

Supercrawl: “God’s Art Gallery on the Street”



REBEKKA GONDOSCH
REPORTER

Hamilton’s Supercrawl certainly lives up to its title as being a local street festival of impressive proportions. Even the rain could not dampen the spirits of enthusiasts crawling along James Street North in support of local artists, musicians, business owners, and community members alike. When I first moved to Hamilton last year, Supercrawl served as my ‘initiation’ into the city’s culture. I was given a taste — pun intended, on account of the numerous food trucks — of the supportive and stimulating environment that is often underestimated by those living outside of the city’s parameters. Hamilton is abundant with creativity, collaboration, and a collective enthusiasm which manifests itself perhaps most apparently in the annual Supercrawl.

It was during my first Supercrawl that I stumbled upon, coincidentally in the very heart of James Street, the impressive structure that is Christ Church Cathedral: Anglican Church and office to the Diocese of Niagara. At the time it was both strange and spectacular to me that such a typically traditional space was so open to embrace the vibrancy of an event like Supercrawl. It was this integration of cultural life that led me to attend services at Christ Church, and to investigate its role in Hamilton’s festivities during my second Supercrawl venture this month.

As I walked through Bishopsgate garden, the numerous vendors courageously crammed, come wind and rain, into

the church’s courtyard. I focused on making the long trek to the back of the church. During these community events the church allows visitors to explore as far as behind the altar: an opportunity I enjoy taking full advantage of. It was in this moment of gazing up at the impressive architecture of the space, notebook and pen in hand, that I felt a momentary opposition within myself. The magnitude of church tradition colliding with my contemporary role as a reporter craving candid insight into the life and truth of this place seemed temporarily incongruent.

It was then that I was greeted by a member of the congregation, John Watts, who ruptured any fear of formality I was momentarily harbouring. I asked Watts the question that had been stirring in my brain for the last year: how did Christ Church Cathedral become such an integral and inviting part of one of Hamilton’s most applauded events? My initial hypothesis was that the church merged with the goings-on of the festival. A somewhat stereotypical ‘the church had to keep up with the times’ point of view. Not so in the case of Christ Church. Watts informed me that it was this church that began the spark of Art Crawls which would ignite the flame of its super-sized annual crawl.

For those who are unaware, Hamilton is also host to monthly Art Crawls: smaller scale, more frequent versions of Supercrawl. Christ Church was at the forefront of this artistic movement, opening up Bishopsgate to local vendors as a means of encouraging their talents and providing a space amidst what was then a much more desolate streetscape. The event became known as “Maker’s

Market” and prompted the community of James Street to align with the inviting presence of Christ Church’s street space. Thus, Art Crawls began in the spirit of this awakened sense of vitality. Rather than the superimposed assumption I initially had of the church’s involvement, the process was, in Watts’ words, more “evolutionary,” beginning with the church’s encouragement of growth and celebrating of culture. It is somewhat poetical to consider the church as the foundation of this artistic movement: the Art Crawls being built upon God’s ground in a spirit of generosity and spontaneity.

As Watts emphasized to me, Christ Church’s focus during the crawls is on debunking myths surrounding what the church really is. Opening its doors to the public is an ideal means of achieving this intent; there is a transparency, a literal openness to witness and experience the numerous opportunities the church has to offer. It is important to remember that such an invitation extends beyond cathedral walls. Supercrawl attests to the positive impact shared when church and culture are harmoniously intertwined and spill forth into the city streets.

Watts concluded our discussion by enthusiastically referring to Supercrawl as, “God’s art gallery on the street.” Indeed, I would encourage us this year to see the abundant gifts of God’s gallery in all places and spaces.

Look for the next Maker’s Market at Christ Church Cathedral during Art Crawl on October 9th between 7-10pm.



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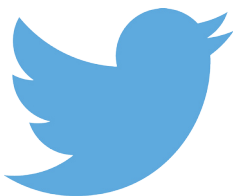


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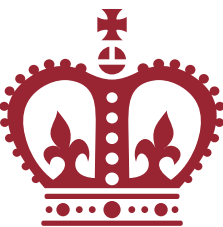
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Letter from the Editor



JOEL VOTH
EDITOR-IN-CHIEF

After weeks of talking and planning, my friends and I jumped on a plane and flew across the country to beautiful British Columbia. We met a mutual friend and started our long drive in his ‘adventure-mobile’ back through Canada and parts of the United States with the goal of getting back to school in time for classes. Living out of a van for two and a half weeks helped us bond together, reinforcing our friendship. A feeling of community and brotherhood grew as the miles raced behind us.

Over the following months of this academic year, you will realize just how much impact ‘community’ has at Redeemer University College, and if you’re a returning student you will undoubtedly already understand how important it is. Whether it is in a dorm, friendships made in class, or a relationship built with a professor or academic advisor, I look forward to seeing a campus of staff and students who are engaging together to form these friend-

ships. Similarly, I would like to see a student newspaper which engages in a variety of topics: responding to world events, addressing problems, and celebrating achievements, all in a responsible and respectful way.

My name is Joel Voth and I will be your Editor in Chief for the student-written Crown this academic year. I am in my third year of study and I am a business student in the field of marketing. I am very passionate to lead and coordinate the Crown as the next two semesters unfold and I am excited to say that new things will be introduced to the Crown this year, which we can all look forward to. We will be looking for students and staff who have a love for writing and reading, and who wish to both entertain and challenge us as students and Christ-followers here at Redeemer. I warmly welcome you all.

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

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

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Greetings from your 2015-2016 Crown Team



A Word from Senate

STUDENT SENATE

Being part of Student Senate definitely gives a different perspective on Redeemer's atmosphere and community than can be experienced in first year. Even in the past month, it's easy to recall countless tiny things that make Redeemer home, and these things seem to get richer coming back to them the second, third or even fourth time. Being a part of the system of students who bring life and depth to Redeemer is what makes Student Senate's job such a blessing. We get to witness the impromptu jam sessions and ultimate Frisbee games during launch week. We can listen to David and Julien's theologically-attuned rendition of the three little pigs at our first Coffeehouse. We get to watch the first Thursday night soccer games, or beginning the familiar hymn that led our community into worship at our first Church in the Box.

Student Senate is a group of students all with different talents, but similar goals of promoting an atmosphere of Christ-like service in our school and community. We are a group of 11 elected and appointed students who carry out various tasks for the benefit of the student body. We act as a liaison between the students and the administration by planning activities and events, funding a multitude of student-run initiatives, and by representing Redeemer's students and their interests outside of the campus. This includes events and initiatives

like The Crown (which you are reading now), Church in the Box, Coffee House, school dances, projects such as the Rec Centre renovations and furnishings, and numerous others. The clubs and student-run events that make up Redeemer's vibrant community, are what make Student Senate's many tedious meetings and planning all worth it.

We are excited to see the plans God has for our campus this school year and we look forward to the role Student Senate is privileged to play in it. If you have any questions, suggestions, or concerns about Student Senate, or if you simply want to say hello, please feel free to visit our office (located between the bookstore and the library) or attend our weekly meetings held on Tuesdays in Room 210 at 10:00 PM. We love visitors (and we bring food)! You can also email us at senate@redeemer.ca, or visit our Dash Page. Student Senate loves to hear people's ideas and we love feedback.

It is our hope that we may work well for you this year. Further, we hope and pray that you may have a great year intellectually, spiritually, and communally. We also ask that you please pray for us as we go about our duties this year.

In his grace,
Redeemer University College Student Senate

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Who’s the New Guy?

