

BEYOND THE CROWDS OF HAMILTON’S BIGGEST PARTY

ELISE ARSENAULT
REPORTER

My woolen scarf still smells of marijuana.

I was warned of the narcotic atmosphere and the swollen crowds. I was notified of the drunken hooligans, deafening amps and questionable porta-potties. Having been raised in a town whose sidewalks are cleaner than my moccasins, I knew Supercrawl would be culture shock, and I was beyond stoked.

I prepared myself both mentally and physically while waiting for my ride that Friday night. I dressed in several layers, going for misunderstood hipster, downloaded the Supercrawl app and adequately cleared my camera roll. Lastly, I packed two pens and a notebook. A fine-arts assignment required me to take notes on a visual piece, a performance piece and another of my choosing.

All predictions were proven true within ten minutes on James St. North; the crowd was massive and thoroughly strewn with the young and intoxicated. This meant that everyone moved slowly, and that buskers were granted tipsy, dancing teenagers as an accompanying act. I clutched my notebook and narrowed my vision, vowing to seek out the peculiarly beautiful. I found it in a gallery, then again in front of the Vasco da Gama Futebol Club and still again on a 12’ x 20’ brick wall.

I barely noticed Claude Le Blanc’s piece, J-L Murat, when I first entered Stax Gallery. It wasn’t particularly bold or thought provoking in its portrayal of a yellow, wooden fishing boat

on still water. What caught my intrigue were its textured layers, reminding me of a childhood craft. I would scribble all over a sheet in crayon, then paint over it in black. Once it dried, I’d scratch the surface and each line teemed with colour.

I spoke with an eloquent, name-tagged man in a dress shirt. I was told that after painting a scene, Le Blanc would scrape it downward with a knife. He is known to construct, deconstruct, and transform his work until all that remains is emotion, usually abandon or solitude. I was captivated by these marks, these scars, bringing light to the hues hidden beneath.

A five-minute walk southward brought me to a dimly lit curb, where a lone man played an electric guitar. His case rested open before him, laden with coins and actual peanuts. I don’t know what drew me to stay, but I did. A kind of serenity swept to and fro across his frets as he played, his foot keeping the pace of his picking. I heard no words but certainly felt spoken to, and at his final strum I seized the silence as a chance to speak with him.

His name was Robin Lee LaJoie, and I asked to hear about



his passion for music.

“I love it because it feels good.” He said. “I love to get something from here” – he pointed to his head, then to the hand still bracing copper strings – “to here.”

When I asked to hear an original he began without a word. This song was different; the pace was slower, the sound fuller and his foot still. He was the one entranced now, looking far past the frets and farther past the moment. A small crowd gathered, and coins hit the peanuts in steady intervals. The melody told a story, and when it concluded I asked Robin its name.

“Nobody Sees” he said, as though I should have already known. He shared the first verse a cappella. The words were simple yet held such depth, speaking of the first fallen leaves and a woman’s first silver hair. I wondered why he said nobody sees if he indeed saw. I couldn’t help but admire this man whose music came from somewhere so raw.

On my way to catch bus 27 I noticed someone on stilts a block ahead of me. As I kept walking, however, I saw that

it was in fact a girl on another’s shoulders, pressed against a brick wall. She was writing something: her name. Surrounding her name were hundreds of others, creating a mural of autographs.

These passers-by were left with boxes of chalk and complete creative freedom, yet each left but a name, straddling shoulders to reach higher or to write it bolder. They left a chalked legacy despite its impermanence, reaffirming, to me, the common yearning to be known and remembered. If nothing else, Super Crawl taught me three things.

There is strength in transparency, even through wounded windows. There is a vital, pulsing depth to simplicity. And legacy is irreversibly sewn to human spirit. It then struck me as to why these truths are so powerful.

They aren’t earthly truths, but Heavenly ones.

Having been created in God’s image, we too can create. The impact of our work, as I’ve now come to realize, is determined by the degree to which it reflects the heart of the first artist.

Towards Homelessness

JUSTIN EISINGA
REPORTER

“It sucks out here,” my friend Jared said emphatically. “Last night, I got woken up three times by three different people. Not to mention, I’m sleeping on a bench. It’s not like I’m getting much sleep to begin with.”

As I look into Jared’s eyes, which seem distant and unattached, I begin to understand, and my heart begins to feel his struggle. Jared didn’t choose this way of life, though he does choose to sleep in public parks and alleyways. An accident that took place days before his final college examinations forced Jared onto the streets, with no family to take care of him and nobody willing to hire him. With an addiction to painkillers plaguing him, John was forced

to fend for himself on the sidewalks of downtown Toronto. “The shelters are scary places,” Jared informed me. “People steal your stuff, they scream in the middle of the night. I’d rather be in prison.”

This summer, I had the privilege of working for Mennonite Central Committee as a Program Assistant for their TOOLS (Toronto Opportunities for Learning and Service) program. Each week, I facilitated service-learning trips with groups from ministries across North America. Our objectives were primarily to educate those who live outside of Toronto on the realities of poverty and homelessness in Ontario’s capital and to encourage these groups to build relationships with people in their own communities who have been pushed to the margins. Through this employment, I have been able to build relationships with

several people living on the streets in downtown Toronto. As a result, I have come to realize that following Jesus often looks like a walk on a path towards homelessness. You see, the learning that has taken place inside the walls of the classroom has led me to these practical experiences of shedding my privilege and encountering the deepest needs of the world, whether it’s in downtown Hamilton or inner-city Toronto. In doing so, I’ve come to encounter my own humanity in the eyes of those living on the streets or staying in shelters. As I have followed Jesus into these dark places, I have begun to realize that He has been in these places long before I arrived.

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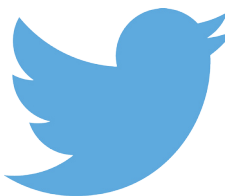


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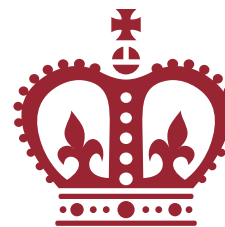
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Letter from the Editor



LAURA HEMING
EDITOR-IN CHIEF

When the brand new Crown team met back in April, sparks flew.

A group of eight, wide-eyed journo-enthusiasts splattering ideas together like neon paints on a canvas. It felt as if we were the new team of interns for the New York Times with copious amounts of time to recreate the paper as a whole. The plan? A whole new look, with a homey office – lamps, couches and the works – contests and a few journalism conferences here and there. Big dreams for a little team.

A humid July day this summer, I sat beneath a willow tree by a pond. I quickly dropped my pen from my hands to watch an abnormally large group of geese pecking the ground and following each other dead on – father goose would waddle left or right or across the path, and the group would follow, with no hesitation. Life was pretty simple for them, and by their constant little honks, it was clear they were perfectly content with that.

Little boys would chase them in circles, while their sisters would honk right back. But the geese were not fazed. They knew what they needed to do. They were there, among all the kids and runners and dreamers like me, yet they knew what they wanted, followed their father goose, and lived a quaint, simple life.

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

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

The Crown is published by students eight times per academic year and is funded by the students of Redeemer University College and by advertising, but is dedicated to the broader college community.

So, if it’s quite okay with you I would like to forget the clutter and bring us in a simpler direction like my friends the geese. Although it is a beautiful thing to have a team with a pocketful of ideas, we have quickly learned the definition of simplicity and obedience.

