow the lives of my favourite bands and interact with strangers who shared the same interests I had. Today, I cannot remember my account name or password in the slightest which is strange for something that was once such a strong part of my life.

It is no surprise then that I doubt the permanence of facebook in our lives today. Because I thought flare jeans and MSN were forever, I now believe that facebook most likely is not. Already tweeting has become a new trend which removes the difficulty of keeping an entire page up to date; all it requires is one tweet of 140 characters or less. With twitter, followers (does anyone else find the term "followers" incredibly creepy?) are able to indulge in the postings of their favourite celebrities feeling ever-closer to the celeb-

rity culture which we have so welcomingly embraced. Yes, facebook is still thriving, but aren't DVD's also? And we all know that it is simply a matter of time before blu-ray successfully replaces the DVD, despite how much some of us would like to deny it.

While the temporality of trends is not necessarily bad, the direction we are taking with social networking should be alarming.

Our declining ability to sustain deep relationships is no surprise as we may turn to someone's page instead of their face to see what's new in their lives. The ancient practice of in-person conversation is fleeting as one is more likely to know about their friend's mood, latest activities, break-up, make-up, engagement and even death through a tweet or facebook status.

According to the Daily Mail, on July 23rd, 2012, Cheryl Jones, mother of Karla James, read of her daughter's death from a friend's facebook status which read, "RIP Karla," before the police had a chance to phone her. Shocked, she said, "I couldn't understand how complete strangers could see she was dead by looking at Facebook. . . But I only lived down the road and I didn't know my own daughter was dead."

While tools such as facebook and twitter certainly have communicative advantages, they should not be treated like a diary; not everything in one's life needs to be revealed to everyone, especially when it involves the privacy and feelings of others.

As for my own involvement with social media today, well, I don't really give a tweet.



THE CROWN
REDEEMER'S STUDENT VOICE SINCE 1983

Is looking for a new
managing editor

If interested, contact thecrown@redeemer.ca

A walk down memory lane with Micah van Dijk-activities guy



MICAH VAN DIJK

One of the perks of my job is to watch musicians develop over their time at Redeemer and beyond. One of these musicians was Josh Vanderlaan. Josh drummed for a band called “Guilty” which performed in the very first Battle of the Bands back on November 17, 2007. On November 14th, 2008 Josh entered the same competition with his friend Corey Van Huizen and they won it that year. And in his final year Josh was the drummer for Church in the Box. During Josh’s last year at Redeemer, he started mentioning that he was drumming with Eli, Eric, and Aaron in a new project called The City Harmonic. Eli had performed at Redeemer several times before with his group Elias so when Eli approached me to see if they could perform for our students and greater community, I thought it would be a good fit, especially because Josh was also in the band.

On March 1st 2011, The City Harmonic played at Redeemer in front of about 300 people with Nine-O-Five opening. This was many people’s first time hearing them live, and it was before most people even knew the words to “Manifesto.” Reaction to that concert was so positive that I inquired about having The City Harmonic be

part of our orientation concert last year. So on September 15th, new students enjoyed a free concert in the Auditorium again. 400 people witnessed a special concert experience that night as it all started with two stellar performances by Allosaurus and Bruekke. Both these bands contained Redeemer alumni, and I can still distinctly remember both sets well--especially Allosaurus’ last song. After the break, The City Harmonic led people who were now familiar with their songs in a great worship concert experience.

A lot has been going on for the band in the past year. They hit #1 on iTunes in Canada, claimed #6 on the Billboard Heatseekers Albums Chart, and sold over 100,000 copies of the single Manifesto. They’ve also toured in support of the Newsboys and are now headlining their own tour. There are only two Canadian dates and one of them is hopefully a packed Redeemer auditorium.

While I’m reminiscing about watching musicians grow and develop I might as well keep going with Eric Heideman who will be opening for The City Harmonic on November 24th . Eric was never officially a student at Redeemer but he was in spirit, always in the halls hanging out. Eric was the frontman for a band called Forevermore which featured current Redeemer students Robinson Inkster

and Justin Brix. Forevermore won the Redeemer Battle of the Bands in 2010 and the band and I travelled to Ottawa to compete in a provincial competition verses other college/university bands. At the time Eric was still only in Grade 12 at HDCH. The following year Eric began to perform more as a solo act and signed to Other Songs Music Co. I’m looking forward to hearing Eric play on November 24th to see and hear how things are going for him.

- A couple random facts:
- 1) Redeemer Battle of the Bands sign-up is in Student Life. It’s a fun experience to play and learn. Visit www.redeemer.ca/battleofthebands for more details about the rules. The deadline is November 15
 - 2) Over 650 seats are taken already for the November 24th concert meaning there is only about 275 left. If you know of friends and/or family thinking about coming but they don’t have their tickets yet, I’d recommend buying them now. www.redeemer.ca/tch
 - 3) Last year, Student Life hosted the “Engaging Music Weekend.” This year we are going to morph it into the “Engaging Culture Weekend.” It’ll feature a movie night/discussion, a mini-conference on video-gaming, and the BOTB.

Postmodernity in History

BECKY CONNELL
CROWN REPORTER

On Tuesday, November 6th, Assistant Professor of History: Dr. David Zietsma presented a colloquium address titled: “Finding Truth in the Absence of Truth: A Christian’s Perspective on Postmodernism in History.”

I had to the opportunity to sit down with Dr. Zietsma beforehand and discuss his address.

What made you interested in this topic?

As a grad student I had to wrestle with Postmodernity in history and wondering if there’s validity to it and what it means as a Christian.

For those who don’t know, what is “Postmodernity in history”?

[Laughs as this is not a simple question to answer]

Postmodernity in history suggests that historical narratives and facts cannot just be taken as self-evident givens and we cannot say “this is exactly what happened.” With Postmodernity, perspectives--and I would even say worldviews--matter in how [we] interpret what’s left of the past.

What does Postmodernity mean for Christians?

Postmodernity forces us [to] ask questions about enlightenment visions of knowledge and asks us to think hard about a Biblical conception of knowledge.

What challenges did you face in writing “Finding Truth in the Absence of Truth: A Christian’s Perspective on Postmodernism in History”?

While in my own research I have been particularly focused, this [address] challenges me to break out from [a] particular focus of work to talking about foundational elements of it as a whole [Postmodernity in history].

Who is this geared towards?

It is addressed to Christians to encourage scholars and students that postmodernity doesn’t have to be viewed as inherently evil or good, but that there are ways we can use insights as tools to sharpen our own faith and insights about our faith.

How might Postmodernity help us as Christians?

Postmodernity enables us to expose forms of idolatry that we might not see in our own lives; community and loyalties we think are right and good but might be distracting us from a deeper focus on our work as Christians in the kingdom.

HOW DO YOU LIKE YOUR PROFS?

War on Technology

“Put that laptop away.”

- Asks for hard copies of everything
- Assigns long books for homework
- Requires you to cite only printed sources

HOTTIE

“Hey girl, please legitimately register for my course.”

- Hot
- Always impeccably dressed
- Extremely distracting

The Grad Student

“I’m going to talk about this concept you know in a way that you don’t understand at all.”

- Ridiculously strict and overzealous
- Over-complicates every concept
- Brings up their thesis project constantly

The One You Can’t Understand

“No, I’m not sorry that I speak too slowly/too quickly/too quietly.”

- When students complain, he/she speaks clearly for five minutes and then reverts back to incomprehensibility

Your BFF

“Call me [insert first name], and talk to me about anything. I care.”

- Desperate for your approval
- Attempts to use hip slang
- Likes to tell you that you matter

TMI

“Oh, how did those cute family photos get on my desktop...?”

- Tells long anecdotes about children/pets/spouse
- Relates everything back to personal life

But How Does This Relate to Colonialism?

“Seriously.”

- Relates all topics to colonialism
- Launches into long tangents on power dynamics
- Fails to notice students falling asleep

Leaves submissions, notetaking and citations up to you

Uses sophisticated language in an understandable way

Projects melodious speaking voice to the back of the room

Mocks our generation’s attachment to technology, yet understands and uses technology well

Only tells funny, relevant stories that make you realize how cool they are

Relates curriculum to useful, current topics

PERFECT PROFESSOR?!

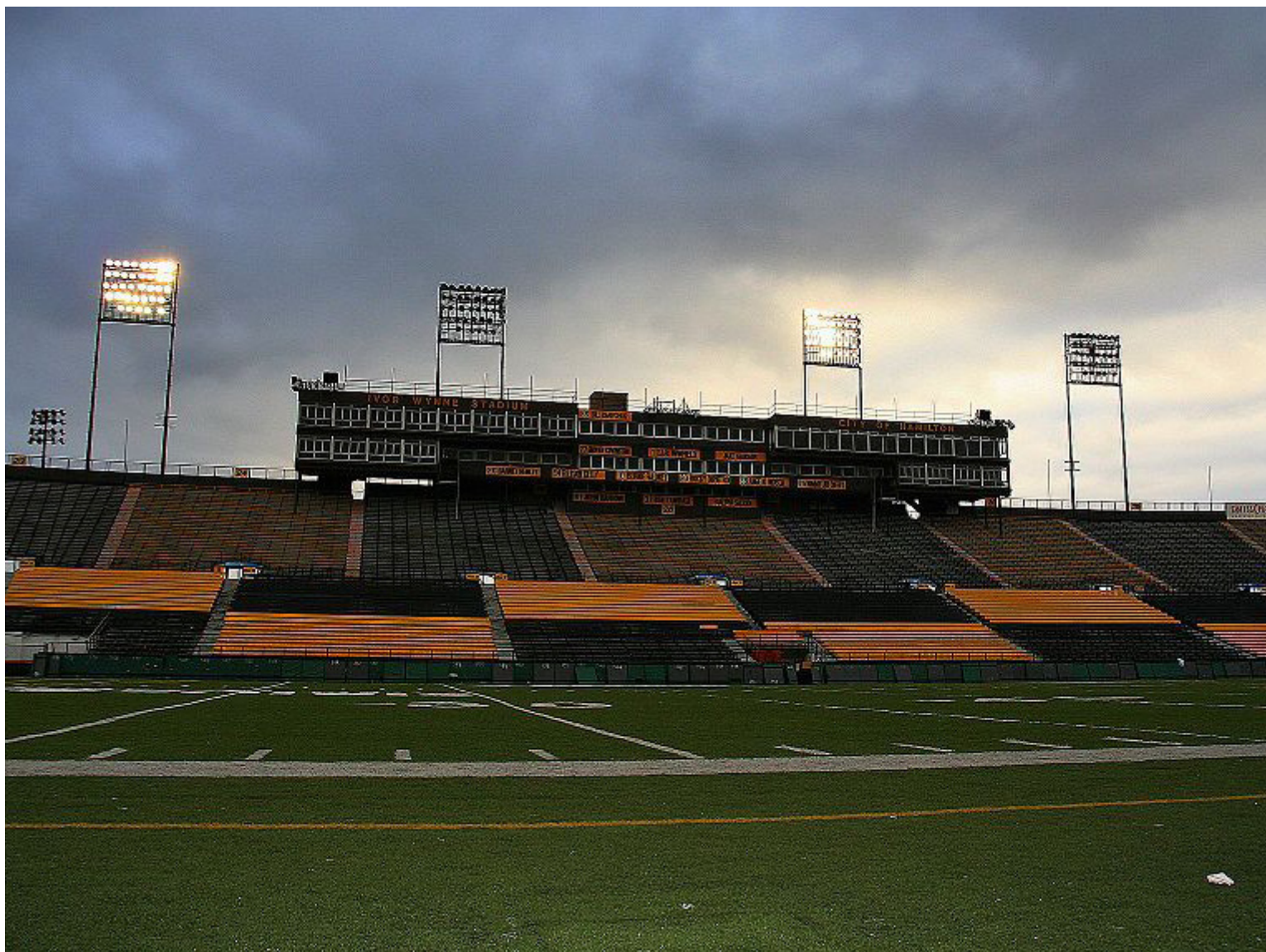
A bittersweet farewell to Ivor Wynne

LUKE MCKEE

Just as the sun has set upon the Hamilton Tiger Cats' season, so too it has set on their beloved home turf, Ivor Wynne Stadium. The stadium, one of Hamilton's oldest and most cherished structures, is set to be taken down at the end of the Canadian Football League season. On October 27, 2012, the Tiger-Cats completed their home regular season schedule with a resounding win over the lowly Winnipeg Blue-Bombers. Despite that spectacular victory, the Ti-Cats completed their season out of the playoffs, once again failing to win the Grey Cup—a disappointing finale marking the end of an era for Hamilton fans.