JONATHAN DUHAMEL

In February of 2014, I was sitting at a table making jokes that I needed a female leader in the youth group I was overseeing, and therefore needed to get married. Then one of the gentlemen took me aside and said, “Have you talked to my daughter, Heather?” From that moment on I suddenly had a connection with Redeemer, and I was dating a beautiful girl with the most interesting combination of Majors/Minors. Six months later, I was on one knee, purposing to her, and one and a half years later, I’m married to a Redeemer Student. Hi, I’m Jonathan DuHamel, and I am the Assistant Chaplain/the new Mark/the Timothy Project guy.

You never know the path that God will take you on. My story starts a lot earlier than finding the love of my life. When asked to write this article, I was a little lost for words; so I decided, why not share my story and give you all a chance to get to know me?

In March of 1991, I was born into a pretty great family. I had two older siblings, and a loving mother and father who were planting a little church on the highway in Muskoka. The life of a PK (Pastor’s Kid) is a great one, but unfortunately for me, it was short lived. When I was six years old, something happened that I didn’t understand. We were leaving the church my parents were pastoring, but this time not going to another. My dad took a job outside of the Church, and it didn’t feel normal. I then started to notice my dad’s absence, and a while later my parents gave us the news that my father was leaving.

Months later I remember being in a counselor’s office. My brother, sister, dad, mom, and I were sitting with the counselor as my dad explained to us that he no longer loved my mom, and was now dating a man. To a six year old this concept was confusing, and to be honest, I didn’t understand what that meant until my dad moved in with his first boyfriend. Going to bed at night, trying to comprehend that ‘Daddy is no longer sleeping with Mommy but a man,’ often made my siblings and I physically sick. The nightmares that came along with that were horrific.

My mother felt God speak to her the day we got the bad news from my dad. She knew it was coming, and left to pray. In that moment God told her she would one day work in Burlington, in the specific building where our Counseling was: CTS, also known as 100 Huntley Street.

God confirmed this in her heart while we were living close to family in Port Hope, Ontario. We were attending a church when a lady complained that we were there. This woman was nervous that my siblings and I would talk to her kids about our father, so the minister asked us to leave

the church. My mom knew she had to move somewhere, and remembered the moment she had with God.

We moved to Burlington out of faith, and God blessed my mom with a job, not a great paying one, but still a job. We were living in the ‘ghetto,’ where going out after dark wasn’t safe because of the gang violence and drug culture. We didn’t have much, but we always had just enough.

At this point in my life, I believed in God, but didn’t really think He cared. How could He? My picture-perfect family quickly turned into a nightmare. I gave up on God when I was nine. I started getting involved with the wrong group of kids, and I was headed toward the gang life. We would beat up kids for fun, and steal from the local gas station just because we could.

I remember the day my friend offered me weed. I can’t tell you why I didn’t say yes. I was a grade 5 student at this time, and all my friends were doing it.

My sister attended our church’s youth group, and I thought it might be cool. The church was just transitioning a junior high pastor in, so we got to attend with the older kids. The youth pastor was a pretty cool guy. He had tattoos and would often wrestle with us. The first time I went, I heard his story, and it suddenly made me rethink my life. To summarize quickly, the pastor used to be a drug dealer, went to a party with drugs, yet everyone already had their fix. He took the drugs himself, died, and miraculously came back to life. With scary spiritual experiences during his high, he realized God was real, and he needed to commit his life to Him.

So with just saying no to drugs, I suddenly saw what my life may have become and thought maybe I wouldn’t be so lucky. God got a hold of my life, and over time He became the centre focus. By the time I got to grade 12, life was great! My mom had gotten remarried, we had a big home, and I became extremely involved in my church. On top of all of this, I was living my new dream. I was working as a professional actor.

My brother thought my “dream” was lame. Although he recognized I was good at acting, he would always tell me I was wasting my time, and should become a pastor. In January of 2009, my brother passed away from an accidental overdose of caffeine. Suddenly the God I trusted had taken someone away from me again. How could He?! My brother was more than just a brother. He had become a fatherly role model to me, and was my best friend. Yet this time was different. Although God had taken from me again, I knew that my brother was never actually mine.

He belonged to God first, and I knew that although it hurt God to see us hurting, that He would make all things work for His good.

I decided to attend Master’s College and Seminary’s 1 year program so that I could continue to pursue my acting career. The summer before school, my acting career had skyrocketed. I was being noticed as one of Canada’s top talents for film and television, and was even offered a recording contract with Sony. My dream was becoming a reality.

But then, suddenly, God changed my life’s direction. In one of my first year classes we were reading about incredible people who were starting churches across the world. While reading my textbook, I had a moment with God I will never forget that ended with me calling my agent and quitting my acting/singing career. God had called me to do full-time ministry.

You never know the path God will take you on. For me, He used multiple moments of sadness, hurt, success, and lack of success to bring me to this moment in my life. Now, I am paid to work for Christ and make Fishers of Men. I am living His dream for my life.

I would love to get to know every single one of the students at Redeemer, to talk about life and find out your story. Please do me a favor and send me an email, or shoot me a text!



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Suffering and Sensibility

An Interview with Dr. Naaman K. Wood

REBEKKA GONDOSCH
REPORTER

For as long as I can remember, there has always circulated a popular myth amongst students of all ages that teachers eat, sleep, and live at school. I am still not completely convinced that this speculation is false. As often as the student body is busily working away at assignments, balancing school work with real life, socializing and getting involved in their various communities, so too are our professors a part of this great balancing act. In each upcoming issue of The Crown, it is our hope to introduce you to some of the remarkable scholars who share this learning space with us. What motivated them to pursue a career in education? What are some of their academic accolades? How do they spend time outside of school with family and friends (granted they actually do leave the school premises)?

This month’s interview is with Dr. Naaman K. Wood, a new professor in Redeemer’s Media and Communication Studies Department. After meeting with Dr. Wood it is hard to believe that he has been teaching at Redeemer for only two weeks; the corner of his office is already stacked high with books, and Dr. Wood seems at ease being interviewed on the heels of a squash practice. In addition to becoming accustomed to a new school environment, Wood is also delving into life in a new country, having just moved to Canada from Durham, North Carolina.

From the onset, our conversation is steeped in critical inquiry. From discussions of violence in Grand Theft Auto to the question of empathy in Game of Thrones, a conversation with Dr. Wood evokes exciting, relevant possibilities

for the merging of media with theology. When asked what began his interest in merging these two disciplines, Wood highlights the complexities and brokenness of his own encounters with the world, saying that his “attempt to think theologically about media and communication is my attempt to try, from a Christian perspective [...] to name the world as it actually comes to me, as it actually comes to us.” Through an emphasis on the Prophets and a “prophetic ethic,” Wood feels that this lens provides students with, “the best biblical window onto brokenness and suffering.”

I questioned Wood about where elements of joy might be found amidst this weighty outlook. Our conversation led to an analysis of the HBO series Game of Thrones and the multitude of reactions and impulses viewers face as a result of the show’s content. Wood finds these reactions helpful in naming how we feel, offering “confessional” moments which encourage self-reflexivity. “That’s the kind of sensibility I want to cultivate in students,” Wood asserts, a sensibility which “cultivat[es] empathy” when watching a show like Game of Thrones.

Wood continues to make connections between media and his experience with the world, sharing how media has the possibility of both fostering an empathy toward global issues (as was the case with his experience watching the show Russian Roulette) and of perpetuating harmful ideologies (such as gendered objectification found in certain video games). It is Wood’s hope that student graduates look at film and filmmaking not through a preoccupa-

tion with arbitrary camera angles or lighting but rather through the question, “How does the God who died on the cross see this particular thing?”

