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THE NEW Apocrypha

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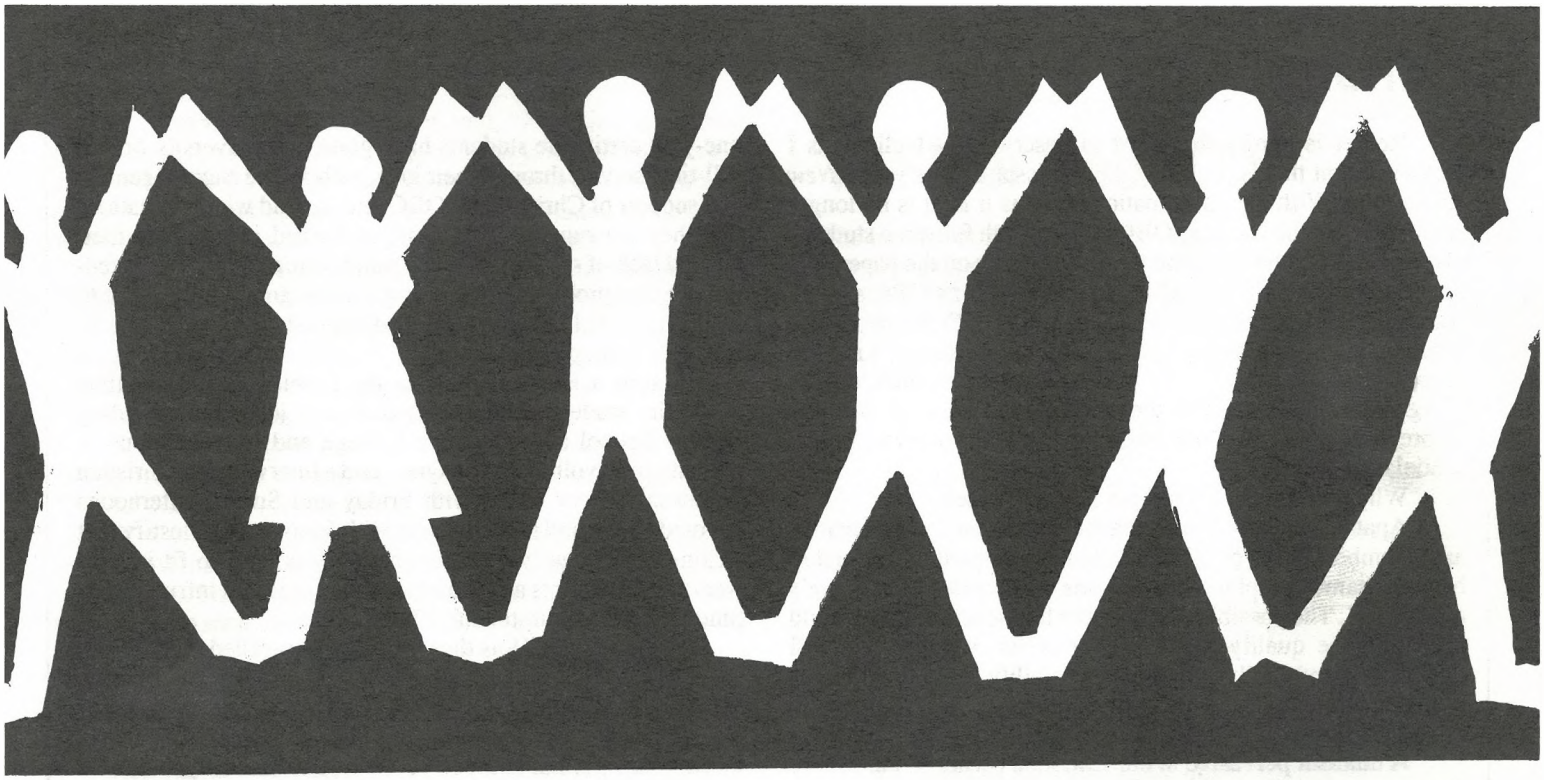

# SPECIAL SECTION: GENDER AND GRACE

**IN THIS ISSUE:**

# The First Word

This issue we are proud to present a special section on *"Gender and Grace"* as an adjunct to the Staley Academic Lecture series by Mary Stewart Van Leeuwen. Publishing this section was important to us, for we feel the issues discussed by Mrs. Van Leeuwen and elaborated upon in this paper are relevant and need to be discussed. As a forum for ideas and discussion we hope to create a venue which will stimulate dialogue.