For the fans of the CFL, Ivor Wynne has been one of the rare examples of a stadium that reflects the identity of the city it calls home. The way that someone could boast of cutting edge technology, and upon viewing it did not strike one dumb in awe of its beauty, but it did have a rough edge and charm that reflected the character of Hamilton. Ivor Wynne was a blue-collar stadium filled to the brim weekly by hardcore Hamilton fans. The way the grittiness of the fans and the rugged frame of the stadium combined made Ivor Wynne the toughest place to play in the CFL. Like the iconic baseball stadium Fenway Park in Boston, Ivor Wynne's faded hues, well-worn feel and equally passionate fans combined to create a legendary landmark that resonated with the city.

Despite the torrential downpour, high winds, and cold weather, Ivor Wynne was sold out once again as fans paid their respects at a fond farewell to their cherished stadium. As the Arkell's theme song blasted from the loudspeakers the Ti-Cats were indeed "hummin'" and, from the Box J Boys on the 50 all the way to the cheap seats in section 43, Ivor Wynne was pumping with excitement. As it was over 80



years ago, Ivor Wynne was the place to be on a Saturday afternoon in Hamilton, Ontario, Canada.

I was brought up in a family of fervent Tiger Cats fans. From my grandfather who as a boy cheered for the Hamilton Tigers & Wildcats, to my mother (a big fan of the greatest tight end in the history of the CFL,

Tony Gabriel), to me, my family supported the Tiger Cats through thick and thin. Home to the oldest football tradition of any Canadian City, Ivor Wynne has hosted football legends for more than a half-century. I grew up hearing stories of the always loved Angelo Mosca, Bernie Faloney, and Joe Montford, and joined my fam-

ily in cheering on the 1999 Grey Cup Heroes Darren Flutie and Danny McManus. The memories shared inside the stadium made it beloved by Hamiltonians everywhere, and will allow the stadium to live on in the hearts of all who entered through its gates. The City of Hamilton announced on October 12, 2012, that new Pan American

stadium will be built on the hallowed ground of Ivor Wynne. Hamilton Fans will proudly carry forward the charge "Oskee Wee Wee, Oskee Wa Wa, Holy Macana! Tigers! Eat 'em RAW!" into a new stadium as a new era begins with the 2014 Tiger Cat season.

CONTRIBUTED IMAGE

Zylstra Symposium 2012: An Event which Promises Excitement for Students

BECKY CONNELL
CROWN REPORTER

On Tuesday, November 13th, and Wednesday, November 14th, 2012, Redeemer is hosting its annual Zylstra Symposium, this year focusing on politics and culture. This year's symposium promises to be exciting as it engages with the Christian role in foreign relations and global poverty. For students interested in social justice, this symposium offers insights into the various spheres of global involvement for Christians, and offers potential networking opportunities for those who are interested in pursuing work and volunteer positions in this area.

On Tuesday, there will be a dinner presentation hosted by David Peck called, "A City on a Hill: Is America's Light (Still) Shining in Africa?" as well as workshops and panels throughout Tuesday and Wednesday.

I had the opportunity to sit down with Dr. Zietsma, Dean of Arts and Foundations and coordinator of this conference to discuss what students and scholars alike can expect.

What is the Zylstra Symposium's focus this year?

It is an effort for a greater scholarly

exchange in talking about the role of faith in politics and culture. We will be discussing how we as Christians in the West can engage in a public way with the rest of the world.

What will the symposium address to challenge us as Christians?

It will be looking at questions which challenge us as Christians: How do Christians respond to foreign aid? What's behind the apple (Mac products)? How can we as Christians speak to changes in the global market? We will be having a panel on foreign aid and what our commanded role in developing countries is.

Paul Brink, Associate Professor of Political Science at Gordan College, is going to be discussing the challenges of thinking about language as we engage publicly: do we use scriptural or public language while interacting publicly?

What excites you about this Symposium?

What really excites me is the people coming, I think students would be really excited if they knew.

David peck, director of So-Change (a group which works with corporate entities and nongovernmental organizations to generate fundraising around

the world and has been a part of the Make Poverty History movement) will be sharing thoughts on foreign aid in Africa. As well, Chris Bosh, who is involved with World Vision will be talking. Petra Bosma is involved with international justice mission and Chris Enns of World Renew will be discussing poverty and community transformation. John Takema will explore the labour market and shifts towards that function of Christians and problems in labour.

There will be a networking opportunity for students in [the] art gallery; this is a great opportunity for students interested in social justice.

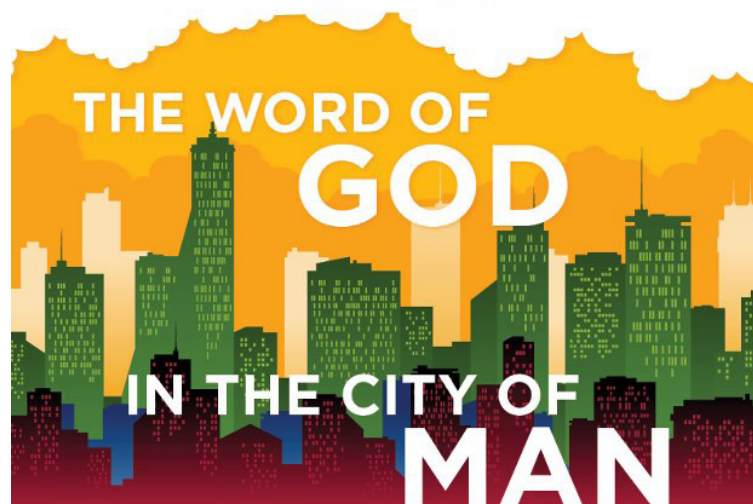
Why is this significant to Christians who are not necessarily engaged academically in politics or culture?

It is significant to Christians living in a globalizing world [that] has an opportunity to hear about [its] responsibility to [end] impoverishment. It is an exciting opportunity to meet people in the front lines and to explore our calling in seeking to make a difference.

REDEEMER UNIVERSITY COLLEGE



ZYLSTRA SYMPOSIUM
ON POLITICS AND CULTURE



Globe and Mail University Report—A Signpost for Student Priorities

JULIA SODERHOLM
CROWN REPORTER

The release of the annual Globe and Mail University report is always quite revealing as to what university students value in their educational experience. The Report grades 58 schools across the country based on student satisfaction surveys that cover a variety of criteria varying from food services to atmosphere on campus. The surveys are distributed to schools throughout Canada and, this year, a shocking number of 31 000 students participated by filling one out. This survey has become quite reputable, and is known by many young Canadians as a great place to begin when deciding which schools to apply to. The fact that it is a student-based survey gives it an extra dose of credibility; real students answering questions about the school that they currently attend will deliver more accurate results than even the best research methods.

This year, Redeemer has scored

characteristically high marks on a number of categories, including the highest mark to one of the key questions: “Thinking about all of your experiences at your university thus far, how satisfied are you overall with your institution?” Redeemer students voted an A average, which would seem to suggest the majority of the school’s population has had a fairly positive post-secondary experience. This institution has taken part in this survey for a number of years now—this being the sixth—and has traditionally had a very positive response. However, Tim Wolfert, Director of Communications at Redeemer, is quick to say that it is not the number of A’s we receive that make this feel like a success. The University Report is never about Redeemer vs. other schools. Rather, it is a chance to see where students are at, what matters to them, and where they would like to see improvement. This kind of information, straight from the proverbial horse’s mouth, is invaluable to those

who work to make this University the best possible version of itself for the students who attend it. One trend over the past few years of these reports is the high marks scored in the categories that relate to the school’s sense of community. Redeemer has always been known to approach this aspect of campus life rather uniquely. Townhouse-style dorms that encourage students to share meals, chores, and devotional time are a major part of facilitating that, as are other events in the school geared towards the building of community. This has been a very intentional part of making Redeemer what it is today, and seeing the results reflect that this matters to students is very encouraging. “It means we’re on the right track,” says Tim. Interested in seeing the results of the survey for yourself? Visit theglobeandmail.com and see how Redeemer did!



Do you value your Canadian citizenship?

IAN GALLAGHER

In Christian culture, November is traditionally dedicated to the remembrance of the dead. The Catholic Church has, for hundreds of years, designated November 2 as All Souls’ Day. A secular example of dedication to the dead is Remembrance Day, wherein we pray for the souls of those who have given their lives for our freedom, and we thank those who are still with us. Canada has a long tradition of standing for democracy and freedom in the world, and we have sacrificed much to ensure the survival of both. Contrary to popular belief, Canada is a warrior nation—that is, we have consistently fought not just for ourselves, but also for others. We have a proud military heritage, and have always been fierce fighters. In World War I, the Germans called members of the Canadian Expeditionary Force “storm troopers.” After our victory at Vimy Ridge, British Prime Minister Lloyd George remarked, “Whenever the Germans found the Canadian Corps coming into the line, they prepared for the worst.” The two World Wars are what come to mind when the average person thinks of Remembrance Day. And this is of course a natural reaction to have, for we had staggering casualties in Europe in two major wars. But what about the other conflicts that Canada has been a part of? Many forget that we went to Korea. We toiled in the deserts of Afghanistan to dismantle the Taliban. And we fought for our freedom in the War of 1812.

Hold the phone. 1812? Wasn’t that before Confederation, you say? Wasn’t that war just a minor colonial conflict? Allow me to elaborate. Simply put, this war was paramount in Canadian history. Had our armies not prevailed at Fort Detroit, or come out victorious from the bloodbath at Lundy’s Lane, or survived the death of Sir Isaac Brock at Queenston Heights, there would be only one national anthem sung at hockey games these days: The Star Spangled Banner. Canada would not have existed as a sovereign nation had the United States prevailed. The War of 1812 was Canada’s war of survival. It has been two hundred years since we defended our land and laid the groundwork for Confederation. If you hold dear your Canadian citizenship and all the benefits that come with it, be thankful for the sacrifices that our men and women have made not just abroad, but also here in Ontario, from 1812-1815. Thomas Jefferson remarked that taking over Canada would be a “mere matter of marching.” He was wrong. Look where we are today. God has blessed us with a beautiful, prosperous nation. We are fortunate to live here and call ourselves Canadian, with our wonderful heritage of French, British, and Aboriginal cultures which provided a gateway for the multicultural society we live in today. From the Maritimes to the vast plains and the mountains, God truly has “dominion also from sea to sea, and from the river unto the ends of the earth” (Psalm 72: 8).