Toward the end of our interview, I was itching to know what Wood’s recommendation of a ‘must-see’ film would be. After a few moments of contemplation, Wood named Wes Anderson’s latest film, The Grand Budapest Hotel, pointing out the “outmoded forms of cinematic technique” the director uses in “delightful” and “relevant” ways. He relates this experience to a Christian perspective in which things that might seem “dead to us” can be revisited with purposefulness and renewed insight.

When asked to share his feelings toward lecturing in the classroom, Wood admits that lecturing can be quite stressful, and preparation a challenge. Despite the pressure and anxiety, he acknowledges that some of his best insights come from lecture preparation.

And what does a typical Friday evening look like for Dr. Wood? “Over the last year I’ve taken up rock climbing,” Wood shares. Rock climbing is usually followed by dinner and an outing with his wife (recently to Supercawl and to Toronto International Film Festival), or staying in and watching TV. “Is that relaxing for you?” I wondered after our critical conversation about media. “It’s a skill, I have to turn it on and turn it off,” he admits; an ability many of his students will surely have to acquire after insightful lectures with this exceptional scholar. Welcome to the Redeemer community, Dr. Wood!

Serving Downtown

Glorifying God in All We Do

QUINTON MOL

After being at Redeemer for four years, I still feel like I am only beginning my learning process. With the start of each semester, it is as if the educational clock resets itself, except we approach each semester with many more presuppositions than the previous times. It is almost as if each semester there is a software update being performed on both our intellect and our souls. Through the perpetual updating of our being, our worldviews continue to be refined into what we hope is a biblical worldview. One of the most prominent, manipulative attempts at such an ideological refinery that I have experienced here at Redeemer is the claim that “to be a Christian at Redeemer, you need to serve downtown.” Although there are few people who say this explicitly, it is an implicit attitude that is present among the student body.

It wasn’t too long after the start of my first year here at Redeemer that downtown mission agenda was pressed upon me. I am sure you too have already encountered many people pressuring you to serve Jesus and to put your faith into action by serving in downtown Hamilton. It is almost as if the ideal faith life at Redeemer can be adapted into Petula Clark’s song “Downtown.” In the main chorus of this 1965 hit, Ms. Clark praises the downtown core, admiring the fact that “things will be great when you’re downtown, no finer place for sure, downtown everything’s waiting for you.” Today, we may be praising the downtown for its ease of access to mission organizations. We join into a similar chorus, singing, “downtown [Jesus] is waiting for you.” This medley can easily be applied to the mentality of Christian service here at Redeemer — and it can be dangerous. Don’t get me wrong, Christian service is a essential aspect of the Christian life, but as the writer of Ecclesiastes emphasizes, “there is a time for everything” (3:1). That being said, there is a time to engage in service

downtown and there is a time to abstain. In order to best make my point, it is necessary to dig a little deeper into who we are as Christians and what our calling is. We need to first ask ourselves some foundational questions: Who am I? Why am I here? What is my Purpose?

When we begin to ask ourselves the question “who am I,” we are confronted with many challenges. How can I use one word to properly identify myself? Is my identity based on my career? If that’s true, I am student. I am a youth pastor. I am a butcher — all past jobs I have occupied. Is my identity based on my family heritage? If that’s true, I am a grandson, a son, a brother, and I am Canadian-Dutch (with a little bit of Frisian). Is my identity based off of my character traits? If that is true, I am loyal, humorous, and an extrovert. You see, when you try to identify yourself from merely one aspect of your life, your sense of identity will always fall short. Who you are is immeasurably beyond what you do, your family, or your traits. Who you are is ultimately rooted in your biblical identity. First and foremost, you are a beloved child of God (John 1: 12). Second, you are complete in Christ (Col. 2:10). Third, you are a saint (Eph. 1:1). But most importantly, your identity is rooted in the undeniable fact that you are chosen by God to do the work of God; you are His servant (2 Cor. 6:1-4).

This verse in 2 Corinthians does a sufficient job bridging the gap between our identity and our calling. Your purpose is intimately connected with who you are. Your calling flows out of who you are. Thus, as a servant of the Lord Jesus Christ, it is your calling to serve Him. At this point you may think I may be about to contradict myself. The only way I could do that is if I equivocated being ser-

vant of Jesus at Redeemer with going downtown or with physical acts. But that is not what I intend to do. To fully be a servant of the Lord Jesus Christ, we must recognize our purpose. That is to say we must recognize our chief end. According to the Westminster Confession of Faith, man’s chief end is to glorify God and enjoy Him forever. We glorify God by performing fully in the situation that He has called us to. And together, at Redeemer, we are first called as students (at least the majority of us). To be fully you and to fully serve you must fully be a student. To quote Dr. David Zietsma from his recent address at the September Church in the Box service, we should be “Christ followers who happen to be” students. Being perpetually future-sighted — to be missional rather than studious — is a dangerous thing. To always look 5 years down the road or to the next mission event neglects the purposes God has for you here and now. God has plans for you to serve Him here and now. That is living faithfully before Him in the mundane routines of life: “Whoever can be trusted with very little can also be trusted with much” (Luke 16:10).

Thus, I want to say this to you today: exercise discernment. Establish God’s sense of timing in your life — do not worry about tomorrow, serve Him today. Again, it is important to be downtown, but do not be persuaded that it somehow makes you a better Christian. Focus on you — right now. Focus on your relationship with Jesus Christ first. Further your academic knowledge of faith and honour God through your studies. Let this be your spiritual act of worship (Rom. 12:1). If you are to serve downtown, do so genuinely, do so within your calling, not because you are pressured into it or to get a vain sense of satisfaction. Do so, so that in all things Christ may be glorified.



What’s Happening in Hamilton?

This Month’s Local, Must-Visit Location!

REBEKKA GONDOSCH
REPORTER

The Hamilton-Wentworth District is alive and abundant with interesting places and spaces to explore. Every city has its hidden gems and this region is no exception.

Whether you have just moved to the area or have been a local enthusiast for quite some time, this monthly article will point you in the direction of noteworthy places to visit during your time spent here at Redeemer. Need a new place to study? An inexpensive idea for a day trip? Somewhere to take family and friends when they come to visit? Check out ‘What’s Happening in Hamilton?’ for some locally inspired ideas.

Local Spot: Café Oranje
Location: 312 King Street East, Hamilton

Hours of Operation: Monday-Friday 7-5, Saturday 8-5, Sunday 10-4:30

Must-Try:
To drink — The house blend coffee
For lunch — Apple and aged Gouda hot-pressed sandwich with curry ketchup
For dessert — Vegan Peanut Butter Crunch (made by Cake and Loaf Bakery)

Conveniently situated beside a quaint, used bookshop in Hamilton’s International Village, this café is a dream to Redeemer students yearning for the comforts of their Dutch roots. With a Dutch-inspired vision (easily spotted on the café’s “Koffie” board), their menu is filled with traditional delights such as stroopwafels, and modern creations that cater to all patrons. Gluten-free blondies, vegan savory pies, the “Soep van de Dag,” freshly brewed coffee, this café promotes locally-sourced items made with quality and care.

A sip of Oranje’s coffee sets the standard for your future coffee consumption — Tim Hortons may never seem quite the same. As a study space, this café has both a dark, cozy area toward the back of the shop with contrasting bright, giant window nooks at the front overlooking the busy streets. And to top it all off? Many of the baristas at Café Oranje have attended or graduated from Redeemer!