My very first, and most constant vision for the paper has been rolling around in the back of my mind since the very first day my trembling reporter hand signed the contract as Editor In Chief. That vision, however much I tried to make it more cutting edge or “with the times”, hasn’t really changed. So, I take that as my Father speaking pretty clearly.

I want to see a campus of students who choose to engage in culture and respond to it, who choose to exemplify how it is that Christ weaves into everything in life – from the new NHL season to municipal elections and campus debates. I want to connect with other schools in the area, praying for and learning from our friends at McMaster and Mohawk. I want to engage in the viewpoints outside of Christianity to strengthen our knowledge and sharpen our minds.

I want to leave my final year knowing that we, as a small and steady newspaper, were able to rouse conversation, take our convictions more seriously and realize that Jesus is literally involved in weaving all things together, and evermore for the rest of our lives will be. I grow tired of a lethargic faith in a culture that is drowning in relativism and watered down conviction, and I want to start in a small way to change the direction of things the best way possible from this newspaper platform.

I want to follow in step with my Father – left, right or across the path – even when everything around me is chasing, distracting or honking back. Let this humble paper, full of the words of honest and bright crimson hearts, be simple to you; let it be a hefty challenge, a writing outlet, a coffee shop conversation, a tough conviction, a bridge between views, or a time of prayer under the shade of a willow tree.

Exploring Your New Home

Dear first year students, welcome!

Everything around you is probably quite different from what you have experienced your whole life so far – in addition to all else that's new, including living situations and whatnot, you are likely also in a new city. Chances are, the city in which Redeemer is located did not play any legit role in your decision to attend this school. So lucky you! Hamilton is one of the most exciting cities in Canada right now. It is changing quickly and developing fast. The downtown core is shaking off the last remaining reminders that it used to be the dirty, industrial armpit of Canada and is emerging as the fastest growing arts scene in Ontario. It has been the best place for businesses to invest in Ontario for three years in a row. Most exciting though are the many subtle, but at the same time obvious, ways that God is moving in this city. Exciting and unique Christian ministries are emerging and thriving, and some of the strongest Christian prayer warriors, businessmen and musicians (and more!) you will ever meet are living within the city, praying for you and waiting to meet you.

It is easy for you to interact with Hamilton as a Redeemer student. Hamilton hosts cultural events and entertainment that everyone likes to go to – things like going to the must-see Art Crawl, unique restaurants or a Tiger-Cats game. Please do those things (I dare say you can't call yourself Hamiltonian until you can chant the “Oskie Wee Wee!”). You will learn a lot about Hamilton through them and will be better equipped to get the most out of your education if you do. But please do not limit your interaction with Hamilton to these kinds of things.

I say this because Hamilton will transform you if you engage it; it is very powerful, which means that you should be excited to be here! Many Redeemer students will tell you (I am one of them) that God has used the city of Hamilton to show them Himself and change them to be more like Jesus. But you should heed warning, too, because there are also powers at work which will change you in different ways. To paraphrase Romans 12:2, God will transform you by the renewing of your mind in Hamilton, but only towards His will if you do not conform to the patterns of the world.

If you want God to change you, He will



Towards Homelessness (Cont’d)

Jesus identifies with the poor and the marginalized, and it brings him great joy to build bridges between social classes so that people who may never have even exchanged a passing glance can encounter each other’s own humanity and begin to walk through life together. It only takes one look at the group of women who followed Jesus around and helped fund his ministry to drive this point home. The Kingdom of God is not a place where these social barriers exist; in fact, it is a place where the last will be first and the first will be last. The new creation, which Jesus has left us the task of ushering in, is a realm of paradox, where all the people who choose to walk behind the footsteps of the Master Rabbi will understand, at the core of their humanity, what it means to live without the restraint of financial stress and to live in harmony with all of creation.

Until the day that this realm has been fully ushered

do so if you follow him to the places where worldly wisdom tells you not to go. You must dig deeper than the Art Crawls, restaurants, concerts and sports games and meet people at the soup truck, walk or bike down Barton Street or stop to talk to a person who is panhandling. If you do interact only where worldly wisdom permits you to venture, you may be putting the city in a position to hurt your relationship with God. That sounds extreme, but the places that the world loves are the places where it speaks its lies. Jesus is often far too humble to reveal himself in front of thousands of people who are gathered to enjoy “a night on the town.” If the powers of this world are those that drown out the powers of God, you will find that the world's power comes more so from money and fame than from drugs, prostitution and homelessness.

I could try to tell you where in Hamilton to go and where to avoid. There are places in this city where you will be overwhelmed by the powers of God and others by the powers of the world but I can not, in a mere Crown article, list for you all of them and which is which etc. In fact there are some places where you may be overwhelmed by both. Instead I want to try something different. I encourage you to explore the city yourself. You will probably find that where you end up seeing God is not where you might have expected.

Be prayerful as you discern where and when God leads you while you are at this campus and when going into the city. If your engagement is not led by God's voice, but instead every voice that tells you where God is at work in the city or around campus, you will become distraught – Christian communities in downtown Hamilton are always doing something awesome and you could be engaged there 24/7. Of course, the same could be said for the Redeemer community, and there is only one of you....

You are here for a reason. God has brought you here (to your dorm, to Redeemer's campus and to Hamilton etc) most likely to draw you closer to Himself, so you can receive His love. Seek God and you will find Him - that's a promise! (Matt 7:7, Jer 29:13) So use your time in this city wisely. I'll remind you again, if you refuse to conform to the patterns of this world, God will transform you by the renewing of your mind. Happy exploring!

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HSR: Your Gateway to Hamilton



JUSTIN EISINGA
REPORTER

Standing at the bus stop, unsure if the stop you’re at is where you are supposed to be, you wait for the city bus to pull up and take you to your destination. The bus driver gives you a frustrated glare as you nervously ask him what stop to get off at and awkwardly flash your student card. You get off at the right stop, soon to discover that you need to transfer onto a new bus to get you to where you really want to go. You repeat this process all over again, and forty-five minutes later you arrive at your destination, relieved that you’re still alive, happy to move onto your plans for the evening.

A lot of us have been there and done that, and if you haven’t yet, you just might get the opportunity soon enough. The first bus ride is an intimidating and exhilarating experience, and I’m writing this to assure you that you don’t need to be too nervous. Here at Redeemer, you have unlimited access to the Hamilton Street Railway (HSR for short). No, there won’t be any trains picking you up outside of Redeemer’s campus anytime soon, but there are plenty of city buses that pass right by our beautiful campus to take you where you need to go. As a Redeemer University College student, you pay for a transit pass each year, which gives you access to any and all bus services provided by the HSR.

Want to go downtown to visit the James St. North Art-crawl (which happens every second Friday evening of each month, by the way!)? Want to get to the Hamilton Water-front to enjoy an evening of skating and hot chocolate? Want to go shopping or enjoy dinner with friends at Lime Ridge Mall? Well, the bus can and will take you to all of these local destinations, and it really isn’t that hard either! In fact, just last year a group of Redeemer students advocated City Council for improved bus service on Garner and Rymal Road in order to improve our connection to down-town Hamilton, and they listened! Here are a few tips and suggestions to get you on your way to transit success:

1. Ask for help! There are plenty of upper-year students who have experience with the bus system, and I am almost positive that they would be glad to help you figure it out. Don’t be afraid to ask, because their help might get you where you want to go faster than you even realized was possible.