CONTRIBUTED IMAGES

First Look: iPad Mini

ANDREW TOSLAND

Since the introduction of the iPad many have commented that the device is simply a large iPod touch. This week Apple helped to bring those comments back with the introduction of the iPad mini starting at \$329. Featuring a smaller screen and an A5 processor that was introduced with last years iPad 2, the iPad mini is placed in direct competition with popular 7 inch Android tablets, such as the Kindle Fire, and Nexus 7. Both of these devices are offered at a price point of around \$200 and have begun to be a threat to the full sized iPad, which is priced at \$499.

However this lower price point is not without its flaws; many of the tablets feature screen sizes that are half the size of the 10 inch iPad, and do not feature current generation parts leading to a slow, frustrating experience

when using the devices.

In addition to the features previously mentioned, the iPad is also made of aluminum in contrast to the plastic finish found on many Android tablets, giving the iPad mini increased durability and a level of quality that cannot be matched. To combat these devices Apple created a slightly larger screen at 7.7 inches, which might not seem like much of a difference, but has shown to be a large improvement in usable space when comparing the two.

Overall, the iPad mini seems to have a clear advantage in its physical size, build materials, and internal specifications when compared to its closest competitors. One of Apple's greatest strengths in the space of mobile technology is the massive amount of quality applications that have been created to support the devices. When Apple released the original iPad in 2010 developers were required to write

completely new applications to take advantage of the much larger screen size in comparison to the iPhone. Fortunately the same is not required for the iPad mini, as it features the same resolution as the previous iPad 2. With this, Apple is able to shrink its interface down to the 7.7 inch screen and allow current iPad applications to run natively with no modification by the developer. For the average user this means that when they buy an

iPad mini they will be able to use the 250,000 applications created for the iPad on day one.

The iPad mini offers the full iPad experience at a reduced price. Although it doesn't offer the power the full-size iPad carries, it contains enough features in the smaller package to justify the price. The iPad mini is available from the Apple Store for \$329.



CONTRIBUTED IMAGE

Obamanible

MICHAEL EMMANUEL

Before the judge's gavel slams down commanding the court's authority, before the sentence is pronounced, before the guilty verdict is determined, and long before justice is executed to the satisfaction of the law, every court has to determine if a crime took place. No lawful court can punish anyone until the crown has proven that the accused is guilty beyond a reasonable doubt. Every crime is composed of two elements, the actus reus, the guilty act, and the mens rea, the guilty mind. That is to say, every crime requires both an act and a motive to be a crime. If one or the other is not present, then you may have broken the law but you are not legally guilty of being a criminal.

With the American election just behind us, a lot of talk has been circulating about criminals. No, I'm not talking about the ones in our prisons. Nor am I referring to the ones picking our pockets... Scratch that. I am talking about the ones who pick our pockets. I'm talking about the criminals in government, particularly the heads of government. In fact, they're the ones who do the most pickpocketing. And no recent leader stands out in this category to me more than Obama. This is because not only has Obama been the perpetrator of a number of guilty acts, but because he also has the guilty mind to account for it.

Bad political leaders compromise their nation's internal stability. Louis XIV of France did this when he bankrupted his country in order to build his palace at Versailles. The turmoil that resulted caused the monarchy to be overthrown two generations later in the French Revolution. Disastrous political leaders compromise their nation's external stability. England's prime minister, Neville Chamberlain, did this when he refused to stand against Hitler and went down the route of appeasement. The thousand of English lives lost in WWII, not to mention those massacred in the Holocaust, were the price. Obama is guilty of both. He has compromised America's internal and external stability. This makes him a political leader of the very worst sort. Criminally bad you might say.

Internally, America's apple pie is gone leaving nothing but an empty pie plate, and even the tinfoil is being cut up to shape bullets for the Chinese Army. Obama has bankrupted America. Certainly, when he was elected to office in 2008, the situation he found himself in wasn't ideal, but what has he done to remedy the situation? If supporting social programs costs billions of dollars, and you don't have billions of dollars, can you support social programs? Simple arithmetic says no. Fundamental morality says no.



Obama says yes, and he's continued to feed Americans their future.

And it doesn't taste good. Obama's social programs are wasteful. He has put millions of dollars towards expensive so-called "green energy" without justifiable payout, while perfectly cheaper energy sources exist. Sources such as oil. But aren't we are running out of oil? Well I suppose America is. And why is that? Might it have something to do with the fact that Obama has cut all oil drilling in the United States and cancelled all plans for the Keystone Pipeline, something which would have brought thousands of jobs to America's desperate economy? It makes one wonder...

Perhaps Obama is concerned about the environmental effects of oil drilling, whatever they may be. A perfectly supportable thesis, except that, oddly enough, Obama has sent billions of dollars down south to support drilling in countries like Brazil, Columbia, and Mexico. Now why might he do that? Intriguing, but for now let's look at America's external stability under Obama's vigilante watch.

Obama killed Osama Bin Laden. Didn't he? No, the American soldiers did. Well he gave the commands. Yes... because any other President wouldn't have been able to give those same commands. I can see it now:

"President Bush, we've found Osama. The men wait on your command. Should they strike?"

"Dagnabbit General, I can't find the words to describe the situation. I think we'd better wait a couple years until someone more qualified can give the proper commands."

Crediting Obama with killing Osama is like crediting Prime Minister Steven Harper for scoring Sidney Crosby's gold-medal-winning goal in the 2010 Vancouver Olympics. They may have

both approved of the event. They may have both rooted for their team. They may have even both enjoyed the game. Neither took the shot. Osama's death may have been America's accomplishment, but it was not Obama's.

What has Obama actually done? Well he has done nothing to stop the Syrian genocide. He has done nothing to support pro-democracy protestors in Iran. He has done nothing to stop Iran from gaining nuclear weapons. Meanwhile he has slashed America's nuclear arsenal and encouraged America's allies to slash their arsenals as well.

Can you see the irony here? America must end its nuclear program for the sake of peace while the Soviet Union, North Korea, and Iran are given free reign to stockpile as many nuclear warheads as they please. But we wouldn't want American intervention! No, no, no. That might upset the nut-jobs with all the nuclear weapons. They might even attack us! And we don't have any nuclear weapons to defend ourselves with because we got rid of all of them. Something about world peace.

Tell me, Mr. President, when Iran declares war on the infidel, who will be there to defend you? Your allies? Tell me, how useful are no allies? Because you won't have any!

Obama has thrown America's allies under the bus in favour of appeasement. (Remember Chamberlain?) Obama is the first American President to take the side of Argentina against Britain in the Falkland dispute. Just to make sure Britain got the message, he returned a bust of Sir Winston Churchill, their gift to the Whitehouse. Obama is the first president to take the side of Palestine against Israel. Obama supported the removal of America's long-standing ally in Egypt, President Mubarak. By the time he's out of office

not even Canada will be groveling at his feet anymore.

And why is Obama doing all of this? What is his motive? Where is the mens rea in all of this?

"He's a Marxist thug!"

"He's a socialist stooge!"

"He's a Communist!"

... At least these are some of the claims made so far. But aren't those claims completely ungrounded and only made by the extremist-far-right? Nope. In fact the real Obama is much worse.

Sometimes a person is judged by the company they keep. Fair enough. But that's not always accurate. After all, Jesus was known for keeping company with tax collectors and sinners. A better method is to judge a person by the counsel they keep. Jesus kept counsel with God. Obama is usually found around very prominent and respectable people. His counsel, however, is not so respectable.

Have you heard of Obama's father? You know, the one who lived in the tin huts in Kenya and made his way to America where he made a life for Obama? What an inspirational story for Obama and the media to tell the American public. This is a figure Obama should look up to. And he does. For whatever reason though, neither Obama nor the media reveal how Obama senior was an anti-American, anti-colonial extremist.

Or how about Obama's mentor, Frank Marshall Davis, a man hot-listed by the FBI during the cold war because his passionately anti-American pro-Communist writings proved him to be a threat to American security had war actually broken out. And this is just the beginning.

There's also Bill Ayers, Obama's friend and campaign supporter in Chicago. This winner was a founder

of the terrorist group "Weather Underground" and bombed the Capitol Building, the Pentagon and various other government buildings. School saw better influences for Obama. In Hawaii, his professor Edward Said was a radical anti-colonialist and vehement critique of Israel. Obama had close contact with Said after university until Said's death. In Harvard, Obama's law professor Roberto Unger was a committed Marxist who even joined Brazil's socialist government but was kicked out, returning to Harvard. Mysteriously, Obama's close contact with Unger abruptly ended before federal election in 2008.

And don't forget Obama's pastor for twenty years, the man who married Obama and baptized his children, Jeremiah Wright. This holy man is famous for preaching "God damn America!" Wright's pulpit doesn't spread the Good News; it spreads a radical version of the social gospel called liberation theology. In this twisted scripture, Christ is viewed as a revolutionary who told men everywhere to revolt against their oppressors. In Wright's case, the oppressor is white America.

Jesus communed with the dregs of society but counseled with the Divine. Obama communes with the divine of society but counsels with the dregs of ideologies. You might say Obama is the antithesis of Christ, at least when it comes to seeking wise counsel. What could be more criminal?

Show me a list of things that will harm America and I'll show you Obama's first term as President. Show me a list of men who want to see America harmed and I'll show you Obama's closest friends and mentors. Hmm... Do you think there is a connection?

Unfortunately for the free world, the American public didn't. Obama is back in office. And this time around, Obama doesn't have to fear reelection. If his guilty acts debilitated America the first time, what will he do now? His mens rea shows no sign of having changed.

In the first book of Samuel the people of Israel demand God give them a king like all the other nations around them. It seems the American people have asked for the same thing. They want a leader who will give them the nanny state that cares for them from cradle to grave like those in Europe. They want a leader who tolerates all the wickedness in the world abroad so long as America has nothing to do with it. What was the Lord's response to the Israelites? In 1 Samuel 8: 18 it says, "And you will cry out in that day because of your king whom you have chosen for yourselves, and the lord will not hear you in that day." God abandoned Israel to the Assyrians and Babylonians. He can abandon you too, America. And when God's gavel slams down, no one can command otherwise.

CONTRIBUTED IMAGE

An Open Letter to People Who Clap at the End of Movies



CONTRIBUTED IMAGE

JULIA SODERHOLM
CROWN REPORTER

Dear people who clap at the end of movies,

As pleased as I am that you enjoyed that piece of filmic art, and as grateful as I am that you still come to the Theatre on a Friday night in the age of internet downloads I have to ask you to please—keep your hands at your side and stop clapping.

I understand the insurgence of feeling that tends to rise after witnessing some really great art. We’ve all felt it, for instance, after a particularly gnarly guitar solo at the sell-out show of a favourite band. And in some ways, this response is only natural—this somewhat bizarre-when-viewed-outside-of-our-cultural-context ritual of slapping our palms together repeatedly in reaction to something we’ve enjoyed. However, for the sake of your own dignity and for the sake of your fellow movie-goers, please, do us all a favour and suppress it, just this once.

