

The Paper of the Regent College Student Association

The Spoiled Brats of the Streaming Era

My parents have shared many wonderful things with me, including their Netflix account. That will soon come to an end as Netflix finally acts on their threat to end password sharing. I, like many, was consumed by shock and anger at the announcement. How would I watch my favorite shows? What would I do without movies? I confess, the thought of a Netflix-free life brought me to tears. I've read every blog about how easy it is to cut out Netflix, but they always seem to be written by people that didn't particularly enjoy TV and movies in the first place. I am not one of those people: Netflix is my hobby. (I have other hobbies too, just so you know.) Could I find the \$8 in my student budget to maintain the account, or would I, for the first time in a decade, have to go without? The thought troubled me. But the thought that living without Netflix troubled me, troubled me even more. I don't agree with the actions Netflix has taken, but this change has caused me to reflect more critically on my media consumption habits. Streaming completely changed how I consume media, and perhaps not for the better.

Streaming services changed the game. No longer did you need to schedule in time to catch your favorite shows on network television, or remember to record them. Gone were the days of waiting to see when your favorite episode would air again. With Netflix, you could watch what you wanted when you wanted for as long as you wanted without a single advertisement. It was a dream come true for many viewers like me.

Streaming created a practice where we can keep watching our favorite shows and movies over and over again quickly and easily. This shift in behavior shifted our language. We talk about watching shows in the present tense, implying a continual action. "Do you watch The Office?" "I'm watching Schitt's Creek." The threat of losing this continual access incited real fear in me. What would I do if I couldn't watch what I wanted when I wanted?

This new reality was unsettling, but I realized it wasn't new at all. Shows have mostly been available for a

limited period of time. Before streaming, you couldn't just watch whatever, whenever you wanted. (There was a brief development of 'on demand' content that could be considered the precursor to streaming.) The older generations are more experienced with this. They've had their favorite shows taken off the air, never to be viewed again. Many times I've heard my parents say "there used to be a show" or "I used to watch that when it was on". Despite losing access to their favorite programs, they are still content and their lives no less empty. Surely, continual access to streamed content is not a life necessity, no matter what I tell myself.

The streaming culture is shifting. Streaming services are far more numerous than when Netflix entered the scene, and they are each curating a separate catalog of content. In this way, they are beginning to reflect network television again where you need to subscribe to different channels to access different content. Even if Netflix did let us stay on our parent's accounts, a lot of content will become inaccessible for individuals who can't afford multiple subscriptions. We won't all be watching the same things, and that's ok. There could be an overall reduction in streamed content consumption. We will need to be more intentional and attentive to what we do watch, because we may not be able to see it again. On a positive note, this shift could encourage more communal experiences as family and friends open their living rooms to watch parties or groups partake in theatrical releases. Losing streaming culture could give us the greater gift of community.

I believe that streaming culture has spoiled us, but not irredeemably. These infuriating changes to Netflix could be the momentum we need to move toward a less gluttonous, more intentional, and more communal, consumption of media. Or, we could all move onto TikTok for entertainment. But that would be the only possible way to make this situation worse. Don't go on TikTok when you're booted off your parent's Netflix account. Go outside, or to the library, or your friend's house, or the movie theater.

– Mo Hickman

•• HUMANS OF REGENT ••

AMOS BOHOUSSOU



said “It’s by your grace that I get this diploma.” So the struggle, like I mentioned, has been time management and doing my studies well. I think I have not always done as well as I have liked; especially in handing assignments on time and taking in as much as possible from the classes so that I can leave the class actually obtaining and learning something.”