It is our hope that you will approach these articles with an open mind and heart. You will be asked some questions which may insult you — please don't be insulted — it is not an intention to do that. It is our intention however, to ask you to re-think some issues that you may feel you've made up your mind about. May-be you'll re-think these issues and still disagree with us — that is your perogative — however, at least take the effort to listen and think about what's been said. That is all we desire.

In this, we hope that you won't be quick to judge based on the disposition of the authors regarding what's been said because *"they're ardent feminists"* or *"that person's a cynic with a self-righteous streak."* The authors are writing about this because it's an issue they have thought a great deal about and care about deeply. We ask that, even if you disagree, that you'll respect their intellectual integrity and their passion.

In closing, we hope that this issue will bring you to some new understanding of issues regarding gender and grace — whether it be in illuminating what you believe or giving you new insights altogether.

Peace and Grace

— Graeme Burk

# Editorial

Regret is hardly the word to describe my feelings as I announce that this is probably the last issue of this year's *New Apocrypha*. With the participation level as it is, it is no longer reasonable for the two non-OBC editors, both full-time students elsewhere, to spend the same time and energy on the paper. It is conceivable that the journal could continue if an OBC student were willing to take on the job and commit to it. Certainly, he/she would receive our blessing and our help, and certainly, it is more appropriate that the school's printed voice be written, edited, designed and distributed by the school's own students, as it was in previous years. It's not likely to happen, however, at this school, this year.

Why not? I wish I could pin it down myself.

Apathy, no doubt, is a hindrance, and not only to the creative arts: members of the political, academic and spiritual leadership have the same complaint — *"No-one's interested"*, *"No-one's motivated"*. The possibilities that exist for the roles a paper could play, and the quality and diversity of its coverage, are still excellent and virtually endless. A possibility, however, without initiative and input, is about as dynamic as a 5-litre engine with no gas (even with a standard transmission).

A dualism pervasive in our Christian corner of the culture that seems to be concentrated in places like OBC, could be another factor. There's a widespread, if not explicit, belief that some kinds of service are more "holy" than others. That is, it is a common delusion here that unless you're going to be a pastor, or a career missionary (or maybe a pastor's wife), you're not in God's will. Sounds cynical, I realise, but that is the message of those well-meaning people who refuse to expose themselves to current issues (*"I don't want the world to contaminate me"*) or to intellectual debate (*"I should let the Holy Spirit guide by not involving my mind"*). This kind of view does no good to those who hold it, as it restricts the scope of faith, and is hurtful to the world, as it insulates it from Christian influence, and hurtful to those who encounter it on their way to a more integrated faith. How many one-year certificate students have gone into university or into full-time service through their jobs, without the encouragement and support of Christians at OBC, but instead with accusations that they are running from God, or barbed jokes about their alleged lack of spirituality? The same commitment to a boxed-in faith was probably what prompted one anonymous critic to write Rom. 16:18 on *The New Apocrypha* bulletin board. In all brotherly love, probably.

Maybe a lack of time was the problem. As a full-time university student holding two part-time jobs, and attending Sunday School and church, a College and Careers group, a recreational volleyball league and Intervaristy Christian Fellowship every week, with Friday and Sunday afternoons devoted to rest and relaxing time with friends, I can testify that writing more than two articles monthly is hard to fit in with weekly assignments and monthly essays, without infringing on time for other commitments. That's life.

Had no ideas? Was there anyone who called or met with either of the editors, who did not receive an invitation to phone anytime ideas, help, suggestions or a visit were needed.

If it was felt that the paper simply was not worth supporting, that's your opinion, and you're entitled to it. I only wish that those who thought it needed improvement had done something to make it better.