An important thing to note: What you’ve just witnessed, that whole conglomeration of image and sound and swelling music, was merely being projected onto a screen. A screen, as in a two dimensional, white piece of perforated vinyl hanging on the wall in front of you. These days, it can get somewhat confusing when 3D technology is involved but I assure you, the actors only look like they could reach out and touch you. Or reach out and take hold of your wrists so as to stop you from clapping (which would actually be some pretty incredible technology).

Most likely, the actors themselves can be found in and around the Hollywood area, being photographed buying a coffee or taking their dog on a walk or, alternatively, filming another movie! No, this does not mean

they are in two places at once. It’s the magic of the theatre. Or, it’s modern technology. Believe what you will, just please stop clapping.

Clapping at the end of movies only feels acceptable because you’re in a large, dimly lit space with a crowd of people. Would you still have clapped for Slumdog Millionaire if you saw it for the first time in your living room on your 17 inch Panasonic relic from 2004? Odds are, this impulse wouldn’t immediately spring to mind.

Don’t get me wrong—I enjoy a great movie as much as the next person, and seeing it in theatres remains, somehow, special. I don’t know if it’s the sticky floors, or the extra large boxes of Junior Mints, or the guy in the seat behind you who seems to be breathing especially loud. Maybe a combination of all these factors. And acknowledging enjoyment and appreciation of great art is a good thing. Maybe you could write the director a letter to express your thanks! That would be productive and logical! Sadly, said director will not hear your applause from inside the walls of your local Cineplex. And neither will the actors. In fact, not a single person involved in the production of the movie will be aware of your audible appreciation. The only people who will hear are your annoyed fellow audience members. And we are asking you, most politely, to please—stop clapping.

Yours,

Julia

Restaurant review: Chuck’s Burger Bar

BEN REID
EDITOR-IN-CHIEF

Growing up just outside Charlottetown, Prince Edward Island, an area with a restaurant on just about every corner, food has always been a passion of mine. I love eating out! Since coming to Ontario four years ago it has always been my desire to find some of the best restaurants in the Hamilton area.

And now after 4 years of waiting I think I have found one of them.

Chuck’s Burger Bar is a small little restaurant located on Locke street, just 10 minutes down the mountain in Hamilton. It has only been opened for a year and a half, but already has a reputation of being one of the best burger joints in the area. After going there a couple of times, my girlfriend Hannah and I decided to go and give it an “official” review.

Luckily when we got there, a table was open. With only 28 seats in the restaurant getting a table is often difficult. Chances are you will have to wait 10 or 15 minutes but, let me tell you, it is well worth the wait. With over 60 toppings, choosing wasn’t easy. Hannah got the Turkey Brie and Pears burger: a grilled turkey burger, creamy brie, grilled bartlett pears, cranberry jelly and black pepper & chive mayo. To drink, Hannah had the Sir Perry, a cider-like beer made with pears. She loved both of her choices. I had a slightly more manly burger, the BBQ pulled pork and smoked cheddar: an Angus beef burger, smoked lime & tequila BBQ sauce, pulled pork, smoked cheddar and fried onions. As Rickard’s beer says, “take the best day of your life, and put it in your mouth.” That is what it tasted like. It was Hand’s down the best burger I have had. The huge all-beef patty would have been enough, but then it is topped with a ½ pound of pulled pork. It doesn’t get better than that. To drink I had a Pint of Beau’s brewery Lug-Tread lagered ale. It was tasty, but a little light for my liking. All in all, our meals were fantastic and the service was great. Our meal for two with drinks included, came in at \$49.57. With most of the beers being imported or from micro-breweries, the prices might be slightly higher than you’re used to. Just the two burgers with a side of fries and a side of sweet potato fries came in at a much more reasonable \$29.34.



After being introduced to Chucks by Hannah earlier this summer, we have gone there on several occasions. Each time the food has been amazing. We have had to wait a couple of times, but once you get your food the wait is quickly forgotten. We asked the manager at Chuck’s if they were planning on expanding to help deal with wait times but she told us the small restaurant atmosphere and the location on Locke street both add to

the character of Chucks, and that taking those away could change Chuck’s completely. I would have to agree. It is a busy, but cozy atmosphere perfect for a date night but also a great option for a night out with the fellas. If sitting down isn’t an option, Chuck’s offers take-out too. However you want to enjoy it, I encourage to get out and try this Hamilton gem. You will not regret it!

THE CROWN

REDEEMER'S STUDENT VOICE SINCE 1983

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Alumni Art Show

JULIA SODERHOLM
CROWN REPORTER

Redeemer’s alumni art show “Fall Eclection” certainly lives up to its name; a wide collection of artists of a variety of ages and backgrounds makes for a diverse show. Alumni from the last 26 years were invited to take part, although, show coordinator Joshua Hildebrandt says that the majority of the artists were fairly recent grads. The show itself was put on to celebrate the school’s 30th anniversary—a visual reminder of the journey this institution has been on since its inception three decades ago.

Displaying the work of the school’s alumni is a fantastic way to acknowledge the success and progress of Redeemer grads while encouraging current students whose time here may be drawing to a close. As an Art student myself, it’s good to see the work of those who came before me, and to be reassured that there is life after Redeemer’s Art Studio. Every student who attended this school is a part of Redeemer’s story; the artists whose work is displayed in the gallery have each had some small part in shaping

the current Art program, and the students in it.

The show offers a wide range of media, including painting, drawing, photography, and even some sculpture. Within these mediums there is even more diversity as each artist’s specific style is showcased. This range in style and medium is a mark of the eclectic attitude of the Art Department here, nurtured by our esteemed faculty members. Every student is encouraged to pursue their individual style and nurture it throughout their four years at Redeemer. This is evident in the show, with such a wide range of subject matter and style.

The opening was on the evening of Saturday, November 3rd, and was a well-attended event, with a number of the artists themselves showing up. It was certainly an appropriate way to celebrate Redeemer’s thirty years as graduates old and new interacted with current and even future students of the institution. Be sure to check out the show over the next few weeks before it comes down on November 30th.



ART BY ANDREA VANDERKOOIJ

A Market Worth Minding

LAURA HEMING

Tables covered in handmade art, with jewellery, pottery and countless handmade works by local artisans. Originality and items of unique character all displayed within a tight-knit community setting with light snow falling upon the late-fall ground. The sound of an acoustic guitar as you walk through bustling country paths. An introduction to the winter season that almost seems too perfect.

On November 24 and 25th, from 11 a.m. to 4 p.m., the fourth annual Christmas HandMade Market is coming to Beamsville, a close neighbour of Ancaster, setting up at two locations including Fielding Estate Winery and The Good Earth Food and Wine Co. The HandMade Market is an event that travels throughout the Niagara area, promoting local artists and giving them a chance to both get their names and products out there as well as engage in an encouraging community with people who will appreciate the works of their talents. This communal celebration of artistry is a rare occurrence and is most definitely worth participating in.

The difference between this and your average market is that the Hand-Made Market promotes a “small-box,” sweatshop-free atmosphere, where nothing is made unfairly but is instead made locally. In addition, something that is very much focused on by the HandMade Market is the fact that every dollar that is spent is a practical statement against the oppression of workers in third-world countries. This is so often forgotten in this day and age because practicality has seemingly blinded us as consumers.

We often focus on the one-sidedness of consumerism, that is, what we can get out of it, rather than seeing from all focal points to understand who and what is behind what we are buying. If there is nothing else we can do to stand against the unfair treatment of the third-world workers who are being treated inhumanly, we can at least actively refuse or refrain from the consumption and promotion of unfairly made items. It is so easy to forget about how the refusal of an action really does speak much louder than we think.

A common attitude to this issue is that these products are being made unfairly anyway, so we aren’t really harming anyone. The more that is bought from big name stores like Walmart, the more demand there is for restock of these products and the more common the products will become. This is why workers in third-world countries will continue to work for outrageously low wages. It is when we are aware of the cruel and unjust reality of the other side of things that we begin to grow in compassion. We can then begin to put into practice our words and feelings that something is wrong and take a step toward change.

Carpool, bus or hitchhike to join in this memorable weekend at the onset of the winter season. It will be a weekend that will bring both awareness and change to the realities of third-world workers, and will support local, home grown artists in a collaboration of artistry and small steps toward changing an immoral reality.

P-ROFL-SAYS

AFTER PROFESSOR DUSON GAVE OUT HALLOWEEN CANDY:
STUDENT: WE ARE ALL GOING TO BE FAT!
DUNSON: BETTER YOU THAN MY CHILDREN.

IN REGARDS TO MIDTERM MARKS: “AS SHANIA TWAIN SAYS, ‘THAT DON’T IMPRESS-A ME MUCH.’” - DR. HAAS

“I WAS A BULLY, IF I WANTED TO EAT SOMEONES LUNCH, I WOULD! I WAS A HUNGRY KID...” - MRS. SUÁREZ

“WHEN A BOY NOTICES THAT A GIRL DOESN'T HAVE A PENIS HE WILL THINK ‘THAT BETTER NOT HAPPEN TO MINE!’” - DR. LUCHIES

“IF THERE HAD BEEN ANOTHER GENDER, SHAKE-SPEARE WOULD HAVE BEEN TRISEXUAL!” - DR. FABER

I TEND TO FLIP FLOP A LOT....LIKE MITT ROMNEY - DR. DUNSON

THE BAD NEWS IS THERE IS A MIDTERM, THE GOOD NEWS IS....WELL, THERE IS NO GOOD NEWS. - DR. DUNSON

Modest is hottest even on the volleyball court

BRANDON RICHARDSON

We’ve all heard the term “modest is hottest,” but the question we can ask ourselves is this: is it? Some use this phrase to condemn the styles and trends that come and go and some definitely use it as a way of hiding insecurities. Apart from the debate, there are some important things to look at when it comes to modesty.

A while ago I found myself on Facebook and I came across an interesting comic that someone had posted. The comic strip had two frames. In the first frame there was an image of a North American woman in a bikini looking at a Muslim woman in a burka. The American woman said to herself, “Poor male-dominated society,” while looking at the Muslim woman. The second frame displayed the same two characters, although this time the Muslim woman was looking at the North American woman in the bikini, thinking, “Poor male-dominated society.”

I don’t mention this comic to debate between races or mentalities, or even gender issues. It is food for thought as we head into the rest of this piece. Modesty amongst Christians has always been a hot topic, one which can offend many if not carefully dissected and articulated. I am also aware that there have been countless articles written at Redeemer throughout the years about modesty amongst students. Modesty is a topic which is discussed every so often, and I have taken it upon myself to open the can of worms again.

The issue I would like to briefly touch on in the topic of modesty is specific to sports, as you can tell by where this article has been placed in The Crown.

The Loyal Royals are quickly becoming one of the most talked-about fan bases in the OCAA. We support our teams with an enthusiasm that is unrivalled in our competitors’ schools. Perhaps the largest fan base we have is for men’s and women’s

volleyball. Quite often I look forward to these games as the atmosphere is exhilarating and the competition on the court is quite fascinating. It was on my way to one of these games last year that an acquaintance (who will go unnamed) mentioned his reasons for attending the first set of games in the Royals dual header.

Specifically speaking about the women’s games, this man stated that he only attending the women’s match to watch the women’s team play in their “booty shorts.” I urge you to not be surprised that some fans watching the women’s volleyball games are only there because of the “show” they get to watch. I also do not want you to think that I am, in some way, suggesting the only reason men show up to the women’s volleyball games are because of what the women are wearing. The women’s team has earned their fans based on their talent as well.