Bus Directions to Cafe Oranje

- Walk about 2 min to 734 GARNER
- Take the 44 Bus towards Eastgate Square
- 10 min (16 stops) - Stop ID: 4475
- RYMAL at UPPER WELLINGTON
- Take the 26 towards MacNab Transit Terminal
- 18 min (27 stops) - Stop ID: 1509
- JOHN at JACKSON
- Walk about 9 min
- Head north on John St S toward Jackson St E
- Turn right onto Main St E/Hamilton Regional Rd 8
- Turn left at Ferguson Ave S
- Turn right onto King St E/Hamilton Regional Rd 8
- Cafe Oranje (312 King Street East)



Humans of Redeemer

ELISE ARSENAULT
REPORTER

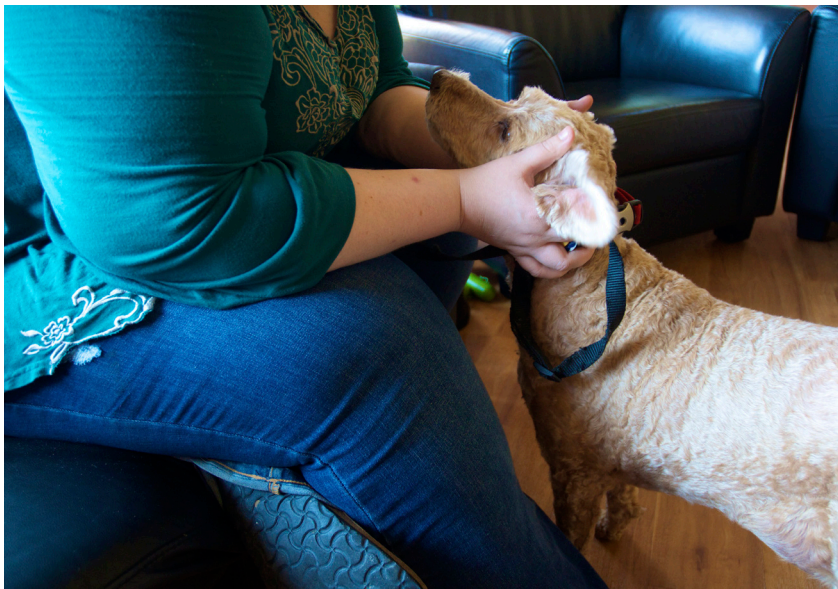
In 2010, a man by the name of Brandon Stanton began a photography project in New York City that would grow to become a #1 New York Times bestseller and photoblog boasting over 15 million followers worldwide.

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

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

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

What was the most unexpected thing that ever happened to you?



“The car accident that I had. I shouldn’t be alive. I broke three vertebrae on the top of my neck.

“It’s been, God, eleven years now? My dog was a year and a half when I got him. I trained him; I didn’t get him from the service. He was an insane dog! They were going to put him down because he was so aggressive. Now he’ll carry stuff for me, he knows how to get my medication, a bottle of water... If I fall, he knows to get the phone. Right now we’re working on how to clear a room.”



“When I was twelve, I had four living siblings. And then, all of a sudden, I only had three.

“My brother was killed in a car accident on his way home from his last exam at school. One of my biggest regrets was not expressing in that last week how much I loved him.

“The unexpectedness of it shook me up. It made me realize that when life is that fragile and eternity is so close, you’re either for Jesus or you’re not. You’re either going to be with Him, or you’re not. And if Jesus is in my life, then why am I not giving everything to him? Or telling everyone about this joy that I’ve found?”



“Finding out my friend went missing. They didn’t know where he was so they were combing the forest. He had gone swimming, so they were combing the waters, too. We didn’t know if he was alive or dead, so we started a prayer-chain via texting.

“The most unexpected thing was the complete switch from just hanging out watching some TV-show reruns, to getting the call. About 45 minutes later we found out they had found his body. It was crazy, it was about a month before his 16th birthday. Unexpected heart failure...”



“Getting the call that I got nominated. I got to do Kiwanis Provincials — it’s a big music competition, and I was nominated to do musical theatre. I had to get a really nice outfit, and perform in front of judges alongside the top 27 musical theatre singers of my age in Ontario. It was amazing!”



“I intimately witnessed the birth of my daughter. It was unexpected because we were actually planning our visit to the hospital and my wife told me about the imminent delivery.”



“When I lost a resident. I was a don at a previous university, and one of my students decided to take his own life — I walked in on him. So that was extremely depressing.

“You never think that it could happen to someone close to you. It’s become something that I still want to protect — life, I mean. Especially with students in university now, it kind of goes under the radar.”



“Coming to Redeemer! I mean, I played basketball here in the summer time, all the time. Then I went to Brock, and things didn’t really work out so I came here. It was totally unexpected. I’m in my third year now... it’s been a good thing.”



“I didn’t expect my youngest child to make a less than 24-hour recovery while on her death-bed. She was six months old. God is awesome!”

“My sister got stung by two bees!”

“Can you jump on one foot? I can.”

“Realizing that people say ‘pardon’ here. We say ‘huh?’”

The Everglow: An Album Review

BEN BOCK

“Hello, and welcome to The Everglow by Mae.” Although I’ve listened through this CD dozens of times since discovering it in 2010, it continues to impress me. With their combination of accessible, clever alternative rock and creative conceptual directions, Mae knows how to write music.

When you pop The Everglow into your Sony Walkman (obviously), you are immediately greeted with an audiobook introduction of sorts. A kind female voice lets you know when to turn the page of the booklet accompanying the CD. The first true song, “We’re So Far Away,” acts as a retrospective look at the past 2 years of their personal journeys. We’re taken along as they’re whisked from country to country in support of their first release, *Destination: Beautiful*. Almost melancholic, Dave Elkins reflects while Rob Sweitzer beautifully accompanies him on piano, knowing exactly where he fits in the heart-wrenching piano ballad. However, as the track ends it becomes clear (insert excitement/giddiness here); this is a true-blue rock album. Track 2, “Someone Else’s Arms,” makes it’s clear that Mae knows how to build tension and utilize it effectively, sometimes to the listener’s surprise. As they utilize some out-of-key chords in the chorus, the music student’s ear perks up; stay tuned, there’s more where that came from.

As the album progresses, each piece delves into different facets of rock. They are all individual enough that the listener’s interest never falters. “Suspension” is probably the most pop-oriented among the group of songs, discussing new love and it’s inexplicable effects. “Painless” and “The Ocean” both honestly examine themes of pain and longing in very different musical settings. However, not much can prepare you for “Mistake We Knew We Were Making.”

Apart from the creative use of time signature changes throughout the song, the lyrical content is staggering. Discussing abortion is hands down one of the most difficult subjects a wordsmith can tackle. I believe Dave Elkins executes an excellently crafted story regarding the topic while staying realistic. We view a couple who find themselves in such a situation. We see how they deal with the experience and the resulting emotional ramifications involved when another life enters the picture. As a lyricist, he explores this situation with care. It’s clear he knows that sometimes life and love isn’t as black and white as we’d like it to be. Wrapping up the album, “The Everglow” and “Anything” discuss love, hope and humanity’s artistic potential in powerful rock settings. Finally, it comes to a close in the gradually building, creatively layered “The Sun And The Moon”.