“One of the joys during my time at Regent was the first time we had worship during Orientation Week, in Room 100. It was such a joy to sing with all of us new students from different parts of the world. I was free to go on my knees and to sing and pray with my fellow brothers and sisters. Continuing in my Regent journey, when I have gone to chapel services, I definitely feel the presence of God, worshiping together with my fellow brothers and sisters in Christ. I so enjoy that. Also, L’chaim last year was quite a joy, to celebrate together and dance. I enjoy dancing. Wherever there are social events involving eating and dancing, it is definitely a joy. Research and reading have brought me joy as well. They excite me and broaden my thinking. I think of Diane Stinton’s World Christianity class that helped me consider the Spirituality of West Africans. I was able to understand how I could evangelize to an Ivorian that may have an african traditional religion of worshiping one’s ancestors. In a gracious way, I could speak about Jesus as our great ancestor, and show that Jesus does hear our prayers, protect us, and provide for our needs.”

“Spiritually speaking, first and foremost, I identify myself as a child of God, saved by grace through faith, through God the Son, Jesus Christ, being made holy, day by day, by God the Holy Spirit. Physically speaking, I was born to West African parents, Edmond and Ekoua Bohoussou, in Côte d’Ivoire, also known as the Ivory Coast, so I’m Ivorian by birth. We left when I was five years old to live in the United States because my Dad was a student at the University of North Carolina at the time. I am also an older brother of three younger siblings, so as a family of six we lived in the U.S. for about ten years. From 1995-2004 we lived in North Carolina and then Virginia, and from Virginia we moved to Quebec, Canada. We lived in Montreal for a little bit and then moved to a town on the south shore, just off the main island of Montreal, called Longueuil. I usually tell people I am an Ivorian born, American raised, Canadian citizen.”

“My greatest struggle has been managing my time well; to read the things I need to read and write well. Sometimes I, with pride and with shame, tell people I am the worst student at Regent. The reason why I say that is because when I did my undergrad in theology back in Montreal, I was able to receive my diploma even though I didn’t hand in at least seven papers that were due. I just barely passed with the minimal grade for some of those classes. When I went to the graduation ceremony, I was surprised that my name was called. Basically, I just looked up to the sky and

Packer on Sunday



“I’m new to teaching your age group. How much do you know about systematic theology?”

The Offer of Credit

This piece is written as a follow-up to “38 Dollars” which appeared in the 2022 Fall Issue #2 of EtCetera.

Like a rushing wind. Like a flash flood. Like the *evangelion* of rain in a thirsty desert. Like C.S. Lewis’ “news from a far-off country”, the news has broken.

Christ descended into hell, and we are asked to follow. But who among us is willing not just to accept the path into hell on which Christ leads, but to also recognize ourselves among the ranks of the souls of *sheol*?

In the Fall of 2022 I stood accused in my own *sheol* - before the white throne of Jordan Weaver and Colton Whelpton I stood accused and condemned - sent to the far lands beyond Western Parkway to withdraw my own sacrificial lamb in the form of \$40 withdrawn from an ATM. With this blood-stained tender in hand I was to win salvation - some semblance of atonement - for the affront to God’s sovereignty in which I stood, owing \$38 in late fees to John Richard Allison himself. At this throne I was forced to recognize what I am - a creature of the flood. A fallen remnant of grace. A shard of God’s discarded image. Since this day I have slumbered among the dry bones of Ezekiel’s desert. I have laid bound to Isaac’s altar, and I have waited for my father’s knife to fall.

But no knife has fallen - praise our gracious lord, the blade has been dulled.

When once I stood accused affront the Library’s book of life, I saw no ransom save for the physical exchange of blood...

“I should not be surprised - how can atonement be won on credit? How can there be recompense by electronic transfer? Surely there must be a physical exchange - a ransom - a sacrifice.”

But now, like the Son of Man coming on the clouds; like the beautiful feet of Isaiah’s messenger, the blessed scroll of Instagram brings the Jordan’s sweet baptismal waters to my parched soul.

I will provide the lamb - thus saith the LORD of hosts.

And indeed a lamb has been provided.

The Library is now accepting card payments.

Rejoice - you lost souls who wander the desert! Praise the LORD with harp and lyre, you tormented slumberers! All you creatures here below! Credit has been offered! Our account has been paid in full. By the lamb’s stripes, and by our card’s swipes, we are healed.