For the record, although I am not perfect in the area of purity, I myself am not affected by the women’s teams clothing but I do sit in the bleachers and I do hear the talk and conversation that takes place. I have also placed a tight grip on where my mind can and cannot go and I would probably be a lot more affected by the women’s volleyball team’s attire if it were not for this.

I struggle with another sort of issue though, one that has to do with the difference between Christianity and culture. Without bringing in a host of theological arguments, I will summarize. We as Christians are in the world but commanded not to be of the world. Thus signifying that a visible difference must be seen between Christians and the culture in which we live. As a Christian school I believe it is essential to take note of this.

The Bible contains numerous warnings against lust, sexual immorality and other sexual sins that we are to be aware of and flee from as Christians (Matt. 5:28, 1 Cor. 6:18, 1 Thess. 4:3-5, Col. 3:5, Job 31:1, and the list goes on). Do I want to take the

Bible and throw it at a specific section of the school and call them out? No. I do believe that the women’s volleyball team should be recognized for a lot more than this issue. But do I believe that the issue should be confronted? Yes. We are a Christian institution and this is not the first time this issue has come to light.

So that this article does not extend past your attention I will lay the facts straight. Know this, there are many men in Redeemer and many men outside of Redeemer who are struggling with issues of lust. I have heard the conversations about the women’s team’s dress on the volleyball court and all of the comments relating to that. I will avoid mentioning personal ones. As a whole, men have taken notice of the indecent dress on the court. As someone who has been part of many teams outside of the Christian “bubble” we often find ourselves in, I can guarantee you that those outside of Redeemer who are coming to watch our teams (at other universities, away teams or curious community members) also take note of what the women’s team is wearing. The constant pulling down of the more-than-skin-tight spandex at every end of play is quite noticeable to all genders.

One of the most frustrating things about the situation is that the women’s volleyball team is not just individually going out and buying these spandex shorts. You can see that Redeemer has supplied our team with these shorts as the Royals logo is stitched on the front of them. I point this out because I do not have anything against individuals on the women’s team. My concern is that this type of sportswear is not contributing to the fight for purity in our school or outside of our school. Last disclaimer: I do not believe it is only the women’s job to contribute to men’s purity; it needs to be clear that the conversations in our school and the thoughts within men’s minds should be pleasing to our Creator.



What I am suggesting is that a change in sporting attire can contribute to the cause of purity and create more of a balance between the two women in the comic you read about earlier.

Do I suggest that our women’s team wear full coverings? No I do not. But I do believe there is a balance to be found. This balance can distinguish our Christian university from the other teams in the OCAA as a university that respects our women as well as supports men in a pursuit of purity. At some point, individuals in our school need to put their feet down and end the constant shift towards the lack of modesty we find trending

in today’s culture. We must be willing to be counter-cultural at times as well as to seek better ways to remain pure in a culture that continues to emphasize a degree of impurity. Our school must be that shining light on a hill; we are becoming fewer and farther between.

CONTRIBUTED IMAGE

The streak is over continued from page 1

back to February 10th, 2006 against St. Clair College. The score was 67-56. Cross town rival Mohawk College began the Royals losing streak on February 17th, 2006 and the Royals have not won a meaningful game since, for an unflattering 0-87 record.

Fleming College in Peterborough recently lived through its own losing streak that began in 2005. They were riding a 74 game losing streak dating back to 2005. They broke the streak on October 28th, 2009 when they defeated Centennial College 57-43.

It is clear that the program is moving forward behind the direction of the coaching staff of Rob Hooper and Greg Best. The team has brought in a number of recruits over the summer, has worked hard to successfully bring in a number of key sponsorships, and have added an exhibition trip out East to kick off the 2012-2013 season. Athletic Director Dave Mantel commented regarding the women’s basketball program. He said, “We see a great opportunity for improvement in women’s basketball within the OCAA. Over the last year or two we have received a great deal of interest from elite athletes interested in coming to Redeemer. We are continuing to make improvements to the program so that we have a lot to offer to them. We’ve been blessed by significant community support that has allowed us to make these improvements. Now it is a matter of getting

people talking about everything that is going right with our program rather than focusing on the past.”

Lady Royals veteran Morrissa Lychak was asked about the losing streak. “It was a big deal to us. We talked about it often. The coaches want to turn the program around and they are being very proactive. We understand that it’s not going to happen overnight but it is exciting to see the time and effort that is being put into the team in so many different ways”. Dave Mantel was also asked about the streak. He said, “I’m happy this years team has already put the losing streak behind them. We want to have a positive outlook towards the future and move forward”.

Not only did the Royals break the streak, they continued the winning. The Lady Royals defeated powerhouse Sheridan College 62-61 in front of an energetic crowd. The game, that saw 4 lead changes and 5 ties, came down to the last shot as the Bruins had a chance to win but the shot rimmed out. Victoria Pickering (Campbellville, ON) had a game-high 21 points for the Royals as the team shot 33% from beyond the arc compared to Sheridan’s 8%. Pickering had 5 of Redeemer’s 8 3-pointers as she shot 5/9 and a total of 8/12 throughout the game. OCAA player of the week Jessica Brown (Grand Manan, NB) had 13 points for Redeemer while Morrissa Lychak (Nepean, ON)

added 10 points. Haeven Durrant had a team-high 14 points for Sheridan.

While the win against Sault College the week before was significant and ended the losing streak, it was against a team that is in their second full season in OCAA women’s basketball. The win against the Bruins on Friday night was a win against the most dominate team

in the OCAA over the past 5 seasons. With a record of 68-6 over the last 5 years as well as 3 Provincial Championships and 3 National Championship appearances, the Bruins have been the team to beat. The last time the Bruins played Redeemer at home was last year. The Royals lost 102-43.

The Lady Royals currently sit at 2-2

and look to improve their record this weekend at home when they take on Lambton and St. Clair today and tomorrow.



Men’s rugby moving forward

BEN GOODWIN

In the two years of its existence, the Redeemer Men’s Rugby Club has come a long way. Last year the team, along with its women’s team counterpart, was formally established as a club under Senate and played a grand total of two games. Naturally the games were well attended, but practices often had a lot of no-shows and there was little in the way of coaching. Of course the team had fun and finished the season with a victory over Calvin College, but at the end of last year there was little more than a foundation to talk about.

That foundation has been built upon this year. The season thus far has featured two exhibition games against the Balmy Beach Rugby Club and the Brampton Beavers Rugby Club, both of the Ontario Rugby Union (ORU). According to team captain Luke McKee, the team would “love to go Varsity and join the OCAA, but Athletics makes that call.” In the meantime, the ORU seemed like a good fit for the fledgling club. Redeemer isn’t a full league member and only plays exhibition games with ORU teams, but if the Athletics Department doesn’t decide to take the club to the varsity level right away, McKee says there’s “potential to enter into a Cup competition in the ORU, playing real league games for a championship.”

While that may seem a long way off, dedication to the club and attendance at practices is at an all-time high despite this year’s two defeats. The 0-2 start to the season is nothing to be worried about, given that ORU teams are generally comprised of grown men that have been playing rugby all their lives and the members Redeemer’s young squad are almost all new to the sport. McKee expresses optimism about the future, saying the guys are “getting the hang of it” and that “every college team goes over basic skills again and again, so that’s not a bad thing.”

The club has two more games scheduled for the season, an away game against an ORU team from Oakville on November 10th and a game in the dome against Mohawk on the 17th. Both, according to McKee, are winnable, and the club is hoping for a large home crowd to seal up the season and strengthen Redeemer Rugby’s varsity aspirations.



Home openers spoiled



PHOTO PROPERTY OF RUC ATHLETICS

PETER REID

The Men’s and Women’s volleyball teams opened up their season’s at home in front of a packed house. The Mohawk Mountaineers were the visitors and as always, provided a great night of competition. Unfortunately for Redeemer, Mohawk stole victories in both games and handed the Royals opening night loses.

The opening matches lived up to their billing, as there was only standing room in the Royals gymnasium with many people actually sitting on the floor to get a view of the action. The Royals crowd did their best to provide a home court advantage but in the end, the Mountaineers were able to focus on the game and not their surroundings and come out with the two key victories.

In the women’s game, the Lady Royals seemed to be in complete control grabbing an early lead in the first game. However, Mohawk made a late charge and put the pressure on the Royals. Redeemer squeaked out the first set win 25-23. After the comeback in the 1st set, Mohawk seemed to grab all of the momentum heading into the 2nd game.

Mohawk used the momentum to take control in the 2nd and tied up the match at 1-1 with a 25-17 victory. From there, the games remained tight and could have tipped in either teams favor. A few less errors by the Mountaineers gave them the 3rd (25-22) and 4th (25-23) sets and the 3-1 win.

Redeemer’s Curtiss Straatsma (Brampton, ON) had a fantastic game for the Royals in the loss. Straatsma led the team in kills (11) and total points (12) and seemed to be all over

the court the entire night. She led the team in digs with 13 as her defense proved to be just as strong as her offense. Elise Kollenhoven (Acton, ON) also had a big night for Redeemer finishing with 11 total points from 6 kills, 3 aces, and 2 blocks.

Kristin VanHartingsveldt had a team high 12 total points for the visiting Mountaineers.

In the men’s game, the Royals seemed to come out flat while Mohawk proved to be ready to play taking a quick 2-0 lead. Scores from the first games were 25-22 and 25-20. However, halfway through the 3rd game, the momentum seemed to be changing as a few big points got the crowd back into the game. The Royals pulled out a close game winning 25-23. Redeemer rode the energy into the 4th game where they won easily 25-17. In the 5th, both teams battled point for

point but unforced errors by the Royals saw them fall behind with Mohawk eventually winning the game 15-13 and the match 3-2.

Eric Heidbuurt (Waterdown, ON) and David Klomps (Surrey, BC) led the Royals offensively. Heidbuurt finished with 16 kills and 21 total points while Klomps added 16 kills and 18 total points. Jesse Dykxhoorn (Holland Marsh, ON) led the team defensively with 11 digs.

Mo Sulaiman had a team high 19 total points for the visiting Mountaineers.

Unforced errors seemed to be the theme of the night for both Royals teams. To many hitting and serving errors cost Redeemer valuable points on opening night. They will try to make things right when they travel to Fanshawe College and St. Clair College this weekend.

Nationals Bound

Women’s Cross Country Team headed to National Championships

PETER REID

The Women’s Cross Country team is off to the CCAA National Championships. After winning bronze at this years OCAA Provincial Championships, the team will be eager to see where they fit against the best in Canada.

At the Provincial Championships the one-two punch of Julie Koopmans (Chatham, ON) and Jillian Marquardt (Pembroke, ON) once again ran well for the Royals and will look to lead the team into the National Championships. First across the line for Redeemer at Provincials was Koopmans. She tore up the course in Sault St. Marie with a time of 19:25. Koopmans finished in 12th place overall. Right behind her in 13th was teammate Marquardt in a time of 19:30. The 3rd and 4th scorers for Redeemer were Adrianna So (Toronto, ON) and Annie Stollery (Waterloo, ON) with respective times of 20:29 and 21:16 in 26th and 35th place. Rounding out the women’s team was Gina Van Haren (Lacombe, AB) in 42nd place with a time of 21:44, Janae Vlaar-Philbrick (Vineland, ON) who

finished 44th with a time of 22:13, and finishing in 49th place for Redeemer was Tracey Ubbens (Toronto, ON) in a time of 22:50.