Uncharacteristic of a rock record, the piano/keyboard features prominently. Various bells, pads and other effects are heard underpinning songs in unexpected ways, expanding the horizon of what Mae can do. Jacob Marshall’s drumming shows that keeping a beat can be done in style. He develops unique patterns that fit with each instrument as they have their turn in the spotlight. In turn, Zach Gehring’s guitar arrangements are very diverse. Power-chords are used seldomly and as rhythmic devices instead of a cookie-cutter way to present the current harmonic setting. Using interesting chord shapes and catchy melodic lines, it’s easy to hear that a lot of effort and thought went into crafting them. The bass lines throughout the album show that not all bassists are lazy. Mark Padgett demonstrates the power that a creative bass line can have. Acting as an essential harmonic piece in each song, he shows that rhythm instruments can be extremely powerful. On top of it all, Dave Elkins’ almost breathy vocal style fits perfectly over quieter songs like “The Ocean” and “The Sun and the Moon.” At the same time, he works just as well cutting through anything Mae’s instrumentation can throw at him.



The storybook type aesthetic for the album fits very well with the overarching themes and storyline in general. It shows us that as we grow into ourselves, we are still children at heart. We should be stepping into new experiences and difficult decisions with somewhat of a fresh, objective view. At the same time we need to be utilizing moral lessons we’ve learned, whether they be through kings, queens and dragons, or life, love and God.

Recommended for fans of: Relient K, Anberlin, Copeland, and The Rocket Summer.

Wearable Tech: Practical or Gratuitous?

JOSH VOTH

Laptops, smartphones, cameras: we own them, we use them, we love them. The twenty-first century has seen huge advances in technology and likewise a huge decrease in the price of silicon (used to make computer chips). This gives way not only to fast, flashy phones and cameras with pixel densities undetectable to the human eye, but we also see new technologies emerge, the most recent being wearable tech — the smartwatch being the most notable.



Pros: In an article titled, “Why Wearable Tech Will Be As Big As Smartphones” on wired.com, Dan Goldman writes, “Data will not help you if you can’t see it when you need it.” and to an extent this is very true. Not only do these smartwatches connect you to your social world, they also retrieve important pieces of data which many people will

undoubtedly take advantage of. Competitive swimmers, bikers, and runners have already found that using such devices to track performance has been an undeniably important tool. Sensors in smartwatches map performance and replay data to the user for his or her benefit — sometimes in real time. This is huge.

Another “pro” for smartwatches is the seamless integration of fashion and tech in a familiar way. Although smartphones saw a pretty fast adoption-rate, size, price, and brand became variables which seem to never change and which alter what we buy and how we integrate them in our lives — try fitting a six-inch phone in your pocket: easier said than done. However, a smartwatch doesn’t add any new variables to our complicated lives. Most of us wear watches and so wearing a ‘smart’ one doesn’t really shatter any worlds. Their size doesn’t change, their base service (telling time) doesn’t change, and we are already familiar with their presence.

I will also briefly touch on the fact that the smartwatch and wearable tech for that matter, helps us connect faster with our online and social lives; something that is very attractive to people of any age. Twitter, Facebook, Instagram — these are all services we use and now we don’t even need to pull our phones out of our pockets. While some see this as our humanity becoming increasingly stupid and/or lazy, we cannot deny that this is something many are attracted to, and which may become a solid reason (at least for them) to buy such products.

Cons. Google’s engineering director David Singleton has been quoted saying that smartwatches allow users to be “more present with people around them.” but the reality is that it certainly does not. Just like with phones, tablets, and e-readers, we naturally become attached and immersed in our own little worlds behind the glowing screens of our tech. We should be attempting to remain vigilant as we slowly begin to alienate ourselves from our peers and families, which are being replaced by the likes

of Farmville.

Another con and perhaps an obvious one is price. These wearables can be priced at anywhere from 350 to 17,000 dollars! Yes, three zeros. Wearable technology is still in it’s early-adoption stage and although popular companies like Apple, Samsung, Motorola, and Pebble have already seen quite a bit of revenue from this new tech, it still has far to go.

Final Thoughts. Like any technology, prices in the beginning are steep, but we do see an equilibrium swing as the tech becomes more embraced. We must also realize that technology, which we are familiar with, is extremely attractive to a generation of people who seek highly customizable and personal experiences. We’re constantly using social media, search engines, blogs, merchandise vendors, email; the list goes on and on. Undoubtedly, we will see a move from smartphones to smartwatches as instant notification becomes a high priority for tech-users.

Smartwatches are just another method of delivering such content to users — but at a price. This tool tracks health and performance, and these are tasks which our phones are not capable of doing. This may be a point in their favour, but to fork out hard-earned money for something which your smartphone can do — ie. Twitter and Facebook — you may want to reconsider. Big vendors like Apple and Google will keep delivering new technology into our hands, and we must use wisdom in discerning whether purchasing such products adds real value to our lives. If not, perhaps settling with what we have is the better alternative.

If my article has not dissuaded you or you are simply a tech enthusiast with some money to spend, here are some suggestions for smartwatches to buy: Pebble \$200+, Moto 360 \$300, Samsung Gear S \$300, Apple Watch \$700+.

Why is Trump so Popular?

The Silent Majority Is Back

MICHAEL EMMANUEL

I know it's hard for many Canadians to understand, given our dominant Marxist-progressivist political milieu — both on Canada's imaginary 'right' and insufferable 'left' — but Donald Trump is popular in America for very good and relatable reasons. No doubt it's the fashion up North to join in on the litany of slander being spread by America's elitist political establishment and the mainstream media and to label Trump and his supporters racists, misogynists, ignoramuses, or buffoons, but it's simply not the case.

debt. And they have done little about social issues like homosexuality or abortion. But conservative Americans were bullied into voting for a fourth-rate conservative — first rate liberal — because they were fed the same lie conservatives in Canada are being fed by our "Conservative" party: if you don't vote for our middle ground candidate, we'll lose the election to the liberals.

In short, establishment Republicans were losers — literally. They believed conservatism couldn't win, and so they didn't even bother to put up a fight. They back-peddled on the issues, apologized to offended progressivist media bullies, and allowed conservatism to become a joke. Hence the goonish candidacies of John McCain and Mitt Rom-

simplifying the tax code, repealing Obamacare, dealing with ISIS and the global persecution of Christians, and of course, protecting the border. (Does anyone really believe a wall will be built by the Mexican government? Probably not. The point is, Trump is actually taking border security concerns seriously, unlike other candidates who are too afraid of the damage to their PR.)

Meanwhile, Trump is giving the media, especially the "conservative" media, a taste of its own medicine. For years, journalists and political pundits bullied principled conservatives into silence; Trump is now bullying them into silence. Trump doesn't give the sensationalist, emotionalist, moralizing media the time of day. He doesn't



But let's pretend Trump is simply popular as an entertainer, and not because anyone takes him seriously. Canadians still have little right to point fingers. We have our own pop-sensation turned politician, and he's already got the position of party-leader. Donald Trump has a multi-million dollar real estate empire to support his claim to be a competent leader; Justin Trudeau was a high school drama teacher. Which populace is really the joke? Never mind that Trudeau enforces his whole party to accept abortion, Donald Trump wants to get rid of illegal immigrants. Really, who's the real threat to liberty? Moreover, besides a few serious conservatives I know, nobody was dismissing Obama, a liberation theology radical, as an entertainer, even though he was nearly as inexperienced as Trudeau. But of course, Obama and Trudeau say things that our politically correct minds can stomach. Nonetheless there are many good reasons why Republicans love the Donald.