My father ~~Abraham~~ Jordan Weaver unbinds me from his altar. The blessed Lamb wanders out from a nearby thistle. A voice of grace; an unspeakable mercy.

Awake, O Sleeper. You with your late returns, your damaged pages, your water-stained binding, you are no longer sent to the east of Eden. The garden still blooms. Your credit is accepted. You will wander no longer.

The people walking in darkness

have seen a great light;

on those living in the land of deep darkness

a light has dawned.

-- EtCetera Call For Reviews --

Do you have a book, movie, album, or TV show that has caught your attention?

We want to hear about it!

EtCetera is looking to publish reviews of books, movies, albums, and TV shows up to 500 words in length.

Reviews should be concise and written with the the Regent community as the intended audience.

The content that is reviewed does not need to be academic in nature, nor does your review need to be written from a theological perspective.

Reviews can be sent to etcetera@regent-college.edu

Overheard at Regent

“I don’t want to skip leg day. The Bible says to not be unequally yoked.”

Book Launch

On March 16th from 7:00 - 9:00 PM, Regent College will be holding a book launch and talk for Dr. Matthew Lynch’s new release, *Flood and Fury: Old Testament Violence and the Shalom of God*. Copies available at Regent Bookstore.



•• RCSA ELECTIONS ••

WHAT YOU NEED TO KNOW

CALENDAR OF EVENTS:

TUESDAY, MARCH 7

Nominations open! Nominate yourself or a friend (with permission) to run for an RCSA Council position at: rcsa.regent-college.edu/rcsa-application

SUNDAY, MARCH 26

Last day to nominate for Executive positions (President, VP Academic, VP Internal, and VP External)

SUNDAY, APRIL 2

Last day to nominate for Member-at-Large positions (all other elected positions)

TUESDAY, APRIL 4

Election Day for Executive candidates

TUESDAY, APRIL 11

Election Day for Member-at-Large candidates

Elections FAQ

How do RCSA Council Elections work?

Our election process is guided by Section 2 of the RCSA Bylaws, found at rcsa.regent-college.edu/about-rcsa

All RCSA members – that is, every Regent College student currently taking 3 or more credits and who paid the RCSA Fee in the Winter '23 term – is eligible to participate by:

-Running for a Council position (plus some caveats - see “Who is eligible to run?”)

-Nominating someone else for a Council position (with their permission!)

-Voting to elect one candidate for each Council position

How do I vote?

All RCSA members will receive a ballot by email on the day of an election. You will have 24 hours to fill this out, so don't delay! Results will be announced the following day.

How do I run for a position on the RCSA Council?

Step 1: Read about each position at rcsa.regent-college.edu/rcsa-descriptions and think about which seems like the best fit for you. (Have something in mind that's not covered there? Check out the “Open MAL” option at the bottom of the webpage!)

Step 1.5: Next, talk to someone who's been on RCSA Council before about what it's like, especially if they've held the position you want to run for. We strongly encourage this especially if you want to run for an Executive Council position (President or Vice Presidents).

Tip: If you're interested in VP External, which is currently vacant, chat with Noah Collins (past VP External) or with Amelia Hamiter (President) to learn more!

Step 2: Nominate yourself using our online form: rcsa.regent-college.edu/rcsa-application. Your Bio and Reason for Running will be shared with all students ahead of Election Day, as well as on the final ballot!

Step 3: Send your headshot (a digital photo of your face) to rcsacommunications@regent-college.edu. We will include this when we post your Bio and Reason for Running.

Who is eligible to run?

You must be an active member of RCSA, **meaning** that you must be enrolled in at least 3 credit or audit hours and have paid the RCSA fee in the Winter 2023 term (see requirements in 4.1 of our Constitution, found at rcsa.regent-college.edu/about-rcsa)

You must be in "good standing" as verified by Regent College/Dean of

Students' Office

Tip: While in office as an RCSA Council member, you must continue to meet the aforementioned criteria. If you cease to do so during the 23-24 academic year, you'll be required to step down from your position. Thus, while it's not forbidden, it's not recommended to run for Council if you don't plan to be in classes during both Fall '23 and Winter '24.