2. Google Maps is your best friend! Built into its online and mobile app map system, Google has provided transit directions based on the most current bus schedules. All you need to do is click on the little transit button before you enter in your current location and your desired destination, and Google will give you the quickest directions. They even include detailed information on where to transfer and how long your wait will be. Download the app onto your phone today, and if you don’t have data on your phone, be sure to look up directions before you leave and print them off if you need to!

3. That bus you see driving through our campus several times a day is the Redeemer Shuttle. This bus drives a loop around Redeemer and the surrounding neighbourhoods to get you to the Meadowlands Terminal, which is a great spot for eating, shopping, watching movies or catching another bus. Schedules will be available online (unfortunately this route isn’t on Google at this time) and in front of the Student Senate office. Although the schedule may look intimidating and hard to read, it gives you detailed info on how to get to popular destinations.

4. Another option (and usually the faster and less confusing one) is to hop on the 44-Rymal, the bus that stops right in front of Redeemer’s campus. This bus connects to several main routes to get you to downtown or to the mall.

Wondering which bus route to transfer onto to get where you need to go? Here’s a helpful list:

WATERFRONT/JAMES ST. NORTH à 20 A-LINE EXPRESS:

- Hop on the 44-Rymal and get off at Upper James St.

- Walk across the intersection so you are on the North-East side of the street and wait for the number 20 bus

LIME RIDGE MALL/HAMILTON MOUNTAIN à 26 UPPER WELLINGTON:

- Hop on the 44-Rymal and get off at Upper Wentworth.
- Walk across the intersection so you are on the Northeast side of the street and wait for the number 26

DOWNTOWN/JACKSON SQUARE à 34 UPPER PARADISE:

- Hop on the 44-Rymal bus and get off at Upper Paradise Rd.
- Get off at King and James and you are in the heart of downtown Hamilton!

MCMASTER UNIVERSITY/WESTDALE VILLAGE à 5C DELAWARE:

- Walk across the intersection so you are on the Northeast side of the street, across from Subway, and wait for the number 34 bus.

- Take the shuttle to the Meadowlands Terminal (or walk to the end of Kitty Murray Lane and wait at the bus stop in front of Montana’s.)

- Hop on the number 5 bus and get off at McMaster or in Westdale Village.

Now you know some popular routes and destinations and how to get to them. However, please check bus schedules and/or Google maps for your return route. Some buses do not run all evening and your return route may be a bit different, so it is extremely important to figure out how you are going to get back before you head out for the night. Taxis aren’t cheap, my friends!

A great resource to check out is www.hamiltontransit.ca. This is an independent website operated by a citizen of the city who really cares about people understanding the transit system.

Make sure you are listening and watching for your stop. There is a voice prompt that will indicate the next stop, but sometimes this isn’t operating, so pay attention to the scrolling LED stop display near the front of the bus, which will indicate the next stop. When you want to get off, pull the yellow cord or press a red STOP button and the bus drive will let you off.

Remember to breathe, relax, and have fun! There is so much to explore in this great city, and I would encourage you to take advantage of your transit pass this year. Who knows, you may even end up falling in love with downtown and plant some roots in the Ambitious City: Hamilton.

ISIS and Us

MICHAEL EMMANUEL

There is a new state in the Middle East. One that has not been formally recognized by the global powers, but one which nevertheless has effective control over the territories we identify as Iraq and Syria. Emerging from the Syrian Civil War, the Islamic State, sometimes referred to as ISIS or ISIL, is a Sunni Islamic state, adhering to a sect of Islam sometimes compared to Wahhabism for its extremity. To say the least, Sharia law is a long foregone conclusion. Since it has been gaining power, the Islamic State has been marshaling the support of the Sunnis in the region and committing genocidal and barbaric terrorism against any and all non-Sunni residents, especially Christians. Its techniques are the most brutal antiquated forms of barbarism including public beheadings of men, women, and even children. ISIS claims no allegiance to any Muslim state, but rather it claims to be the new Caliphate, under Abu Bakr al-Baghdadi Al-Qurashi, to whose rule all true believers must submit to. Because of this, it promises, from its new found capital in Raqqa, Syria, to conquer all the regions once under the medieval Islamic empire including the entire Middle East, especially the State of Israel, and nearly all the northern half of Africa. This of course requires it to exterminate all of the Christians, Jews, and other peoples living in those regions. The scariest part: it has the military equipment and organization to legitimate some of its claims, and so far the Western powers seem unsure how to stop it.

How did this come to be? Where did all these people come from? Why are they so angry? And how did they get so much military power? I can't answer all of these questions, but I can try to lay the first coat of paint to help you begin to paint the picture.

After WWI the British and the French divided up the Middle East into the states we know today in the Sykes-Picot Agreement. This has been a root of Muslim hostility towards the West for a number of reasons. The borders were largely arbitrary. Just like in the Balkans, the borders drawn to divide the former Ottoman Empire did not account for the diversity of ethnic and religious groups. So Sunni groups found themselves in countries with large Shia populations, Kurdish peoples found themselves in lands with largely Arab populations, and so on. Secondly, Islam as a religion does not and cannot recognize the Western conception of the nation-state. Islam is supposed to be unified politically, under a Caliphate, as much as it is supposed to be unified spiritually. This is one of the main reasons for the civil unrest in the region. Secular leaders, jealously guarding their political power, allied with

Western powers, allowing Israel to exist, while the masses become enraged at their infidelity. This is what caused the Iranian Revolution in the 70s and inspired Bin Laden to use the Taliban for terrorist attacks.

But for the most part, the Middle East was a backwater to Western affairs until the late 20th century. It was poor, underdeveloped and a mess of ethnic and religious divides. A number of events changed this. Arab groups won back their territories from Western stooges. Oil was discovered which enriched the Arab world. And the Cold War left Middle Eastern groups with masses of American weaponry and highly organized networks, which would soon be turned into terrorist groups. For example, the US funneled weapons like RPGs into Afghanistan to help the Mujahedeen and the Taliban fight the Soviets. Afterwards, truckloads of American equipment went missing and were never accounted for. Meanwhile, Bin Laden, returning home with a network of soldiers across the Middle East, found Americans occupying military bases in Saudi Arabia. Infuriated, he returned to Afghanistan where he plotted 9/11.

When the US invaded Iraq in 2003 and remained until late 2011, old wounds were opened up from when the US had been there previously during the Iran-Iraq war, fighting for both sides. Along with the older hatreds because of Sykes-Picot, and propaganda about neo-imperialism and exploitation for oil, when the US left, a power vacuum emerged. The Iraqi government was understood by many Muslims in the region to be nothing more than American puppets and infidels.

In steps the Islamic State, coming out of the Syrian Civil War. Immediately, discontent Sunni Muslims began flocking to this newly-self-declared caliphate from, literally, across the globe. Many of its supporters were young men, including children as young as 9. ISIS easily took over vast swaths of Syria and Iraq, breaking, as its supporters said, Sykes-Picot. A new order was set up in its territories, demanding allegiance to the Caliphate and strict obedience to Sharia law, with state police enforcing rules on matters down to people's diet and personal appearance. Christians were given the option of paying the jizya (tax) or being murdered. Most have fled, but many have been massacred. In the meantime the Islamic State is continuing to make plans for its expansion, teaching its followers that God demands they must advance Islam, and violence alone will bring it. Every infidel must be killed for every infidel, un-categorically, kills Muslims. And so amidst yells of "Takbir", their war continues.