First, Donald Trump is waging the war against principled conservatism's biggest enemies: the establishment of the Republican Party, and the so-called conservative media (i.e. Fox News). And Trump is winning. The reason the Republican Party and news outlets like Fox News are conservatism's biggest enemies is because, unlike America's left — who are supposed to oppose conservatism — the establishment elitist right pretends to be conservative, and then stabs its own base in the back.

Since Ronald Reagan in 1908, Republican presidents and candidates have nearly all been Democrats in disguise. They have not honestly supported free trade. They have attacked civil liberties, such as in Bush's Patriot Act. They have continued deficit spending and expanding America's

ney, who both allowed Obama to walk all over them and the base they claimed to represent.

Meanwhile, the supposed bastions of conservatism (Fox News and other conservative outlets), instead of demanding more from the Republican candidates, criticized the grassroots conservative movements like the Tea Party. Instead of leading the charge against progressivism, they tried silencing the 'radicals' and the 'racists' and the 'ignorant hicks.' The conservative media attacked its own base, because they wanted to impress their leftist buddies. They wanted to prove they were good journalists, that they were 'fair and balanced.'

Trump has come in and exposed all of this. Now, let's be clear, no one is convinced that Trump is the ideal conservative candidate. He is not a true conservative either. However, Trump is not a loser. He intends to win, and he intends to win his way, believing he can mobilize the support to do so. Trump truly believes in "America's silent majority," the vast majority of conservative-minded Americans who have been shut down and ignored by the establishment and the media. Moreover, Trump actually intends to do the things he promises to do, because he actually can. Unlike other politicians, like Jeb Bush (the establishment favorite), Trump isn't owned by lobbyists or special interest groups. Thus, when Trump believes something ought to be done, there's no special interest group who can stop Him. Trump, then, can honestly be voted in to do the things he says he will do. Some of those things are extremely attractive to concerned conservative Americans. Things including: cutting federal spending and ending the debt, looking after America's veterans, ending the disastrous nuclear arms deal with Iran,

allow them to cause him to stutter. He has no regard for "political correctness," the progressivist synonym for thoughtcrime. When Trump holds an interview, he frames the terms of the debate. He doesn't back down from his position, back-peddle, or apologize for hurt feelings, but rather he asserts it as he sees it. He calls the media what they are: liars.

In short, the conservative base in America sees in Trump a man who believes what he says, who will uncompromisingly fight for what he says, and who will put his beliefs into action. Trump really means to make America great again.

At the end of the day, Trump is not a totally new political phenomenon. The left has had their celebrity-politicians; Obama has been in office for 8 years, and Canada could possibly be voting in our second Trudeau. What makes Trump so distasteful to many is not actually that he's ridiculous, since clearly ridiculous candidates have been very successful in the past. What makes Trump so distasteful is the fact that his 'ridiculousness' is at odds with the way our secularized, liberalized, progressivized minds think. Obama blames Christians for doing evil in the name of Christ at the national prayer meeting, and no one bats an eye. Trudeau says the budget will balance itself, and still his candidacy is taken seriously. Trump says illegals are a danger to American society and he's labeled a racist: a bit of a discrepancy.

But the silent majority no longer cares what the media thinks. That's why they like Trump; Trump doesn't care what they think either

Why Men Don’t Act Like Men

How An Impotent Gospel Makes Impotent Men

MICHAEL EMMANUEL

It has been said, “Our culture is characterized by men who are embarrassed to be men.” No doubt we have all heard at some point about the death of biblical masculinity in the Church today, the abandonment of men from church, the lack of male leadership, etc. But what are the standard responses to this problem?

Two years ago, there was a conference tour going around North America led Mark Driscoll and other popular pastors of the time. It was the “Act Like Men” tour, and my dorm at the time watched the video series they produced as part of our dorm devotionals. It was, frankly, disappointing. The passion was there, the intentions were great, but the material was negligible. We learned things like: be leaders, take spiritual responsibility, love your families, hold firm to your faith, and live up to your calling.

All excellent things, but nothing that pertained particularly to biblical masculinity. In other words, without trying to oversimplify it, the advice was: do things every Christian should do, just be better at it than women. More than that, the conference seemed to assume something I think most people today in the Church do: that men are somehow the problem.

I know it’s true men aren’t taking responsibility, that they aren’t taking on leadership, that they are being lazy, stupid, and insolent, but has anyone bothered to ask why this is? Did men one day just suddenly give up out of the blue? Why don’t we have this same problem with women? Are they somehow religiously superior to men? Are they more moral than men?

Certainly our feministic culture would love to tell us this is the case – one need only turn on a television sit-com or attend a public university humanities lecture to hear that. But I want to suggest that there’s a different answer. The reason men have abandoned the Church was because the Church abandoned them. The Church castrated men by abandoning an efficacious gospel in favor of a sentimental gospel. In turn men, who preferred not to be castrated, left the churches.

Of course we recognize that outside the Church, men cannot really be men. The Church doesn’t minimize our personality; the Church, through the gospel, gives us our personality back. As C.S. Lewis writes, “The more we let God take us over, the more truly ourselves we become.” Thus, men are abandoning the Church, or at least abandoning the hope of being a man inside the Church: “Men are bewildered with the world around them and with the responsibilities that a man of God should bear in such a world. Some meekly submit to our cultural rebellion against masculinity; others silently fume, not knowing what to do.” (C.S. Lewis)

All the while these men have lost a genuine biblical masculinity.

This is all because the Church abandoned the efficacious gospel, the gospel found in the Great Commission in Matthew 28:18-20:

“All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

We are usually taught that this passage is about missions. But what is missions? Most people seem to think that missions is all about global evangelism. However, the Missio Dei is hardly so small.

The Great Commission is Christ’s renewal of the cultural mandate given to man in Genesis 1. That was the command for man to “be fruitful and multiply, fill the earth and subdue it” and to “have dominion.” Man failed in that calling when he fell in the garden, but that did not eliminate the mandate, it only meant that men were now unable to fulfill it. Christ came that we might once again do what we were created for. Have you ever asked, “what is my salvation for?” It’s for the life of the world!

Meanwhile, the Church teaches us that the Great Commission, and thus the Gospel, is all a grand chain letter scheme. One theologian puts it like this:

“What do you tell a newly converted adult when he asks the question, ‘Alright, I have accepted Jesus as my Lord and Savior. Now what do I do?’ Modern [Evangelicalism] says mainly all he has to do is tell someone else about what just happened to him. Then that person tells another, and so on, until the Rapture revokes the Great Commission.

“[Evangelicalism] looks at the gospel as if it were some kind of gigantic chain letter scheme. Nothing is of value in God’s sight except keeping this chain letter going. But the gospel is not a chain letter. It is the good news that Jesus has already overcome the world and gives His disciples authority to extend dominion over history before he returns in judgement.”

The Great Commission is not about ‘going,’ that is not the imperative verb in the passage, even though our English translations make it seem so. The Great Commission is about ‘making,’ that is, making disciples and baptizing the nations. We are to be culture makers, nation builders, civilization founders. That’s the greatness of the great commission!

What happens when we lose this? We lose manhood.

Men were created for dominion. That’s what Psalm 8 teaches us: “You have made [man] to have dominion over the works of your hands.” This was the reason God created Adam to work before He brought him Eve. The dominion covenant was given to the federal head of mankind before the marriage covenant. Dominion is thus a prerequisite for marriage and the family. A man’s calling is more basic than his need for a partner. Hence some men can live without marrying, but no man can live without work.