Can I nominate myself?

Yes!

Can I nominate someone else?

Yes, but we encourage you to ask for their permission.

Why should I care about RCSA Council?

“The existence of the RCSA Council makes it possible for there to be student representatives sitting on committees that directly impact every student's experience. We have the opportunity to weigh in on topics like curriculum, course offerings, financial aid, extended health & dental coverage, and more! But it's hard to do this well if we're not operating at full capacity, particularly on the Executive Council. So it's really important that the collective body of Regent students makes sure that good people are elected to these seats and are supported in carrying out these responsibilities from year to year.” – President

“Council plays a valuable role in giving students a voice in the many important issues being discussed and decisions being made, often behind the scenes. For example, earlier this term the entire Council had a meeting with Paul Spilsbury about [...] Regent's mission statement. This led to a lively, illuminating and eclectic discussion about challenges the College faces, challenges Regent students face, what Regent's vision has been historically and should be going forward, etc.” – General MAL

“Before being elected, I did not know that the RCSA regularly communicates with Regent's Board of Governors. It's a privilege to represent students' voices to the governance of Regent!” – First Year Rep

What has been rewarding about being on Council?

“Council has been a great way to feel more ownership in the Regent community. Having started during the pandemic, when student life was non-existent, it was very encouraging to see other students care so much about the student body especially during a time when it was harder to see. Now that things have returned to normal, there are so many Regent traditions that I would've only known from having been part of the RCSA. Other council members are quality people as well!” – Community MAL

“Working together in Christ with a highly diverse group with divergent viewpoints and still getting things done in His name. It doesn't get any better than that!” – VP Internal

Why should I think about running for RCSA Council?

“Are you passionate about creating community within Regent? Do you want to see your fellow students thrive emotionally, spiritually, and educationally? If yes, then run for student government!” – First Year Rep

“Running for RCSA was not on my radar until a council member invited me to run! I realized that it would be a good opportunity to cultivate a renewed, embodied culture of prayer after two years of COVID separation. I was eager to pray with fellow classmates and to create spaces in which we could get to know each other through prayer. Being on council also meant that I could get to know Regent through a different lens: there are more opportunities to connect with staff and faculty and to be in closer proximity to the macro decisions for the college. RCSA is an important bridge between the student body and other stakeholders who steward the college—and I wanted to be a part of advocating for the student body.” – Prayer MAL

“If you have a particular vision for change or a desire to serve the student community, RCSA Council is a great way to do that. In particular, I've found that being on the Executive Council has provided countless opportunities to speak up and make a difference, to make new connections at UBC and beyond, and to grow in confidence and leadership skills.” – President

Why should I vote?

“Our Bylaws require that at least 10% of RCSA members (i.e. students) must vote in an election for its results to pass. And, our work as Council members feels more meaningful if we know that our fellow classmates voted us in – so cast your vote!” – President

“Since we are on the ship, we have a stake in where it is going, so these things are not only important but relevant to us.” – General MAL



CARMEN HIXSON

Hunting For Food: A Broken And Beautiful Connection To Land

Growing up in rural Washington, I spent my childhood and teenage years hunting whitetail deer. My training and experience in theology and environmentalism as an adult have framed and given a new perspective on my hunting practices growing up. My paper explores the environmental impacts of hunting, including conservation of land, sustainability of “harvesting” wildlife, and impacts on predator populations. Additionally, I reflect on the connection to land, food, and Creator that hunting can bring, and the ways hunting respects animals or alternatively, causes them suffering. Ultimately, I hope to explore the complexities of hunting for food through an environmental and personal standpoint – and draw attention to the profoundness of hunting while acknowledging the multifaceted impacts of an existing system (the US Fish and Wildlife Service) that cannot be avoided.