So what can we do about it? Simply put, we can do nothing.

ing. No, I'm not looking for an excuse for "first-world problems" to once again ignore the sufferings of the rest of the world. What I mean is the power is in God's hand, not ours, and that should give us extreme hope. Perhaps I should qualify what I said. We can do nothing, but prayer can. Prayer is one of the most powerful weapons on this planet. I can see many of you are rolling your eyes already. We don't really believe this anymore. Most of us have sold our Christian birthrights for some hard power pottage and think the biggest guns solve the problem. Unfortunately, the recent surveys are in and America isn't as big as it once was, forget about Canada. In between battling Ebola in Liberia, dealing with Russian in Ukraine, helping Israel against its enemies, and now the Islamic State as well, America will be spread like too little butter on too much bread. Others of you, with Canadian sensibilities, have made the trade-off with soft power stew, believing negotiation, appeasement, or economic sanctions can win the day. As if extremists who vow to destroy the entire race of Jews and who behead their victims publicly on camera are willing to listen to any sort of reason! "But the weapons of our warfare are not carnal," says Paul. Which is as much to say, our power doesn't come from where the world sees strength. The world looks through its eyes which deceive it, but we look through the eyes of faith.

Praying does not mean inactivity. If we want God to hear our prayers, and He does hear every prayer (Prov. 15:29), we have to do something else. Follow God's law. Not because this saves us, but because we are saved. God's promise is that the righteous will be victorious. "The evil will bow before the good, and the wicked at the gates of the righteous," says Proverbs 14:5. "When a man's ways please the Lord, He makes even his enemies to be at peace with him," adds Proverbs 16:7. And finally, Proverbs 24:15-16 reminds us that, "A righteous man may fall seven times and rise again, but the wicked shall fall by calamity." If we take God seriously, He will follow through on His promises because God does not lie. If we pray and obey God's word, we can be sure that "all things work to the good of those who love God." That is what we can and must do for the Christians and the people under the Islamic State. It is the most powerful thing any of us can do.

When it comes down to it none of us have any tangible impact on ISIS, at least from the World's perspective. But we live in God's world, and God has given us real power. We must do as he says and pray for all men, but especially, "for kings and all who are in authority," for God desires all men be saved (1 Tim. 2:2-4). God changed Paul, the churches worst persecutor. He can change ISIS.

Do we really believe He can?

Watch Out for Watson: Star Speaks Up for Feminism

RACHEL DEBRUYN
CROWN STAFF

Hermione Granger was, and still is, a role model to young women across the world. She's a girl who uses her mind without reserve and respects herself without apology.

How appropriate, then, that Emma Watson is stepping forward to advocate what I would consider a new wave of feminism.

If you follow the evolution of feminism throughout history, you can see that it grew, bursting forward at times and at other times backsliding. In a sense, in the 20th century women were finally free to fight hard for equality, but this soon turned into overcompensating.

Feminism, as Watson has pointed out, is now an ugly word. Feminists are associated with men-haters.

HeForShe is a recently launched movement for gender equality. The campaign states that women have, historically, been the ones fighting for women. Why don't we all fight for women? And although HeForShe is emphasizing equality for women, it is committed to doing so with the cooperation of men.

We are no longer two sides resisting each other. There is a rallying call for men and women to extend equality to each other with the same amount of generosity.

As Emma said during her recent UN speech, "Both men and women should feel free to be sensitive. Both men and women should feel free to be strong. It is time we all perceive gender on a spectrum, not as two opposing ideals."

She seems to have started a revolution – but watch out Miss Watson, you could get killed or worse, expelled!



Redeemer Students Fill in the Gap for Ontario’s Youth

JUSTIN EISINGA
REPORTER

A group of Redeemer students are attempting to make significant changes to laws that protect children and youth in Ontario. Sarah Brooks, Kimberly Simpson, and Christina Doerksen are spearheading a petition asking provincial legislators to change the age of protection from 16 to 18.

Under the current legislation, once youth who are under the protection of Child and Family Services (mainly living in foster families or group homes) reach the age of 16, they are no longer under the legal protection of CFS and are considered independent. This small group of girls has a vision for a province that ensures the protection of all its youth, a place where anyone under the age of 18 does not have to succumb to situations of violence and abuse simply because they are pushed out of the system’s care.

For Sarah Brooks, a second-year student who has lived downtown throughout her time as a student at Redeemer, this campaign is personal. Sarah has been volunteering with City Kidz for several years, and was hired this summer to assist with the organization’s Summer to Remember program. Through this staff position, Sarah was able to interact with teenage student leaders, many of whom found themselves within the Child and Family Services system. On top of this, Sarah’s experience living downtown has introduced her to youth living in difficult situations in her North End neighbourhood. Some of

these youth experience abuse, but because they are over the age of 16, Child and Family Services is unable to take measures to protect these youth; they are all too often left to fend for themselves. “The only thing I can tell them is to move in with a friend,” Sarah said of these situations.

Sarah was left frustrated and upset that the current system stops protecting youth at the age of 16. Upon doing more research, Sarah realized this legislation came into action in the early 1990’s with the Child and Family Services Act. With this legislation solidifying itself as law, Child and Family Services was mandated to protect children and youth only up to the age of 16, unless a protection order is obtained.

Things were set to change last year, however, when Barrie MPP Rod Jackson began pushing Bill 88 through the Ontario legislature that would extend the age of protection to 18 and provide basic rights for all youth. However, when a provincial election was called this summer, the bill was swept off the floor. To add to the complications, Rod Jackson was not re-elected. This left advocates for youth protection in a tough situation.

Upon learning about the stalling of Bill 88, Sarah mobilized fellow Redeemer students Kimberly Simpson and Christina Doerksen. Kimberly was on staff at Philpott Memorial Church this summer, coordinating day camps for children and youth living downtown. The two girls crossed paths through their respective work in the city, and recruited Christina at the beginning of the school

year. Since then, they have been working hard to advocate for young people throughout Ontario and pushing for Bill 88 to come back to the floor of Queen’s Park.

Kimberly approached the MPP for her hometown of Brampton, Vic Dhillon. Vic Dhillon challenged the girls to collect 5000 signatures. This group of determined young women is determined to make this happen.

There are great challenges ahead to get Bill 88 to rise back to the provincial legislature and signed into law. “The first push is always difficult,” Sarah remarked about taking on this daunting task. “There are only three of us!” However, it is the girls intertwining of faith and justice that gives them energy to work towards this admirable task. Sarah also wants this to be an inspiration for other students, to demonstrate to the rest of the student body that engaging in systems and attempting to change policy is something anyone can do, and something we are created for.

“We are called to stand in the gap. Being a student isn’t all you were called to do,” Sarah said with fervour. “We are called to use our sphere of influence. We are called to bring justice. Someone needs to say something on behalf of these children and youth. Are they old enough for us to just forget about them?”

Students can sign the petition at www.change.org/p/vic-dhillon-bridge-the-gap-between-children-s-aid-and-child-family-and-welfare-act-of-ontario



In Defence of Apologetics

MICHAEL EMMANUEL

Many are saying we live in a post-Christian culture. Now more than ever we need to be equipped in apologetics. Coming from the Greek word “apologia”, meaning to give a defense, apologetics is the art of defending a belief. How do you know the Bible is God’s Word? How can a good God allow evil? These are the types of issues Redeemer’s Apologetics club faces head on. The Apologetics Club focuses not only on training and equipping students to defend the their faith, but also challenging the faith of others.