When you take the greatness out of the Great Commission and make it solely about evangelism, you castrate men. You say to him: your work is not as important as evangelism. You are a less spiritual person if you do not get involved in missions. Unless you lead in a church youth group, children’s ministry, or the worship band, you aren’t being a Christian man. Or to put it in the reverse; If today, right now, you committed to loving God more, what kinds of things would you start doing more of?

Who thinks to say, ‘I’ll get good grades in school so I can get a good job as an accountant and bring glory to God by being a good accountant?’ Who says, ‘I’ll join a political party and run for office to bring glory to God in politics?’ Who says, ‘I’ll join a local soccer league and bring glory to God by winning lots of games?’ Who thinks, ‘I’ll get back to my parent’s farm and milk cows to produce the best

milk for the glory of God?’ Why do only ‘spiritual’ activities make our lists? Are these things mentioned any less dignifying, any less religious, or any less holy than doing something ‘spiritual?’

Paul says, “Whether you eat or drink, do all to the glory of God.” In Colossians 1:16-18 he writes: “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things He may have the preeminence.”

All of life is religious. All of life must be brought captive to Christ. God cares about your work. The gospel is efficacious: it effects change in us. It effects the redemption of all of life, not the reduction of life in to a small compartment of spiritual things amongst an otherwise secular life.

But when you tell men that their work is somehow below the level of real spiritual work, you create two tiers of religiosity. In one tier you have the really spiritual people: the women, and the men who have castrated their manhood to focus their lives solely on ‘spiritual things.’ On the other end you have men who just aren’t spiritual. They must think of their work as inferior, or they must leave the church. Many men just leave the church.

The reduced gospel becomes a sentimental gospel. Christ’s work didn’t effect the redemption of all life and the consummation of the cultural mandate. Instead it makes us ‘super-spiritual’ people. Since spiritual life has no reference to daily life, it can only be expressed through feelings of transcendence. Thus, when we are called as men to imitate Christ’s love, love loses its content and becomes sentimental. Feelings replace knowledge, emotions replace doctrine, and passionate hysteria replaces being led by the Spirit.

The solution can begin with us. God is always faithful to his people, no matter how small the remnant. Biblical masculinity doesn’t have to die. We can revive it, with God’s help. But we must begin to refocus our thinking so that we see that all of life is religious. We must allow men the dignity of being a man whether he’s a pastor or a spiritual leader, or whether he’s a butcher, a baker, or a candlestick maker. But we cannot reduce manhood to a limited view of spirituality.



Josh’s Star

A Reflection on Childlike Faith

ELISE ARSENAULT
REPORTER

Josh has the cheekiest grin. It’s a Cheshire Cat kind of smile that takes up half his face, and it always precedes a borderline inappropriate comment or brilliant remark. Josh is 10 years old and he laughs with his shoulders. He has the word “CAMP” shaved into the back of his white-blond buzz cut, and daily colours it in with a blue marker to keep it legible. Josh has a firm handshake and Attention Deficit Hyperactive Disorder. It is the summer of ’13, and my co-leader Damon and I (temporarily named “Boombox”) will be caring for him and four other boys for two weeks at Ontario Pioneer Camp. Truth is, we don’t quite know what to expect from Josh, but it’s not long before we learn.

For one thing, Josh feasts on attention. He is soon renowned for his ability to shout something bonkers precisely when the group falls silent before announcements or prayer. He is quirky in his habits and ‘phases.’ For example, one day he only speaks in rhyme. Another, he decides to wear every single one of his shirts — all at once. He is incredibly intelligent. He carries around an intricate Rubik’s Cube-esque fidget toy that he flicks back and forth into complex shapes and patterns whenever he grows bored. He has an extensive knowledge of the world, the army, and the Bible. Though often leaving us frustrated, exhausted and/or embarrassed, most often Josh leaves us speechless.

My favourite example of this takes place toward the end of our last week. We are heading back to our sections after dinner to prepare for a camp-wide game (likely a version of “capture the flag”), when a quick head count leaves us short by one camper — one Josh, to be precise. I turn around and immediately spot him standing in the middle of the parking lot, staring up at the sky with his mouth open and his arms to his sides. I call him over, but he doesn’t acknowledge me. I try again and walk towards him, all leader-like, deciding on the best behavioural strategy to apply to the situation.

“Boombox,” he says, without looking away, “I see a star.”

Now, it’s just after dinner so the sky is bright and blue in hue. I begin to tell him that and yet—

“I see a star. Look harder.” So there I stand, open-mouthed and floppy-armed, squinting to humour him when — I see it. It’s teeny, but it’s bright and completely still. It’s not a plane, or a cloud, or a bird, and soon Damon wanders over with intrigue. Without looking away, we prod him to squint for himself — he sees it too. After being silent for some time, he says something along the lines of:

“You know, bud, you pay attention to things a lot of people miss.”



It is so true. I quickly notice, however, the irony of the statement. Here stands a boy who supposedly has a deficiency in being attentive, yet his catching a glimpse of that odd star points to the opposite! We wait for Josh to say something, but he shrugs and skips away instead. I later made a comment about naming that star after him, to which he responded:

“God already has a name for that star, Boombox.”

You’re right, Josh. You’re so right.

Now, why do I share this story? Partially because I’m camp-sick, and partially because I think we should be reminded of a few things this guy exemplifies. The themes are no mystery, but it doesn’t mean they aren’t golden:

Whether it’s 12 hours of rhyme-time or sporting 12 shirts at once, we ought to have moments of silliness. There’s a quirky side to us for a reason, and indulging it every once in a while does some good for the soul.

Just as Josh noticed a day-star, we ought to challenge what challenges us and invite others to do the same — even when they’re stubborn and leader-like.

Just as God wakes each star by their name, so he knows yours; so he calls yours, and so he delights in yours. He takes pride in you and your understanding of his promises.

Childlike faith is something Jesus stresses in the gospels. Not only does He take pleasure in us becoming like children, but He deems it a necessity if we are looking to enter His Kingdom! He tells us that believing as a child means having whole trust, giddy devotion and sky-high anticipation to see the heavenly eclipse the earthly. This is His heart’s desire as our Abba, and our heart’s design as His beloved.

Josh’s stories help me to remember these things. I hope that, even now, you’re recalling stories and names closer to home that help you to remember. Let’s yield to these reminders together — as they pull at our pant-legs and petition for piggy-backs — and take them to heart.

A Team To Believe In

Take Me Out to the Ball Game

ACE

It wasn’t long ago that I had to take part in a personal assessment, along with the rest of my colleagues, to determine the strengths and weaknesses within our organization. Historically I have opposed assessments like the Birkman Method with the shallow excuse that they perpetuate the mindset of self-fulfilling prophecy within their test subjects. After taking a few long walks where I contemplated the finer things in life — ie. Whether Jimmy Fallon would have Justin Timberlake on The Tonight Show again soon, or if Kanye would soon make known his intentions to run for president — I decided that perhaps the analysis wouldn’t be the worst thing for my ego and the rest of the staff.

Birkman ended up changing my life. If I have one key takeaway to share, it would be the revelation of how I work in a team setting. Namely, that I love to work in teams but only if I perceive the team to be a winning team!

Thank you, Birkman, for helping me make so much sense of my world. Since this assessment I have had the privilege of looking at my world through a different lens. I now know why I’m rooting for Trump in the upcoming election — he’s so great at building ‘successful’ teams. But most importantly I’ve learned why I’ve loved to hate and hated to love the city of Toronto.