JOSEPH (SUN XIAOYU)

Lamentating High Sparrow: A Cultural Hermeneutics Case Study

Is popular TV show “Game of Thrones” simply detestable, explicit and senseless entertainment? Andy Crouch, Theodore Turnau and Kevin Vanhoozer believe there is more than “Christ against the culture” to our relationship with pop culture. Applying these insights to this case study in Cultural Hermeneutics, Joe believes radical appreciation and profound theological criticism are not exclusive to Christian culture-making as we interact with pop-culture artifacts. Diving into the “High Sparrow” storyline, Joe found surprisingly Christian dialogues dealing with lamentations, religious fanaticism, cancel culture, power of death and our solidarity in the image of God in “Game of Thrones”.

PARKER ARNOLD

To Cancel Or Not To Cancel: Examining Biblical Obligations For Christians When Their Distant Neighbours Fail Morally

This paper examines the question of Christian obligations to the moral failings of their distant neighbours. Distant neighbours are those who are removed enough from one such that the ethical demands of love for neighbour are practically impossible. However, these individuals still bear God's image. If these distant neighbours fail morally—as is not an uncommon occurrence in our time—how are Christians obligated to respond? The witness of the Christian Old Testament is read theologically and ethically to propose a paradigm for this question by considering a recent case of an academic convicted on charges related to child sexual abuse material.

CHRISTINA HUBBARD

Humility for the Artist-Leader

The Academic Symposium is a day-long conference hosted annually by the Regent College Student Association which showcases research by current Regent students.

The symposium will consist of academic papers from a variety of fields. Participants will present their paper, engage with responses, and take questions.

More information, including Zoom link, available at:

<http://rcsa.regent-college.edu/symposium>

Morning Session

10am - Carmen Hixson

10:25am - Liam Marsh

Break

11am - John Doyle

11:25am - Christian Hubbard

11:50am - Faculty response / Q&A

Lunch Break at 12:30pm

Afternoon Session

1pm - Joseph (Sun Xiaoyu)

1:25pm - Hannah Hawksbee

Break

2pm - Parker Arnold

2:25pm - Samuel Pang

2:50pm - Faculty response / Q&A

Conclude at 3:30pm

Early Christians saw humility as the essential virtue to counter pride and from which all other merits grow. Today artist-leaders work in a self-centred culture that often understands humility to mean humiliation, but the artist-leader is meant to share her work. What does humility mean today? How can the artist-leader serve in the spotlight in Christ-like humility? Jesus' example of humility enables the artist-leader to know herself and God better, overcome temptation, and cultivate a practiced life bent toward resurrection. Regent values the artist and the leader. Thus, this paper brings a practical theology to a vastly misunderstood virtue many of us as artist-leaders attempt to embody.

JOHN DOYLE

The Devil's Screwdriver: The Eversore Rhetoric of Trumpism

This paper touches upon a topic that seems difficult to discuss at first as it involves a rhetorical tactic that weaponizes the humiliation of the victim. However upon further reflection, and with some help from Dallas Willard, Augustine, and the Book of Genesis, its cruelty is mitigated by a number of considerations making the matter more complex and (I hope) interesting.

SAMUEL PANG

The God-ordained Divine Helper in 1 Timothy 2:12-15

Women preachers remain a controversial and heated debate within the Church. Against a pagan culture filled with false doctrines, Paul was concerned with upholding true Christian worship in Ephesus. Hence, 1 Timothy 2:12–15 is Paul's instructions for how women in Ephesus should worship God based on what Genesis 1–2 teaches concerning the woman as God's image-bearer and the God-ordained helper (עֲזָרָה) for the incomplete *adam* (אָדָם). This presentation will illustrate the importance of upholding both the OT and NT equally as Scripture, and from this hermeneutical position, suggest what Genesis and 1 Timothy 2:12–15 are teaching concerning women.