This year our theme verses are 2 Corinthians 10:4-5. “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.” To this end the club has three goals. Our first goal is to build up a comprehensive theological and philosophical foundation from which to defend Christianity and attack its opponents. We are going to examine questions about Biblical inerrancy, God’s existence and the Trinity, among others.

Our second goal is to bring our thoughts on cultural issues. We will examine how our culture is changing our views on the family, education, political freedom, justice, etc. in order to rethink where many of our beliefs are coming from. Finally, our third goal is to put our skills to the test and let iron sharpen iron. We will be holding a number of in-house debates on theological issues like predestination and free will, baptism, and hopefully Protestantism vs. Catholicism.

If any of these things interest you, and you want to become better at defending your beliefs and challenging opposing views, email Michael Emmanuel at memmanuel@redeemer.ca to find out how you can be involved. We have room for everybody, from those who just want to learn, to those who are itching for a debate and even to those who want to challenge our Christianity. Join us this year and “always be ready to give a defense to everyone who asks you for a reason for the hope that is in you.”

An Open Letter from Senate to Students

Wow, it’s hard to believe we have almost a whole month of the semester done already! My name is Danica, and I am the Student Senate President this year.

In case you didn’t know, Senate is the student government body here at Redeemer. We use your student fees to fund a variety of clubs and activities, including The Crown, Yearbook, Minstrel, Rec Centre, Hotspots, Coffeehouses, Church in the Box, Rugby Club, Volunteer Clubs and more. There is always something going on, and we encourage you to get involved in a variety of ways. It definitely makes the Redeemer experience more fun! If you would like to know more about who we are, what we do, and how you can be involved, check out www.redeemer.ca/senate, check out our bulletin board outside of Refresh or connect with us on Facebook (/RUC-StudentSenate) and Twitter (@RUCSenate).

This year Senate is focused on connecting with students. We are here for you in the office each weekday to listen to your comments and concerns, or you can email us at senate@redeemer.ca

redeemer.ca. New this year, we will also be doing dorm dinners, where two Senators will be visiting dorms for dinner (we will bring a delicious dessert and do the dishes!) just to get to know students and listen to what you have to say. We hope to hear wild and crazy ideas as to how we can better work and serve you! Dream big! We will do our best to make it happen. Things we are working on now, which have been brought up in the past, include new furniture and beach volleyball court lights for the Rec Centre. Stay tuned for more!

I hope you are having a fantastic start to your year at Redeemer, whether you are new or returning. Remember, Senate is here to help you and make sure you have a fantastic year. We hope we have gotten off to a good start at doing that, and if we haven’t, let us know! We are very friendly and fun people who would love to connect with you.

Danica Thomsen
Student Senate President 2014-2015

Prayer Square

We address many issues in our paper each month. Our challenge for you as a reader is to pick one these issues and pray for them over the month. We as a body of believers acknowledge the power of prayer, and also desire that to go beyond ourselves. In response to this, let's pray for these brothers and sisters in our community.

1. Power to Change Ministries and CRC Ministries at McMaster University
2. Students and Facility and CRC Ministries at Mohawk College
3. Smooth transition for Professor Good and Professor Short, new Psychology Professors
4. Students searching for home churches
5. Pray boldly for big things and with expectation for peace in broken places
6. True City Hamilton



Why Pray?

JACOB DAY

“Let us pray.” This is definitely one of the more common phrases we use to enter into prayer together — maybe in small group, to begin a meal or prior to travelling. It is a very normal phrase to engage in very normal prayers, prayers which may amount to little more than “bless this food to our bodies” or “give us travelling mercies” before closing off our thirty second routine with “in Jesus’ name, Amen.” Now routine and tradition are good things, but if our faith in the power of the name of Jesus amounts to little more than trusting we won’t get food poisoning or total our cars, then we have a very shallow view of the Creator of the universe. Jesus’ rebuke thus rings true: “O you of little faith!” Has our faith in Jesus been reduced to superstition? Has our time with our Heavenly Father been condensed to 30 seconds before dinner? Has God become a means to an end in obtaining desired blessings? If so, we must re-evaluate our understanding of prayer: its power, our commitment, and the purpose of it all.

Scripture points to prayer as one of the most powerful tools for Christians. The well-known illustration in Matthew 17 tells us that faith the size of a mustard seed can move mountains. Some say this is all metaphorical and could never really happen, but when was the last time anyone ever had that much faith? In fact, an even more improbable event came as a result of prayer when Joshua asked God to stop the sun in its place (Joshua 10:12-14). The list of miraculous events throughout Scripture as a result of prayer would exhaust this article; nevertheless, the power of our prayer relates to our faith and indeed all things are possible with God. For as Jesus tells his Disciples, we too—if we are His disciples—can be assured that “whatever [we] ask in prayer, [we] will receive if [we] have faith” (Matt. 21:22). To many people, like me, this poses the question: how can I get more of this faith? How can I make myself believe more deeply in the power of God? I believe that the man in Mark 9 felt a similar way when his doubt was challenged by Jesus. In desperation he cried out: “I do believe; help me overcome my unbelief!” This mixed conglomeration of belief and doubt that many

of us struggle with can be difficult and emotional, but in recognizing that faith is a gift (Eph. 2:8) we who ask for a greater amount of it can be confident that we will indeed receive. Ultimately, we draw limitations on our prayers when we draw limitations on our God; it is by His grace and power that our prayers are made effective.

Scripture points to prayer as one of the most important time commitments of the Christian person. Paul exhorts Christians to “pray without ceasing” (1 Thess. 5:17). We in the West are highly time oriented so stopping to be in the presence of God can be one of the most difficult sacrifices of all. How we spend our time tells a lot about who or what is in control of our lives and what our priorities are. Jesus’ life and ministry show us very clearly how important prayer is. Jesus often withdrew in solitude to pray (Luke 5:16), He prayed early in the morning (Mark 1:35), He prayed in the evening and through the night (Luke 6:12). He was praying at many of the significant events of His life: His baptism (Luke 3:21), transfiguration (Luke 9:28), after the Last Supper, in the garden before He was taken (John 17 and Matt. 26:36) and of course during his crucifixion (Luke 23:34). Jesus often taught on prayer in parables (Luke 18), through instruction (Matt. 6:7) and by example (Luke 11). Prayer was evidently a substantial part of Jesus’ life, both in what He did and what He taught. If the perfect Son of God made prayer a foundational aspect of His life, we as sinners ought to make it a vital part of ours as well.

The purpose of prayer is to spend time with our Father and advance His Kingdom as well as request His providence, forgiveness, guidance and protection. Probably the most significant text on prayer is when Jesus teaches His disciples to pray in Matthew 6:9-13, which is too important not to quote in full:

“This, then, is how you should pray: ‘Our Father in heaven, hallowed be Your name, Your kingdom come, Your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but

deliver us from the evil one.’”

If we look at the principles outlined in this prayer, we can use those principals to shape all of our prayers, no matter how diverse they may be. I’ll list four principals that I believe are outlined here and affirmed in the rest of Scripture. First, we ought to recognize Christ’s work in reconciling us with God, that when we are born again (through belief and repentance), we become coheirs with Christ and children of God. We need to recognize both this intimacy with our Father but yet also hold Him in reverence and adore Him for who He is. Second, we ought to seek out His will to be done and His Kingdom to come — not just in our prayers but also in our lives, not just in times of blessing but in times of immense sacrifice. Third, we should present our requests to Him (after first seeking His Kingdom), while noting that we need little more than our daily bread. Fourth, we ought to be constantly confessing our sins and living lives of repentance in which we rely on God’s grace to overcome temptation and Satan’s grasp. This is how Jesus taught us how to pray; let us hold fast to the model He has given us.