I grew up a Mighty Ducks fan, likely because of the Mighty Ducks movies that came out when I was a child. After being badgered by my brother and father for a few years, I switched my allegiance to the Toronto Maple Leafs. From this point on, my love of Toronto and sports began to spread to every team in Toronto: the Argonauts, Raptors, and Blue Jays. For the next few years — the rest of my life — I’ve slowly wasted away as a fan into a life full of hope and sorrow as Toronto has consistently let me, and every other fan cheering for this city, down year after year. All this while Anaheim has produced arguably successful teams — I am not bitter.

I love the idea of a team when it is successful.

This revelation about my own predisposition towards teams is likely an accurate reflection of most sports fans, and may describe the recent obsession with the Toronto Blue Jays, Canada’s baseball team.

We owe a lot to Drake. ‘We the North’ was his brain child, as he was the mastermind behind the branding that rallied Toronto fans behind a hopeful baseball team, Canada’s only basketball team. The need to back a winning team ended up getting the best of us however, as the phase



quickly ended when we were swept away by the Washington Wizards in four games.

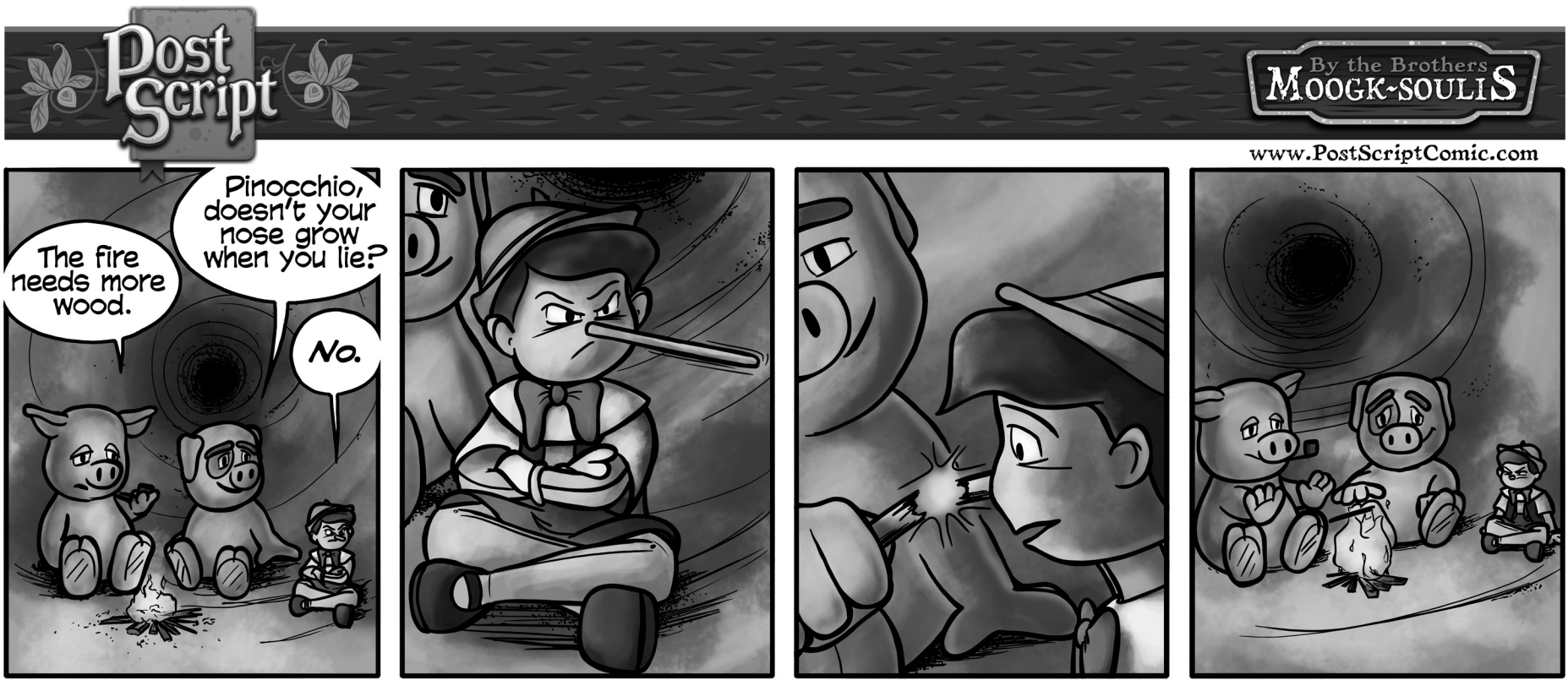
A new phenomenon in Toronto sports has emerged, one that seems even more promising than our stint with our baseball team: The Blue Jays. What many have attributed to jumping on the bandwagon, I attribute to a nation of hungry fans that finally

have a team that they actually believe may win this thing. Much of the recent success can be attributed to bold moves nearing the trade deadline by General Manager of the Blue Jays, Alex Anthopoulos. Anthopoulos made some key moves following the Major League Baseball’s all-star break that had fans buzzing.

David Price, Troy Tulowitzki and Ben Revere are all names that immediately brought hope to fans that have supported a team with the longest playoff drought in the league. All of a sudden, positions that were once filled by sub-par major league athletes are now filled by all-stars that are the best at what they do, in their respective positions. Not only did these players bring an extra measure of excitement to our collective playoff hopes, but they were added to an already dynamic lineup of players like José Bautista, Edwin Encarnacion, Russell Martin, Justin Smoak and Kevin Pillar. No longer do fans have to wonder if its emotionless manager has what it takes to motivate our team — we are able to trust the team of players themselves.

Perhaps the most significant contribution to the Jay’s recent success is that we are watching a team of players that have begun to believe that they are on a winning team. It’s this mindset that brings a team together. It’s this mindset that has the Blue Jays believing that every game or series they go into is winnable. It’s this mindset that has seen the Blue Jays set records that have not been met since their 1992 and 1993 years when they last won the World Series.

The recent success of the Blue Jays may most accurately be attributed to visible comradery that exists between Jay’s players. This is the first team that everyone within, around, and outside of the organization believes in the team that has been assembled. As Toronto fans, we are excited by the hope that this season may just end the same way that our notorious 92-93 team did in back-to-back years, with a World Series title. Hats off to you, Alex Anthopoulos, for assembling a team we can believe in. #cometogether.



Pet of the Month

Feature Creatures of Redeemer

REBEKKA GONDOSCH
REPORTER

This month’s feature creatures are reporter Rebekka Gondosch’s two companion species: Sookie and Oscar. Sookie is a flame point Himalayan rescue cat from Stratford’s SPCA and Oscar is a Shaded Silver Persian rescue cat from Toronto’s Annex Cat Rescue. These two stunning species were interviewed about being selected for The Crown’s first ever “Pet of the Month”.

What was your reaction to receiving this distinguished recognition?

Sookie: It is hardly my first award and certainly won’t be my last.
Oscar: I have nothing to declare except my genius.

How do you enjoy spending your leisure time?

Sookie: Between ordering my human around and flaunting my snaggle tooth, I have little time for leisure. Although lately I have taken to parkouring across my human’s new apartment.
Oscar: I am partial to the literary classics. I use them as a comfortable cushions to sleep on.

Where do you see yourself in the next five years?

Sookie: Commanding the human race.
Oscar: Continuing to pray that my sister cat does not eat me in my sleep. And becoming a shark. A very fluffy shark.

Think your pet has what it takes to be featured in The Crown? Submit your Pet Photo to: thecrown@redeemer.ca



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