Redeemer will also be sending veteran male runner Taylor Kraayenbrink (Port Lambton, ON) to compete at Nationals as well. Taylor finished in 11th place at the OCAA Provincial Championships and is running at the highest level of his career. There were a total of 102 runners at the Provincial Championships. Taylor finished off a great season where he finished each meet with a time better than the previous, improving to where he almost cracked the top 10.

The decision was made last week that despite finishing in 3rd place at the OCAA Provincial Championships, Redeemer University College would still send the women’s cross country team to the National event as well as Taylor Kraayenbrink.

As a result of the CCAA National Cross Country Championships being an open event, each OCAA institution that fields a team in the Provincial Championships that finishes in the top 5 or has an individual who finishes in the top 14 can send their runners.

Because it is an open Championship, each institution is than left to draft their own qualification rules for their teams.

When this rule came into affect a number of years ago, Redeemer stated that a Royals team or individual can qualify for an out of province National Championships in one of two ways. One is by capturing Gold or Silver as a team and the other is by finishing in the top 7 as an individual and becoming 1 of 7 members of Team Ontario. If the National Championship takes place in Ontario than the team qualifies with a Bronze medal. This years Championship is in Quebec.

However, exceptions can be made and that is the case this year. Athletic Director Dave Mantel had this to say, “Our Women’s Cross Country team is very young and very talented. We think that making the exception and sending them this year will be very valuable for our team. It gives them the opportunity to compete at a very high level and gain valuable experience for seasons to come. Redeemer’s administration saw the value in providing the resources to send the team knowing the impact that it can have

on both the student athlete experience as well as on Redeemer itself. We feel that it is also the perfect way to say thank you to those graduating athletes for all of their time and commitment to representing Redeemer so well over the past number of years.”

The last time an individual runner qualified was in 2008-2009 when Christine DeBrouwer finished 5th at the Provincial Championships. Only one other time did a member of the Royals Women’s Cross Country team qualify for the National Championships and that was Elissa Wildeboer in 2003-2004 when she finished 3rd overall.

The women’s team has been so close to qualifying many times in years past and finally broke through into the top two this season. 5 times in the past 10 years, the women’s team have found the podium at the Cross Country Provincial Championships but every single time it has captured Bronze. From 2003-2004 to 2008-2009, Redeemer won a bronze medal 5 out of the 6 years.

This years National Championship will take place in St-Lambert, Quebec from November 8th-10th.

Will assisted suicide become a reality in Canada?

CASEY KORSTANJE

In early September, just as school was starting, the Hamilton Spectator and the Toronto Star published a full-page story on the life and death by suicide of a 54-year-old Toronto man. The Waterloo Region Record followed up with a related story a few weeks later. Like his father before him, the Toronto man had been diagnosed with Huntington’s disease. His wife told the Star that in January her husband decided to preempt the terminal disease. They set a date, and he ended his life in April. Some of you may have seen the story, close to 2 million did, including those who clip articles for their bosses in government and business and who link their web pages to articles that support their cause. The story was also carefully analyzed by Redeemer’s journalism students. It included interviews with the spouse along with a poignant photo of a happy couple.

It offered a carefully crafted description of his death by suicide that was couched with the sort of delicate phrases that limit offense and add a touch of heroism. The story ended with his call for Canada to do the right thing, to throw out the laws against assisted suicide, just as it had done the right thing by throwing out the laws against abortion. The article was nakedly uncritical. In fact, it implied approval without uttering a single word to that effect. So the students began to ask the sorts of questions the article didn’t. What is going on in Canada? Are there alternatives when people suffer and the end is inevitable? How is it done? Where in the world is it legal, and what is the experience? What do the churches say? What are the arguments in favour and against? What about the law? What follows are the answers to those questions and others. They are written in journalistic fashion, which forced the students to remain neutral

in their approach, even though at times what they were writing ran counter to their core beliefs. They did what journalists are supposed to do... tell you what is going on. Late last month, the federal government filed its appeal of a British Columbia court decision in June that struck down Canada’s assisted suicide law as unconstitutional. The ruling was followed by editorials in the Globe and Mail, the Canadian Medical Association Journal, and other papers demanding the country, in the name of decency, allow doctors to offer euthanasia. The court in B.C. gave the federal government one year to appeal and, if it lost, to change the law. So what follows is the information Redeemer’s j-students dug up. Their aim is to let you know that changes are afoot in Canadian society, to give you a larger picture of this issue and, frankly, to sound an alarm.

On the street

ANDY WATT

“To be or not to be?” An age old question. In Canadian society there is a shift taking place between whether or not active doctor assisted suicide should be legalized. The trend appears to be leaning toward legalizing it. In past years the belief was that a doctor should only strive to extend and better a person’s life. On a misty rain-filled day, average people stepped up to give their opinions and many of them still hold onto the idea that while “quality of life is important, preserving it is far more important.” People with this view agree with Nick, the manager of a subway restaurant, who says, “If you are given one year to live, you should live it. Life is too precious, every moment is too precious.” With life being held in such high regard, it would seem obvious that suicide should be prevented at all costs. However, Nick’s view seems to vanish for most once the prospect of terminal illness is introduced.

One person said that they “would agree with [assisted suicide] only for the terminally ill.” This growing shift does not mean a lack of morality but rather a wish that others have an acceptable quality of life at all times. Some adopt a Pro Choice view like florist Susan who said: “It’s your own choice. You have the right to determine whether or not you want to stay in this world.” When asked if she would hold human life as less important than the individual’s right to choose, she responded with “Yes.” Phil, the owner of a bookstore, made it very clear that the individual “would have to be responsible for their decision no matter what the outcome might be.” Nevertheless, all people holding this view believed that the individual must be sound of mind and not depressed in order to make the proper choice. If they were deemed depressed then the right to end their life should be taken out of their hands. In our society there are differing opinions. But there seems to be a common inner turmoil people struggle with.

Dr. James Hamilton Watt, a medical specialist with a Ph.D. in radiology, said that “while assisted suicide may have occurred in the past, medicine has become increasingly litigious for anyone involved in the care of a patient. So much so that there is far less personal freedom involved.” As a result, the caregiver can not make the call to help a person die or give them a completely pain-free experience. He goes on to say that “due to this nature of medicine, a medical practitioner cannot leave a morphine drip running at the same rate to maintain a terminally ill patient’s pain relief. Doing so would cause the patient to die painlessly but is grounds for the removal of the caregiver’s medical licence. We need to be protected from the law itself.” He suggests that legalizing this practice is the correct course of action and would protect the medical field. However, personally, “[he] would not assist the patient”. This struggle to determine what is the proper and moral course of action when dealing with assisted suicide is a characteristic of our society.

European Experience

AMY WISEMAN

The past decade has been one of incredible change in many European countries. For a continent that is known as an attractive tourist spot for culture-seeking travellers, it also has an allure for another group of travellers: those with the desire to end their lives. “Mercy-Killing” or euthanasia has been a topic of heavy debate for many years and has opened the door for more discussion as it has become more popular in recent times. The first European country to legalize euthanasia was the Netherlands (Holland) in 2002. Belgium followed that same year but has not produced as much coverage of the issue.

There has been much more talk of Holland’s policies when it comes to assisted suicide because there have been significant changes to them. For example, it is legal to euthanize babies and children who are expected to die within their first year or who suffer “certain neurological disorders, like spina bifida” (Beltramo, Carlos;Euthanasia in Europe: From Horror to Hope; 2012). Dutch law states that euthanasia is allowed if the chances of recovery are none, the pain is excruciating, and the doctors are asked multiple times by the patient to end their life. However, the country that has been attracting “suicide tourists” is Switzerland. Though euthanasia is not legal there, assisted suicide without the participation of a doctor has been

“decriminalized.” According to an article written by Imogen Foulkes (BBC), “This would appear to rule out the current practice of Dignitas, in which patients from outside Switzerland arrive, see a doctor, and die all in the same day.” In 1998, an organization called “Dignitas” set up a base near Zurich where death for the ill and those with other disorders is offered. From 1998 – 2008, the majority of people going to Dignitas to die were German . In Germany, the law isn’t clear when it comes to assisted suicide. It’s not illegal, but it cannot involve a doctor. Because of the Nazi treatment of the disabled and terminally ill, euthanasia in Germany is still a bit “taboo.” The Parliamentary Assembly of the

Protocol of Assisted Suicide

GRACE SIWIK

Physician-assisted suicide involves a delicate and lethal cocktail of drugs. The procedure of ending a life is potentially more thought-out than making one. Questions such as, “how will we do this?” “Is this the right thing to do?” are asked in both occasions. The difference being one brings life to this world, while the other sends life to the grave. From sickness to death, this is the story of the physician-assisted suicide procedure. Keeping the patient’s interests in mind is the most important thing. According to the Netherlands Ministry of Foreign Affairs, there is an intricate procedure for allowing euthanasia in terminal cases. Their protocol involves six steps to ensure the patient’s best interest.

· Assuring a well-considered and voluntary patient. Without their consent this process is illegal.

· The physician must diagnose the patient’s suffering as unbearable. There can be no scientific diagnosis for potential improvement. The definition of unbearable pain is yet to be determined.

· The patient must be informed of their prognosis and decline without the physician-assisted suicide.

· Discuss the prognosis and come to a consensus that there is no other option.

· The attending physician must consult another physician that has no connection to this patient or the case. They must see the patient and agree with the original diagnosis.

· The physician must practice extreme medical care to assure the patient’s comfort throughout the process. The consulting physician must see the patient and establish whether all the possible treatment has been explored.

In 1997, physician-assisted suicide was temporarily legalized in Oregon. After the process was made illegal again, the data was gathered and a study was done to review the procedures.

According to a case study, the first year physician-assisted suicide was legalized there was a special lethal dosage of drugs prescribed to patients by their attending physicians. This case study was conducted after the deaths of these terminally ill patients under the Oregon Death With Dignity Act. The information was gathered from the physicians and their patient profiles and notes. The study found that doctors used a mixture of water and ethanol, mixed with either secobarbital or pentobarbital. The drugs are respectively a barbiturate derivative and a central nervous system depressant. This means that breathing and heart rate are decreased. These drugs are also used for controlling epilepsy and hallucinations. Acting as a sedative, hypnotic, and anesthetic, this cocktail was extremely successful. The results of the Oregon case study were that 5 minutes after ingestion the patient was unconscious. After 26 minutes, on average, death was accomplished. In all cases there were no complications with this drug combination. However, some of the patients did stay unconscious for long periods of time before eventually dying. One patient was unconscious for 11.5 hours. According to a Radio Netherland Worldwide report on euthanasia, doctors there have the ability to say no to a request for physician-assisted suicide. Doctors are obligated to do everything in their power to save someone’s life. If there is a potential treatment, it must be explored before assisted suicide can be investigated. While some struggle to hold on to hope, others turn to drugs. Euthanasia is a complicated matter. The science is delicate as the results lead to a literal life or death situation. Only in the case of physician-assisted suicide, is death the goal and life the obstacle.

Editorial: Movember: A letter of encouragement to mo-bros and mo-sistas

BEN REID
EDITOR-IN-CHIEF



Movember: The time of year where men take a few weeks off from the razor to add a little decor to their faces, specifically over their upper lip.