Prayer is one of the most amazing and awe-inspiring aspects of being a Christian. We get to spend time with the Creator of the world, whom we have the privilege of calling “Father”. Our prayers also give us the opportunity to participate in the mission of God, and through trusting in His faithfulness of His promises we can see extraordinary change through prayer. As our relationship with God is our most important relationship, our time in prayer should reflect that. If we have a proper understanding of prayer’s effectiveness in God’s Kingdom, then naturally we should be seeking first His kingdom through this method prescribed for us. It should also mean that we are constantly praying “your will be done” in all circumstances, as Jesus did before He was taken to be crucified. Let us not confuse prayer for a superstitious ritual; let us not try to put limitations on God’s power; let us not make it a means to a selfish end. In the manner that the Bible has so clearly outlined for us: let us pray.



“Yo-ho-ho and a Bottle of Rum!”: Combatting the Problem of Music Piracy

DAN GALENKAMP
CROWN STAFF

To most people, the word “piracy” conjures up images of muskets, cannons, treasure chests and massive ships in the Caribbean. But there is much more to this word: it is the unauthorized reproduction of another’s work or intellectual property. An area most notably affected in the twenty-first century is the music industry. Though cause for alarm, it is also cause for calls to action. Piracy, specifically within the arena of file sharing, is an issue that must be combatted if the recorded music industry wants to survive in this modern age.

The problem with piracy, especially in the digital and technological world of the twenty-first century, is that it is not only extremely accessible, but seemingly very innocent. With the rise of new technologies versatile digital music recordings have become commonplace and easy to access. Copying music files for others is simple. This is because digital music recordings are intangible. It is hard for the human mind to grasp that it is really stealing anything because an MP3 file is small and painlessly shareable.

On top of this, many people will buy a CD-ROM copy of a musician or band’s album and will think themselves entitled to whatever they want with the music because they own a physical, tangible copy of it. A commonly cited example is that of CD burning: a man buys a CD album

and wants to share the new music with his friend, so he takes the album home and burns an exact replica of the album on a CD. If he gives the burned copy of the CD to his friend, he is breaking standard Canadian copyright law by sharing the musician or band’s intellectual property without consent or royalties. However, if he lets he friend borrow the original album which he bought at the store while keeping the burned copy of the CD for himself, he is technically not breaking the law—by owning the physical copy of the album, the man is entitled to burning as many copies of the album for personal use as he desires. There are clearly some blurred lines when it comes to copyright, especially in digital music piracy.

Many people do not grasp that copying a digital music recording for someone else’s use or downloading a music recording for free is stealing. Music is everywhere: on the radio, on YouTube, on free music-streaming websites like 8tracks.com and grooveshark.com, on popular TV commercials and film soundtracks. Music permeates Western culture, and since it is usually accessible for free in some form or another, to the casual consumer it would seem that downloading it for free is not illegal. And though it may be true that occasionally an artist does offer their music for free, the majority of the time this is not at all the case. This is the heart of the problem: the concept of intellectual property is a murky one that has been redefined by a new generation of consumers with impressive technologies at their fingertips.

Though some may argue that financial losses do not really matter in a creative field such as music, this is a dangerous position to take. In an article for Billboard magazine, Arthur Spivak tells the story of a band he is the manager for. In two years, this four-person band played over 300 shows and sells over 400,000 copies of their album. But, at the end of this two-year period, members of the band profit only \$30,000 each for their hard work. Spivak notes, spitefully, that they could have made as much on welfare.

The music industry, and the individual artists who make up the industry, have been greatly affected by this new digital piracy, which ultimately begs the question: What now? There is no simple solution or quick fix, and there is much work to be done. Some have suggested solution, but this skirts the issue of piracy and puts it on the back-burner.

Even if they do not know it, illegal music copiers are pirates when all is said and done. Instead of fighting with bayonets and muskets, or plundering innocent ships for booty. The coffers of the music industry are dissolving and the pockets of the average musician are emptying as the casual consumer looks on unknowingly with greed in his or her eyes. Piracy is a real problem with real consequences, and without any sort of action, one can easily find themselves drinking from the communal bottle of re-defined copyright laws, getting drunk on the beat of a pop song and joyfully crying “yo ho ho, and a bottle of rum!”



“Love is patient, love is kind. It is not a ritualized action.”

Ritual Love, Real Love

NINA SCHUURMAN

If I show up to chapel on Wednesday and hotspot on Thursday, but have not love, I am only a re-sounding gong or a clanging cymbal. If I can write a twelve-page essay on what Biblical worldview looks like in my field of study and can understand and argue for the Reformed tradition, but have not love, I am nothing. If I go down to Deedz on Friday and Kids Club every Tuesday, and befriend all the homeless and hurting in Hamilton, but do not have love, I gain nothing.

But love is patient, and love is kind. It is not a ritualized action; it’s a melting of the hard, unrelenting wall inside your heart that’s been preventing

the Spirit from entering in and warming the whole room of your core. It’s an inside change that slowly begins to invade all of your being until it’s been completely seized, and the outside thus shows it. It’s a passionate yearning for intimacy with Christ. Love never fails. Worship services end and we move on. Essays and doctrines will soon fade away, but the poor will always be among us. When completeness comes, those things won’t come close to comparing with the God that is, in essence, love. He is the God that loves us and longs to see us throwing all things aside, running to Him with arms outstretched. This is the God that cares little for our religious routines or our institutionalized Christianity. And now what remains is faith, hope, and love. But the greatest of these is undoubtedly love.

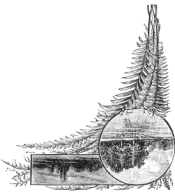


UPCOMING CONCERTS

Lights @ Molson Canadian Studio, October 3rd
Rah Rah and Paper Lions @ The Casbah, October 21st
Noah Gundersen @ Horseshoe, October 31st
Kodaline @ Sound Academy, November 1st
Anberlin @ Phoenix, November 18th
Bears Den @ MOD Club, November 21st
Arkells @ Danforth Music Hall, November 27th

ALBUMS OF THE MONTH (Chosen by Crown Staff)

The War on Drugs, Lost in the Dream
Ed Sheeran, Multiply
Arkells, High Noon
Angus and Julia Stone, Self Titled
Leonard Cohen, Popular Problems
Sam Smith, In the Lonely Hour
Lecrae, Anamoly





Green is the New Black

SELENA DONER

What is trending in the Canadian culture today is usually some form of slipper-boot hybrid, an obsessive craze for some British boy band or maybe another television series based on a family of hillbillies. Certain kinds of fashion movements and music discoveries typically take the stage in our Western society, and that is the way it has been for generations. However, the past couple years have added a new “trend” to the public conversation: environmentalism.

“Going green,” as many call it, has exploded onto the scene and captured the attention of the adolescent world. The environmental movement was awakened in the 1970s when certain people, usually referred to as “hippies,” began to take a deep interest in the natural world. Of course this was sparked by the growing destruction of forests, discovering what a powerful pesticide called DDT truly did and leading green-thinker Rachel Carson’s book *Silent Spring*. Earth Day was founded, as well as numerous organizations that are still making a difference to this day, such as World Wildlife Fund (WWF) and Greenpeace. For a while, though, saving the planet became a task for the “treehuggers” and was put on the backburner of the society who would much rather learn how to dress like Kurt Cobain or spend two months’ worth of allowance on Michael Jordan sneakers.