I am sorry to be defensive, OBC, but it's an important issue for you. Many good things that should be done, are not. You may not miss *The New Apocrypha* any more than a summer cold, but don't, please don't, miss the point: gifts in abundance — creativity, inquiry, wisdom, teaching, outreach, caring, encouragement — are hidden, and, in effect, lost, when they are not put to use. Are they being used at OBC? You tell me what message the school has communicated to the Intervarsity staff worker whose first response to hearing that I had come from OBC, was *"Oh, no! Not one of those!"*

— Camille Pagee

# Seeds For Thought

It was an unforgettable excursion. I had been playing snooker with my new friends until the proprietor reminded us of the 9 P.M. curfew; it was time for minors to go home. We slowly made our way down the stairway while I urged them to come and wait with me for the streetcar. I was barely thirteen years old and it was the first time I had commuted alone. When the streetcar arrived we exchanged pleasantries and as I was climbing the steps I noticed a young man gazing at me.

He immediately sat near the driver. I was planning to sit there myself, but then decided to sit near the centre doors. Seeing it was a warm spring evening, I opened the window and let the sounds of the city's night keep me company. Before I could even sit back to enjoy the ride, this fellow had already seated himself beside me. I was shocked. I sensed that there was something peculiar about to happen. *"Where are you going?"* he asked.

My throat was dry and my heartbeat accelerated, yet I managed to reply, *"I'm on my way home."*

*"I have something to share with you,"* he continued.

I remained silent for a moment and then my curiosity compelled me to ask, *"Oh, what is it?"* He was a plain looking fellow, clothed in a cotton flowered shirt, blue jean pants and probably no older that twenty-two or twenty-three.

He paused for a breath and then said, *"There is a seed which can blossom in your life. It can be planted in your heart and as you grow and mature, it will produce fruit. Are you ready to open your heart?"* After hearing such foolish ideas, I wanted to flee. But where could I go? I was trapped in the window seat.

The atmosphere in the streetcar was calm. People were reading newspapers, engaging in quiet conversations and others were just sitting there minding their own business. With a furtive glance I checked to see if the people near us had heard what was said. I didn't want anyone to think I was associated with a weirdo. Thankfully, I felt an assurance that nobody did.

This fellow, however, was not ashamed of what he was saying. He looked at me and with a soft spoken voice asked again, *"Would you like to receive this seed?"*

*"I'm sorry,"* I replied, *"but I don't understand what you're saying."* At this point, my anticipation was to hear my stop called by the driver. Then my uninvited guest said something which I had never heard in such a manner, *"I'm a Christian and the seed is Jesus Christ."* I thought, Jesus a seed? This guy must surely be a religious fanatic. I knew that Jesus loved people and died for them, but He was definitely not a seed. Now my stop was approaching and I was so glad.

As I was leaving, he reminded me not to forget about the seed, because without it I couldn't go to heaven. I left the streetcar and didn't turn back to wave good-bye. I went straight home. Wondering all along about this seed and what in the world did it have to do with Jesus.

Many years have passed since that night. Recently, I was riding in a subway on my way home from school and a man seated himself beside me. He asked for directions and we started a conversation. I began to tell him about my studies and he asked, *"How did you become involved in this?"*

*"When I was thirteen,"* I explained, *"God planted a seed in my life and not long ago I received Jesus as my Lord and Saviour!"*

— Marlon De Blasio

*The New Apocrypha* is made possible through the efforts of . . .

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*The New Apocrypha* is a journal for the OBC community to express their thoughts, ideas and creativity. The views expressed, are those of the writer(s) involved and do not necessarily reflect the views of Ontario Bible College or *The New Apocrypha.*

# The War Goes On!

The lies, the hurt, the pain, the war.
Yet *all* is peaceful.
Where is the way, where is the light, why so dark,
And yet *so* bright
The war goes on, the bullets fly, some kill
And some *die.*

My God, my Lord, my Life, my Light.
Where are you, in this *my* fight.
The wounds are raw, the bullets deep, the ache is strong
Why do *you* bleed?
The war goes on, the bombs are blasting, people crying
Darkness *never-ending*
In this confusion -- *where is peace?*
In this pain -- *where is healing?*
In this darkness -- *where is light?*
In this war -- *who will fight?*

The war goes on, the troops keep marching.
The enemy keeps trying to shoot *me* down.
Yet *you*, oh Lord are right beside me.
In this, *my* confusion, you bring *me* peace
In this, *my* pain, you bring *me* healing
In this, *my* darkness, you shed *your* light
In this, *my* war, *you* fight *my* fight.