Over the past few years “Movember” has gained significant popularity

all over the world. However, Movember remains most popular in Canada followed closely by the UK, Australia, and then the United States.

While Many people grow moustaches, some just spectate and enjoy the creations. Others, particularly ladies who prefer clean-shaven men, dislike the month strongly. It is safe to say that there are some members from all camps who don’t really know the real reason for Movember. Many think it is just an excuse for men to grow their facial hair and let themselves loose for a month. However, it is much more than that.

Movember’s main goal is to raise funds and awareness for men’s health, specifically prostate cancer and male mental health initiatives. According to their website, the funds raised are directed to programs run directly by Movember and their men’s health partner, Prostate Cancer Canada. Together, these two channels work together to ensure that Movember funds are supporting a broad

range of innovative, world-class programs in line with their strategic goals.

Movember started back in 2004 and since then has raised over 300 million dollars. Each year Movember continues to grow, reaching a total of 125.7 million dollars last year, with expectations of topping that goal this year.

So men, Mo-Bros, if you are sporting a moustache--great, you are already half-way to becoming a gentlemen full of class. However, we mustn’t forget the real reason behind Movember. Don’t just sport the ‘stache, instead sign up and donate some money. Don’t just wear your moustache in vain; instead, use it for good and support this great cause.

And ladies, Mo-Sistas, you also have an important role to play. Movember’s website says a Mo-Sista is essentially a woman who loves a Mo, an individual that is dedicated to supporting the Mo Bros in her life through their moustache growing

journey, whether it be a friend, colleague, family member, partner or boyfriend. These inspirational women are committed to raising awareness of men’s health issues and much needed funds for men’s health along the way. So ladies, I encourage you to support the men in your life during this exciting time and, if your compelled, to donate too.

Now you may be wondering where is all this money going? Movember is committed to keeping costs as low as possible. In fact, last year in Canada 89.6% got put directly into programs with Prostate Cancer Canada recieving 77.7% of the cut. Typically for a non-profit, putting 80% of funds directly to programs is the international standard. Movember has beat that by almost 10%.

For those who didn’t start on November 1, it is not too late to join. The rules are simple: each mo-bro must begin the 1st of November with a clean shaven face. (For those joining now, just start now.) For the entire

month of November, each mo-bro must grow and groom a moustache. There is to be no joining of the mo to [one’s] sideburns. (That’s considered a beard.) There is to be no joining of the handlebars to [one’s] chin. (That’s considered a goatee.) Each mo-bro must conduct himself like a true country gentleman.

So there you have it. A little knowledge about Movember. Originally starting in Austrailia, and now an international phenomenon. I encourage men to sport a ‘stache and to donate to this worthy cause. You will not regret it.

For those already partaking, I will leave you with these words of encouragement from fourth year David Klomps. “With a week’s worth facial hair on our faces, many Mo-Bros are probably noticing less attention from the ladies. Stay strong, gentlemen. There are some good girls out there that appreciate the Mo. Keep working at it and don’t give up.”



Kierkegaardian Reflections: Preliminary Remarks

MATTHEW BOKMA

Dear Redeemer Community,

Currently I am anticipating an Independent Study next semester on the writings of the Danish author Kierkegaard (1813-1855), who is widely recognized as the ‘father of existentialism’ and whose influence reaches a variety of disciplines such as theology, psychology, literary theory, politics, and philosophy. According to philosopher Stephen C. Evans, Kierkegaard identified himself as a “religious thinker” whose primary purpose was to “reintroduce Christianity into Christendom.” I believe, however (and of course my

opinion might change upon further study), that although Kierkegaard’s project was primarily directed against the Christian nominalism of modern Denmark, he mounted his attack by writing in a way that strikes the heart of the individual. He wrote to inspire people to reflect upon themselves, for it is within the individual that the locus of transformation is found. Kierkegaard’s strategy therefore maintains the integrity of individuality. One should not begin to understand conflict on the interpersonal level; conflict, with its various manifestations, fundamentally stems from intrapersonal human passions, and it is through the choices performed by specific individuals that history is driven. Kierkegaard writes from a

Christian perspective, and throughout my study I wish to trace the contours of Christianity from his arguably “existential” perspective. From the works of Kierkegaard, I want to explore the relationship between the individual and a collective society, or, more specifically, the relationship between the Christian and the institutionalized Church.

As part of my Independent Study, I will be writing a series of articles titled “Kierkegaardian Reflections.” This aspect of my study is best described as an experiment. My experiment will be to build upon a philosophical foundation that I have acquired throughout my studies and to intellectually interact with a variety of Kierkegaard’s insights by express-

ing, either implicitly or explicitly, the continual relevance of Kierkegaard’s works through the critique of our beloved campus and community life. However, dear reader, do not approach my writings with the sole intention of studying Kierkegaard; I will not be regurgitating his ideas. Although his literary strategies and terminology might be employed, I will not be using them along with a comprehensive knowledge of Kierkegaard’s entire corpus, nor will they be used in a strict, Kierkegaardian fashion. Also, I am not seeking after authorial intent. The study of his works and the production that follows is intended to convey how Kierkegaard continues to be relevant to academia generally speaking, and,

more specifically, to me in my spatial-temporal context. Furthermore, apart from my intentions contained in each individual article, I want to provide a tentative model for how students might allow themselves and their work to be influenced by the great thinkers of history. I hope that the students of Redeemer University will be inspired by my project and conjure the spirits of reflection, ambition and creativity ultimately for the sake of Christ’s mission.

The views presented do not necessarily represent the opinions of
The Crown staff or the broader Redeemer community

Each “Letter to the Editor” intended for publication by its writer should be printed, providing that (a) there is space available, (b) that the letter does not contain erroneous or slanderous material, and (c) that the editor-in-chief does not deem the letter to be offensive to the Redeemer community. Letters may be edited for brevity and clarity.

Chaplain’s Corner



SYD HIELEMA

LIFE

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full (John 10: 10). For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body (Psalm 139: 13-16).

Here’s your riddle of the day: what do clocks and abortionists have in common, and what do they have to do with our theme of the year, “All things held in Christ?” Ponder these two statistics.

Here’s your riddle of the day: what do clocks and abortionists have in common, and what do they have to do with our theme of the year, “All things held in Christ?” Ponder these two statistics.

(1) The small Greek island of Ikaria (pop. 9000) boasts the longest life-span per resident

of almost any region on earth. Researchers have spent time there analyzing why this is

so, and two of their conclusions are very striking: (1) hardly anyone pays attention to clocks on the island, and its residents are rarely rushed; (2) the social ethos on the island is one in which people feel free to drop in on each other unannounced at almost any time; there is a deep sense of community and relational support.

(2) Abortion rates are very high in our world. Why? It’s a complex question, but Christian ethicist Stanley Hauerwas answers it simply: in the

western world we don’t have time for babies. Babies are inefficient: they cry at night, they poop at the worst times, they limit our freedom, they’re just plain inconvenient. We’re too busy to raise them.

Now combine these statistics: an island where clocks are ignored boasts the world’s highest longevity; the western world is too busy to allow babies to be born.

Is Redeemer pro-life? If Hauerwas is right (and I think he is), then it’s not clear if we are pro-life at Redeemer. We may say that we are pro-life, but our lifestyles and the harriedness in our hearts proclaim the deeper message that we have also bowed down at the altar of the western world’s idolatrous adulation of being too busy. We’re too busy for devotions, too busy for deep conversations, too busy to weep with those who weep, too busy to attend chapel, too busy to truly LIVE the life that Jesus gives. We don’t live

a life in which all things are held together in Christ; instead, we live as if all things are held together by the clock, by deadlines, by to-do lists, by time pressures.

To the extent that we live this way, we have accommodated to the idolatry that justifies abortion. You see, the devil’s fundamental strategy with idolatry is that we reject it with our lips while embracing it with our lives. That strategy gives him a double win: (1) the Christian community embodies idolatry, and (2) we also embody hypocrisy because our words and our lives don’t match up. As one who struggles with this, I need this prayer:

“Lord, forgive us as we bow before the throne of the clock, and grant us wisdom and discernment to tear down this idol so that the LIFE that Jesus gives may fill us more and

more. Thank you for those who model that kind of life for us. Amen.”

Take time

Take your time and read this slowly. It may save you time in the long run.

BRANDON RICHARDSON

“You are just a vapor that appears for a little while and then vanishes away” (James 4:14a).

The irony is killing me. As my fingers punch out this article based on “time” my mind is studying for the midterm I have tomorrow, my heart is waiting impatiently for ball hockey and my feet are twitching, reminding me of that run I was meaning to endure tonight. I could bore you with all of the little details about a regular day in my shoes but most of you who are reading this article are students and ARE in my shoes.

The truth is, the student occupation is a busy one. Our time at Redeemer is short (paralleling our life described as a vapor in James) and there is a constant pressure to work harder, longer and faster all throughout the four or five years we spend at 777 Garner Rd. East. We also find ourselves in a North American culture that emphasizes worth by what we do. A great deal of pride is wrapped up in the self-flattering activities that we busy ourselves with and, without pointing to the escape route, a great deal of this can be attributed to the culture we find ourselves in.

The Sabbath is crucial to reflect

on as believers. By reflecting on the creational story we are able to see that our God rested on the Sabbath. Whether or not you support a traditional view of the Sabbath you can see that our Father has displayed a practice that is crucial to our walk on earth. A classic case of burnout will result for anyone who does not put some aspect of the Sabbath to practice in their life.

I will now insert a plug for Craig Groeschel’s book Weird, in which the first three chapters deal with this issue of time. Based on Groeschel’s arguments we are able to see that he suggests that God calls us (or leads us) to specific actions in life. Pairing this with the belief that God is in control over time and that one of our key missions as Christians is to align ourselves with His calling, we are able to conclude with a very important lesson. God’s calling on our lives will never exceed the time that He has given us. Although subtle, a sense of pride can sometimes arise in one’s busyness as we look past what God has asked us to do and look to what we feel we should be doing or could be accomplishing. Only by living in what Christ has called us to can we avoid this.

Groeschel also says, “God will often give you more than you can handle so

you can learn to depend on him rather than on yourself.” When we find ourselves overwhelmed by workload, jobs, volunteering, social tensions and every other aspect of University life at Redeemer, remember that it is a time that we can look to Christ and see His power shine through. Even if we are living perfectly within our callings we will find ourselves in need of reliance on Christ.

The bottom line is this, if you find yourself scrambling to put together the fragments of time that are left over after your daily activities perhaps it is time to turn to God. Rely on Him to highlight the things in your life you may not need to be involved in as well as the strength to carry on in the things you should be involved in. Similarly to our financial resources, as we give God our time (the first fruits at that) He will be faithful in providing us with an abundance of time to reflect on what He has done with that time, and you will not be in need of more. Trust in God and look to Him especially during those overwhelming moments.

If you are looking for further reading on this subject I highly encourage you to pick up Craig Groeschel’s book. It is an easy read containing life-changing principles.

Blanket drive is warming up

ANTHONY RAMUSCAK

In the summer of 2006 I attended a leadership program at Camp Brebeuf in Rockwood, Ontario. Those two weeks God showed me things that I knew were real, but never really thought about before. It was a wakeup call.