However, in 2006 when the former United States Vice President Al Gore burst onto the scene with a shocking slideshow, heads were indeed turned. The film *An Inconvenient Truth*, in which Gore shares information about the planet to educate viewers about climate change and global warming, is the documentary that is said to have sparked the environmental movement back into public concern. These concerns became more real with the release of the fictional apocalyptic film, *The Day After Tomorrow*. The fight for the ozone returned with a huge following, from kids toting plastic bags filled with garbage to thousands protesting against factory emissions.

Sadly, the flame that was relit began to dim again as more current issues took over, such as Britney Spears’s shaved head and Paris Hilton’s sex tape. The environmental movement was still happening, but it had been deflated from the urgent and passionate movement it once was and flattened into a faded concept of environmentalism that involved “Save the Earth” buttons and “I Love Recycling” t-shirts. Certain things like separating your recycling and carpooling that were considered only the first steps to changing things became the only efforts some made.

Many would say doing one small thing to help the Earth makes a difference. It would be more accurate to suggest that doing small things repeatedly is where real change lies. This means a real commitment to environmentalism from everyone, and the movement needs a good push from those claiming to be “green.”

“Sadly, the flame that was relit began to dim again as more current issues took over, such as Britney Spear’s shaved head...”

“Going green” has become more of a fad than a movement in Western society today. People would say being “into environmentalism” would entail buying organic groceries, only drinking fair trade coffee and owning a Hybrid vehicle.

These of course are all things considered positive and would be supported by many environmentalists, as long as one commits and understands what they are doing. For example, one could purchase chicken or milk that is labelled organic with the romantic idea of chickens roaming free of cages and cows being gently hand-milked when in fact organic can mean only a difference in price (usually higher) and additives. Why would you spend more money on something you probably know next to nothing about? The same reason people pay more for “better quality clothing” made by enslaved children: it’s fashionable.

These buzzwords, “fair trade,” “organic,” “vegan,” are heard throughout many young peoples’ social circles today, and one place they float around is Redeemer University College. As a student at Redeemer, you would hear all about creation care in your classes and spot the massive solar panels on the roof. You would enjoy a fair trade coffee from William’s and listen to people discuss how they made vegan cookies on the weekend.

All of these things have the makings of an environmentally conscious school, but what difference is being made in the long run? Redeemer has yet to help plant an urban garden, participate in pipe watch or actively clean up a littered area. These may be all big steps toward a “greener” school, but even promoting awareness of current environmental issues would be more than what is being done. As Christians, it is our obligation to care for creation, and what is being done at Redeemer and all over the country is more of a care for how it looks to have an environmental lifestyle rather than a desire to actually participate.

AMELIA BOWES

Boys and girls alike, our twenties is a typically a time of midterms, papers, money, stress, eating Kraft Dinner out of a pot, and also: Love.

Or, at least, we would like to have some love – of the romantic sort that is.

The thing about us, though, is that our ideas of love are less about watching a sunset from a hammock and more about crossing off a checklist. Whether it’s a potential CEO or someone who will just get up and make pancakes on Saturday morning, the whole idea of meeting and getting to know someone becomes contradictory when we already have that “person” mapped out in our minds. For example, more often than not when I discuss far-off mystery spouses with my single friends, I typically hear the following phrases:

“He/she will have to be as tall/short as me or taller/shorter, otherwise it would just be awkward.” “I don’t think I’d be able to marry a picky eater. I’d have no patience for that.” “It would help if we majored the same thing, then I’d know we have things in common.” “I just know what I like.”

Now, most of these are meant to be harmless, and I have probably said a few of them myself. But underlying such statements is a mindset that can, to be frank, become toxic.

As Christians, we know it to be true that we “all have sinned and fallen short of the glory of God” (Rom. 3:23). We are all less than whole, prone to ignoring our credit card bills and avoiding eye contact with the homeless man sitting by the crosswalk. We watch ourselves fail in small (and sometimes slightly less small) ways every day, and never once dispute that we are without a doubt imperfect and logically require a Saviour. And if we acknowledge this to be true for ourselves, why does it not apply to our future spouses, who will also be (gasp) imperfect humans?

Since we are currently in the process of living life, we know that it is never linear but full of bending roads and back alleys. We face situations we never thought we would have to, and we will inevitably react to these situations. However, we do not always know how to react. More often than not, what life slams down in front of us leaves us knowing how to do nothing else but cry, scream and sometimes completely and utterly break.

The False Fairy Tale



During those times it won’t matter whether you and your significant other read the same textbooks and are eye level when you stand in front of each other. They will probably not kiss you every time they get home from work, and in fact you will probably fight and not even like each other for a bit (even if you don’t always like, you always love).

What will matter, though, is knowing when to say something and when it is best to just listen. It will be crucial to remember that she still sleeps with one hand under her cheek and he still shaves right in the middle of the week. Think really hard right now, and decide whether you’d rather look into eyes that are a perfect blue or be held perfectly while you cry.

When you fall in love, you fall in love with a human being. A human being with a past, dreams, flaws and fears. A human being who will inevitably hurt you and whom you will inevitably hurt. A human being who will equally fail you as much as fulfill you. A human being who, just like you, is in desperate need of a Saviour.

Now I am not saying to stop being selective at all or date the very next person that talks to you, I’m just telling the truth. People are not black and white and were not designed to fit any one specific set of qualifications. When love comes, make sure you’re swooning over a heart and soul, not a resume.

(Un)Consumerism: The Key to Real Change in the Climate Movement

DAN GALENKAMP
CROWN STAFF



On Sunday, September 21, I walked with a group of friends in the Toronto People’s Climate March. Together with over 2,000 fellow supporters of environmental justice, we protested the seemingly stagnant progress our government has made on climate issues while demanding action so that we can begin to usher in the dreams of a world free of fossil fuel.

As someone passionate about environmental issues, specifically as it pertains to Indigenous rights, I was encouraged to stand in a diverse group of people. My focus was to show my support for respectful and thoughtful legislation. Ideally, this legislation would curb the warming of our planet and encourage the development of ‘green’ technologies and alternative energy sources. Young and old gathered together to walk hand in hand and to talk of the love they have for creation.

However, it became apparent to me that the talking doesn’t always match the walking. What I mean to say is that there was plenty of talk on September 21, leading up to the U.N. Climate Summit on September 23, but not quite enough solutions produced behind which people could rally. We marched on the streets of Ontario’s capital, stopping traffic and surprising citizens taking a Sunday stroll. During the march there was plenty of talk about stopping the use of fossil fuels, but there was never any mention of the steps

we need to take to get there.

You see, the problems we have caused on the planet God created are rooted in a system of consumerism that too many people are unwilling to give up (myself included). Our addiction to fossil fuels isn’t necessarily found in how we get to where we need to go, but is directly related to the amount of things we want and buy. If we want to get serious about stopping climate change (if this is even possible), significant personal decisions need to take place. Frankly, I don’t think most people involved in the environmental movement are really prepared to make these significant changes.