HANNAH HAWKSBBEE

In Our Suffering: Jesus to African and Latin American Women

Christianity is the majority religion of Africa and South America with women making up a higher percentage of church congregations. Yet, we rarely hear their voices in academic theological settings. This is indicative of the marginalization they experience in their daily lives. In the midst of their suffering, these women speak of how Christ has met them in their suffering and empowered them for discipleship. This paper seeks to listen to the voices of women from these two continents by holding them alongside one another and comparing how Christ has met them in their lives and theological reflections.

THE BACK 40

“These 40 are easier than lent...”

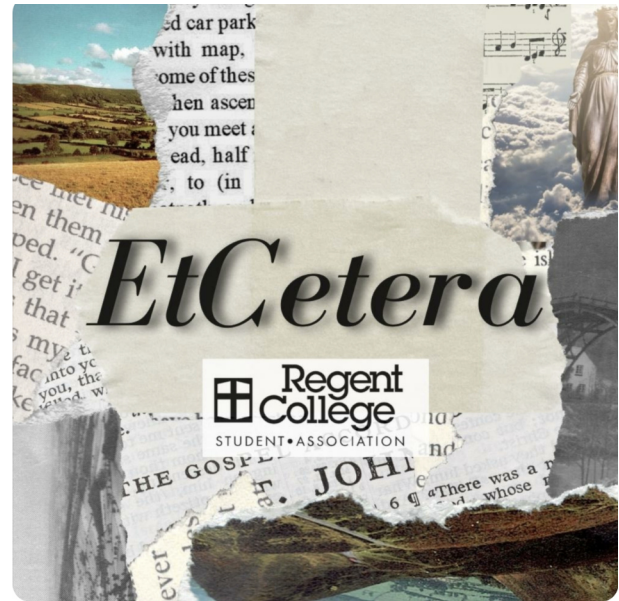
A Kale VeggieTale

Overheard in a Regent community house kitchen after Audible...

Hey Onion, for a change I'm not crying because of you. It was this veggie tale about dating I heard at Audible that made me sad. It wasn't from the regular veggies – you, Carrot, Tomato, Leek and the others. It was a new veggie, Kale. Or Kaeli as she calls herself—that's her name in the dating case, female singular. She asked us always to think about her on the bus.

So I did, but you know how it is...vegetables grow on you. So, it wasn't just in the bus, but walking home, in class, all the time...My head has been rammed full of kale with kale smell and kale taste in my mouth; I've even been dreaming of kale. Why am I sad? Well, I was already feeling green, but now I can't date Kaeli because Kaeli is dating Joshua. On top of that, she didn't come in supermarket packaging with a date on. I suppose she must have been farm fresh. But farm fresh on what date? She's nearly finished her MDiv, so she can't be all that farm fresh. Oh, dating is so frustrating, but I guess you guys know what it feels like to be all cut up, Onion.

Hey, I know who to ask about dating. They're forever on some date or another; it comes naturally to them. So, I'm off to ask those dates over there...



Latest Podcast Episode - Kaeli Joyce

Kaeli Joyce is a Regent MDiv Candidate as well as an RCSA Member-At-Large. Kaeli joined us to talk about her journey to Regent as well as her work and research in the field of chaplaincy.

Upcoming Episode - Dr. George Guthrie

Coming March 14th

The EtCetera Podcast is available wherever you get your podcasts.



Dad Joke of the Week

Why are chickens so funny?

ba-KAWSE.

It's very easy to be featured in EtCetera.

EtCetera accepts all forms of written or visual creativity. Written works must be under 1000 words.

All work is subject to minor edits.

Anonymous submissions are considered on a case-by-case basis.

All submissions must be sent to: etcetera@regent-college.edu

The EtCetera team is:

Dryden Demchuk - Senior Editor

Abigail Germain - Associate Editor

Memes submitted via instagram by @dank_regent_memes

**@dank_regent_memes is not affiliated with or endorsed by EtCetera or the RCSA