In John 21:15-17, Jesus asks Simon Peter “Do you love me?” three times. As I look back on this event at camp and before, reading these verses and bringing them into my life I gave the same answer as Peter, “Yes, Lord; you know I love you.” It wasn’t until I came to Redeemer and heard our chaplain, Syd Hielema, break it down for us in his class that I understood Jesus asked me, “Do you [philia] me?” (meaning, do you love me through thick and thin?). I said, “Yes, Lord; I love you as a friend.” I went to camp in the leadership program not knowing what was all involved. In the second week of the program Jesus asked me “Do you [agape] me?” (meaning, would you die for me?). I gave the same answer, “yes, Lord; I love you as a friend.” Little did I know what was going to happen.

During the second week we went on a trip. I asked my counsellor where we were going. No answer. The day of, moments before the bus came, I felt the need to go and pray so I went to the grotto of Our Lady and I prayed asking God to keep us safe, asking the Holy Spirit to guide us. The bus came; my counsellor saw me at the grotto praying and he came to me and asked if he could pray with me. I nodded with a smile. He prayed asking God to give us strength as He gave Simon of Cyrene the strength to carry the Cross of Christ with Jesus. After, we went to the bus only to find out it was not the wheelchair bus they ordered. In my heart I heard, “Pick up your cross and follow me.” With help I walked on the bus and sat in the seat. They folded up my wheelchair and put it in the back of the bus. We came to Living Rock Ministry in downtown Hamilton. We started to volunteer in the building: upstairs, kitchen, out front, and downstairs. That night we didn’t go to bed. Instead, we went around at night to see first-hand where and in what conditions the less fortunate people live and sleep. My heart sank, but just before we went back in the Living Rock building we saw a man sleeping on a bench in front of the church. Tears filled my eyes. That night I prayed with tears in my eyes,

remembering the picture of that man sleeping on a bench in the cold, and I prayed, “Father, you know I love you. I am limited in my abilities, but help me to help your children.”

I came home that summer and went on with my daily life. Going to therapy one day I saw a man standing at the side of the road with a sign, “I’m hungry.” holding back the tears I begged my mom to stop the car and help him, but we were in the middle lane and cars were coming fast; she said it was not safe. After therapy I wanted to grab a sandwich for the guy, but he wasn’t there anymore.

That is the story behind the blanket-drive. November 2006 I organized a blanket-drive in high school and raised 100 blankets for the Good Shepherd Center and Living Rock Ministry. I am organizing a blanket-drive here at Redeemer for the whole month of November. I made a vow to God that night at Living Rock Ministry: “Father, you know I love you. I am limited in my abilities, but help me to help your children.”

As most of you know from Facebook, Timeout, and the Redeemer website, November 1st was the official start of the blanket-drive; it will remain open until November 30th. It is my hope that this blanket-drive will become an annual event. We have raised over 200 blankets for the less fortunate before November, thanks to the interview on 900CHML, a local radio station, conducted on October 19th, which helped greatly. I promised that if I raised 200 blankets I would dress up as Santa Claus. I didn’t expect that after my first radio interview the goal would be met. Therefore, December 7th, the last day of classes before exams, Santa Claus will be at Redeemer at 11 AM (but Santa needs elves to help hand out candy canes).

If you are interested in taking part in the Redeemer University College blanket-drive, running the whole month of November, please drop off new or used warm blankets at the Student Life Office at Redeemer University College (located at 777 Garner Road East in Ancaster, Ontario), Micah House (located on 333 King Street East, Hamilton, Ontario), or the Good Shepherd Centre (located on 135 Mary Street).



CONTRIBUTED IMAGE



November 18, 2012
7:00 p.m.

Guest speakers
Jeff Strong and Matt Pamplin

@CHURCHINTHEBOX

Starts with a toothbrush

AMANDA CURRAN

What a crazy thing it is to think about the little things that make our day better. I think almost everyone can agree that something about the day feels so much better when you start the day with brushing your teeth. What would happen if all of Redeemer started their day off by brushing their teeth? Just kidding. What would it be like if everyone at Redeemer intentionally tried to make a random person's day?

As a fourth-year student, I have met a variety of people so far at Redeemer. However, somehow I still don't feel that I have put the best effort into getting to know people at Redeemer. We can probably all admit that when we walk into a room of new people there is an automatic reaction to give a quick glance around the room and decide which people are ones that you want to be friends with. This is a sad reality that I know I am extremely guilty of. Reflecting back on my years thus far at Redeemer I can see so many times that I have done that. This is not to say that I base all my friendships on first appearance or judge all books by their cover. However, I know that it is an automatic reaction sometimes.

I have many amazing friendships at Redeemer, and in life overall, that are some of the most unlikely matches. It is funny how that happens; we try so hard to decide who we want to be friends with and who we think would make a good friend, and then someone comes along that doesn't fit that mould and their friendship turns out to be one of the best.

I would like to give a challenge for each Redeemer student right now. I know that some people are not too keen on meeting new people, or initiating new friendships, but I want to give you three practical ideas that everyone can profit from.

#1 Redeemer has this great (and sometimes creepy) thing with our email accounts that allows us to know any students email address/last name by simply starting to type their name into the "to" field on Zimbra. If you are up for the challenge, send a quick note of encouragement to one new person this week. It could be as simple as a Bible verse, or it could be an actual short note of encouragement. If you want to be anonymous, get an name from the email list, and then drop a note in their mailbox instead.

#2 Make it your goal to go out of your comfort zone in terms of friendships this week or month. This could

mean attending an event on campus that you may not know many people at, or talking to that student in your English class that you have never met. It could even be as simple as having a dorm dinner with a dorm you do not know. (Admit it, after the first two weeks of school dorm dinners are usually between dorms that you are already friends with, or dorms of the opposite gender that help you conveniently get to know a certain person from the dorm.) If you really wanted to, you could even refer to #1 in order to fulfill #2.

#3 Stop rushing to get to class, and then rushing home. Meet new people around school, say "hi" to new people in the halls, borrow the egg you need for baking from a dorm you don't actually know well. When we stop and take time to enjoy those around us, we also have more opportunities to make someone's day. Why not pause in your rush to class in order to hold the door for someone behind you. Or smile at the person who looks super stressed as they pour over their homework in the library. Why not appreciate all the differences and uniqueness of the other Redeemerites around you.

Take the time today to brush your teeth... and then go make a random person's day!



CONTRIBUTED IMAGE

Feminism and Christians

BECKY CONNELL
CROWN REPORTER

In many Christian circles, men and women flinch at the very mention of the f word. Yes, I am talking about feminism. If you are strongly anti-feminist, I encourage you to read this very brief article with an open-mind before you flip the page and gag at the very thought of any justification for the abominably-mentioned subject. If you think you may be a feminist yourself, chances are that you probably are. In this article, I intend to take you through a brief history of feminism and how it affects our role as Christians today.

The first wave of feminism, at a basic level, began with the suffrage for the right of women to vote. In 1893, New Zealand was the first nation to allow the woman's vote, initiating the freedom to vote for many other nations and allowing this freedom in the following decades. In 2011, despite the fact that women were still

restricted from many rights, the Saudi Arabian monarch surprised many as he opened up the vote to women and acknowledged their right to run for municipal elections. If you believe in the equality of men and women, then by this definition you are a feminist.

The second wave of feminism took a more radical approach in the 1960's and 70's when many women found it difficult to find jobs and to be treated as equals simply because they were female. With this wave of feminism, radical campaigning took place, such as the 1969 protest against the Miss America Pageant which involved women marching down the street and throwing "gender oppressive" items such as bras, make-up, girdles, high heels and fake eyelashes at observers. However, this wave of feminism also brought an awareness of the difficulty of women in the workplace. If you believe that women and men should be hired based on their skill and resume rather than their sex, then by this definition you are a feminist.

The third wave of feminism involves the act of female assertion, claiming that women are just as capable as men in most, if not all, areas. This wave of feminism continues to argue for equal rights; however, it can border on silliness as it sometimes argues for the sameness of both genders. While men and women should certainly be given equal rights, they cannot get around the fact that they possess genitalia which distinguishes them as male and female.

We must keep in mind that women have belonged to patriarchal systems for centuries and while the fight for equality may not be as relevant in the West today, it continues to exist in other nations. In addition, women must continue to work within a society which historically, literarily, and politically has been predominantly written by men.

Why are we equal?
While some men and women may jump to biblical references to justify the inequality of males and females,

we must also consider biblical clues that God has no regard for gender: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Galatians 3:28). Christ does not judge us by our sex, and neither should we.

So how does this fit into our lives as Christ-followers?

As Christians, we are challenged with the Bible and its comments on gender roles. For Christians and non-Christians alike, the Bible's view on women has often been critiqued as oppressive and subordinate, and it has sometimes been used as a tool for male dominance in the church and in the privacy of Christian relationships

In 2011, Rachel Held Evans wrote A Year of Biblical Womanhood after embodying the biblical description of women and how they should live for a year. When she was menstruating, she would sleep on a different couch than her husband and she submitted to all of her husband's commands,

and this is just a sample of her role for the year. What she found with the experience was a lot of "loneliness."

What was her goal? She responds to the guardian: "I wanted to help free women from this impossible ideal of womanhood. And invite them to cut themselves, and one another, some slack."

While we want to uphold God's word as Christians, we must also keep in mind the context in which the Bible was written. In Paul's day, if a woman did not wear a head covering she was assumed to be a harlot. However, that stigma is long absent today.

Again, women and men are not to be considered the same but should instead be treated as equals.

As Christians, we recognize the brokenness of our world and the inequalities which we may come across. With this in mind, we are hopefully able to engage with one another as Christians where his story is as important as her story.

DIVERSIONS

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Across

1- Barbershop request
5- Aromatic wood;
10- Tooth;
14- Hokkaido native;
15- Small egg;
16- Collar type;
17- Temperance;
19- Gaucho's weapon;
20- Standards of perfection;
21- Regent;
23- Rare-earth metallic element;
25- Eagle's home;
26- Truman's Missouri birthplace;
28- Falls-jumping fish; 31- Animate existence;
34- Children's author Blyton;
36- Handle;
37- "Much _ About Nothing", play by Shakespeare;
38- Building;
40- _ de guerre;
41- Intrinsically;
43- Pond organism;
44- Fit to _;
45- Spanish rice dish;
47- Bird that gets you down;
49- Oozes;
51- Large New Zealand reptile;
55- Wingless;
58- Faultfinder;
59- Pole, for one;
60- Sedative;
62- Trick;
63- Farewell;
64- "_ sprach Zarathustra";
65- Electric fish;
66- Makes a loan;
67- Not e'en once;

Down

1- Implied;
2- _ Janeiro;
3- Type of sanctum;
4- Chameleonlike;
5- Ate;
6- Holiday start;
7- Manure;
8- Foil maker;
9- "Speed" star;
10- Feverish;
11- Reconciliation;
12- _ contendere;
13- Growl;
18- Bones found in the hip;
22- Clear the board;
24- Craze;
27- Long arm;
29- Plains native;
30- Iditarod terminus;
31- Scandinavian;
32- Brain wave;
33- Anticipate;
35- Toe or finger;
38- Conger catcher;
39- Winged staff carried by Mercury;
42- Arm coverings;
44- Craftsperson;
46- Having no distinct feet;
48- "...countrymen, lend me your _";
50- Jacket material;
52- Start of a Dickens title;
53- Wash lightly;
54- Bogie, e.g.;
55- Even _ speak...;
56- Ballett bend;
57- Whirl;
61- Roulette bet;

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last week's answers

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