I do dream of a day when I can strip myself of the weight that my own consumerism. However, this is just a dream; I recognize that more often than not, what becomes of my ambitions and desires is a mere fragment of what I dreamed they would be. This does not mean I stop dreaming – in fact, I do have hope that we can make the big shift from a culture bent on consuming to a society that cares for its own (including the planet). This hope is paired with the stark realization that I am not going to be able to have all that I want, and that plenty of sacrifice is on its way. Maybe once we commit to making the steps toward (un)consumerism we will realize that we are walking towards a Kingdom we’ve been looking for all along.

King of the Hill: Royals Conquer Mountaineers



PETER REID

Another home game for the Redeemer men’s soccer team and a few more points to add to their total. The Royals kept their undefeated home record intact with a dramatic 3-2 win over their Hamilton neighbour, Mohawk College.

The Royals (2-2-1 OCAA) came from 2-0 down with three unanswered goals on September 27 as the team continues to grow in confidence. There never seems to be a dull moment for the Redeemer men’s team this season, and Head Coach Kyle Grootenboer thinks that the team is just getting going. “We are starting to gel and make better decisions,” commented Grootenboer. “We are happy with the win today, but even more excited that we haven’t reached our full potential yet.”

Josh Elgeti continued his impressive start to the 2014 season with a brace against the Mountaineers, scoring in the 19th and 60th minute. Lewis Tuininga also scored for

the Royals in the 23rd minute, and he now has goals in consecutive games.

The game saw four goals take place within the span of just 13 minutes as Mohawk opened the scoring in the 10th minute (Mark Sannzzaros) before following it up a minute later with a goal from Kevin Melo.

“We had a very shaky start to the game and it took us a bit to get settled and play our way,” said Grootenboer. “Mohawk is a good team with plenty of skill, and they punished us early. It was a huge win for us today to be able to come from behind.”

The win puts the Royals in 4th place in the OCAA West Division behind Humber, Sheridan, and St. Clair. Redeemer currently sits in the driver’s seat in regards to clinching a playoff spot, and their season will come down to this weekend when they travel to St. Clair and Lambton.

The women’s Royals team saw an early goal against result in a 1-0 loss at home against Mohawk in their match. A 4th minute goal from Michele DiDionsio gave the visiting side the lead and proved to be the difference in a tight match where the Royals outshot Mohawk 7-5.

Redeemer has struggled early in their matches, conceding a goal within the first 12 minutes of the match in 4 of their 5 games. The one match that the Royals held off their opponent from scoring early, they won.

The Lady Royals’ season will come down to the upcoming weekend at St. Clair and Lambton as they will be searching for 2 wins to put themselves back in contention for a playoff spot.

With the win, the Mountaineers leapfrogged the Royals into 6th place while Redeemer moves out of a playoff spot and into 7th.

Redeemer Men’s Volleyball Schedule

10/31/2014	8:00pm	* Humber Hawks	Ancaster, ON
11/7/2014	8:00pm	* Niagara Knights	Ancaster, ON
11/12/2014	8:00pm	* Fanshawe Falcons	London, ON
11/15/2014	3:00pm	* St. Clair Saints	Windsor, ON
11/21/2014	8:00pm	* Mohawk Mountaineers	Ancaster, ON
11/28/2014	8:00pm	* Cambrian Golden Shield	Ancaster, ON
11/29/2014	3:00pm	* Boreal Vipers	Ancaster, ON
1/10/2015	3:00pm	* St. Clair Saints	Ancaster, ON
1/14/2015	8:00pm	* Mohawk Mountaineers	Hamilton, ON
1/16/2015	8:00pm	* Niagara Knights	Welland, ON
1/22/2015	8:00pm	* Humber Hawks	Etobicoke, ON
1/24/2015	3:00pm	* Conestoga Condors	Ancaster, ON
1/28/2015	8:00pm	* Fanshawe Falcons	Ancaster, ON
2/7/2015	3:00pm	* Sheridan Bruins	Ancaster, ON
2/13/2015	8:00pm	* Boreal Vipers	Sudbury, ON
2/14/2015	3:00pm	* Cambrian Golden Shield	Sudbury, ON



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Hey Royals,

Wanna be featured in The Crown? Love Instagram as much as we do?

We have a NEW Instagram Challenge for you called **#CROWNTHETOWN**

Simply take a photo of you with any issue of the Crown in an interesting location and send us your entries by tagging **#CROWNTHETOWN** on Instagram.

Get creative because you'll be entered in a draw to win a gift card AND have your photo featured here (and on our COOL new Instagram account)!

WE'LL BE FOLLOWING YOU, SO FOLLOW US: @CROWN_RUC

OCTOBER
PHOTO CHALLENGE
#CROWNTHETOWN



A Message from the Registrar

The Registrar’s Office would like to welcome all students to a new academic year at Redeemer University College. We are here to assist you with any questions or comments you have about your course schedule, your program and any other academic issue. We also want to make sure that you are aware of the following important deadlines:

Monday, September 29 – the last day to drop a course without transcript entry.

Monday, October 13 – Thanksgiving Day. No classes.

Tuesday, October 14 – Tuesday day classes run. Night classes run on Monday night schedule. Wednesday, October 22 – No night classes.

Thursday, October 23 to Friday, October 24 – Reading Break. No classes.

Wednesday, October 29 – Last day to drop a course or change to an audit.

CROSSWORD

1	2	3	4		5	6	7	8		9	10	11	12
13					14				15		16		
17					18					19			
20				21		22				23			
		24			25		26						
27	28					29		30			31	32	
33						34			35				36
37					38			39	40			41	
42			43	44		45			46	47			
	48				49	50		51					
			52				53		54				
55	56	57						58		59		60	61
62					63				64		65		
66					67						68		
69						70					71		

ACROSS

- 1. Hit hard
- 5. Was indebted
- 9. Flying saucers
- 13. Forearm bone
- 14. Eagle's nest
- 16. Not a single one
- 17. Harvest
- 18. Not domesticated
- 19. Small freshwater fish
- 20. Answer
- 22. Cops
- 24. Deceased
- 26. Turbine part
- 27. Paddler
- 30. Trinket
- 33. Wrestles (slang)
- 35. Neighborhood
- 37. Holiday drink
- 38. Aromatic solvent
- 41. Spy agency
- 42. Dirty fogs
- 45. Least old
- 48. Every year
- 51. Avoiding detection
- 52. Blacksmith's block
- 54. Satisfy
- 55. Listened
- 59. Brusque
- 62. Nobleman
- 63. Inflexible
- 65. Bulwark
- 66. Being
- 67. Serpentine
- 68. "Smallest" particle
- 69. Accomplishment
- 70. Delight
- 71. Evergreens

DOWN

- 1. Prickle
- 2. Away from the wind
- 3. Showy bloom
- 4. Pitiable
- 5. Buffoon
- 6. Cry
- 7. Mistake
- 8. Conversation
- 9. Experience
- 10. Froth
- 11. A single time
- 12. Observed
- 15. High society
- 21. Sweet potatoes
- 23. Hood
- 25. Broad valley
- 27. Possesses
- 28. Fragrance
- 29. Mesh
- 31. Speed up
- 32. Midsection
- 34. Timid
- 36. Strip of wood
- 39. Dawn goddess
- 40. Tracks
- 43. Twisted into deformity
- 44. Gone under
- 46. Tidy
- 47. Entryway
- 49. Declares
- 50. An inner piece of cloth
- 53. Lawful
- 55. Pay attention to
- 56. Lack of difficulty
- 57. Backside
- 58. Water barrier
- 60. Not fast
- 61. Shade trees
- 64. Coloring agent