The war goes on, but I'm victorious
You love the shield I wear
The war goes on, but still I march
For I know that *you* are there.
The war goes on, but the wounds can't control me
For *you* bore them long ago
The war goes on, but it's been decided
I see peace, and joy, and love.
The war will *end*, and *you* will win
For *you* brought the light, and *fought* the fight
So that *I* would live, now and forever.

— Christine Byrne

# Why I Won't Write About Women's Issues

## Lately, I've Been Thinking About . . .

by — Graeme Burk

I don't really feel like writing about why I believe in the equality of men and women. It's not because I don't feel that these issues are relevant and Biblically valid, it's just that it's daunting to tackle a subject about which so many ideas are so firmly entrenched in the minds of the readers that makes writing about this sort of thing difficult for me.

Instead, what I'm going to write about is the milleu that would normally ignore or reject what I was going to originally say about women. There is much to question about the sector of Christianity and academia that we're in, and for that reason, I think I'm going to turn to the oldest trick in the book and do some good old-fashioned socratic questioning. I would hope that, even if you disagree with me altogether, you would ask these question along with me. I hope even more that if you're going to ask these questions, that you will do so in a heartfelt manner. (Also bear in mind that since I am a male, my ramblings are going to reflect this particular outlook. For that reason, most of my questions are going to be directed at men.)

Having said that, let's proceed with the questions.

*How Do We Learn Things?*

I feel that this is very valid. The danger of *any* academic setting is that we all-too-easily buy into what a teacher is saying without examining the issues. This danger, I think, is compounded around Bible colleges because we hold to an old tradition of revering authority. Unless a prof is a) really in disagreement with our own theology or b) just plain radical, we don't really question what they're saying all that much. This is true of women's issues. When a prof (as an authority figure) espouses "truths" about women or headship (couched in the best homey language they can muster), we don't really stop to think if they're wrong or what might be weak in their arguments.

*What Do We Really Know About Feminism Anyway?*

This is a very present fear and loathing of what Mary Van Leeuwen and others call "the 'F' word", but from what I can see from the prevailing attitudes, nobody really knows what feminism is. Elaine Storkey, makes an interesting point in her book *What's Right About Feminism* (Eerdmans, 1985) when speaking of most of the anti-feminist literature written by Christians that

> *". . . it is my firm conviction that most of these authors have* ***never read any*** *of the feminist authors they criticize and have little understanding of what they are saying. All feminism is the same: radical or extremely radical. There is usually no attempt to examine any of the major differences of approach or analysis, and little effort invested in checking the most basic allegations . . ."*

As near as I can see, limited vision though it may be, Storkey is right. We have made a stereotype of feminism out of the 0.01% of the most way-out radical feminists. If you think that feminism is about women having superiority (or domination) over men, then you probably suffer from the same misconceptions. This is a problem that is only increased by the tendency among Christians to look only to secondary sources (people writing about other people's ideology or philosophy) in studying anything — whether it be feminism, existentialism or armenianism.

*What Are Our Motives?*

This is something we need to consider as Christians about any issue. This is a question I think long and hard about. Are our reasons for what we believe about women benign? Are we using our exegesis like a blanket, insofar as it keeps us safe and warm? Are we just being good, God-loving Christians who want to uphold what we believe in Scripture, or are there other reasons that we don't want to acknowledge? This is a hard question. I'm not sure we want to assk it — no matter what the answer may be.

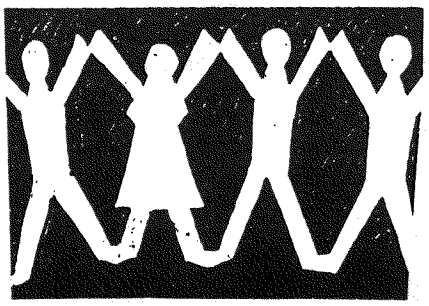
This questions works in tandem with another question, that is:

*How Do We Perceive Women?*

I can only speak from my own experience. When I look at my attitudes towards dating and the opposite sex, I find that (if my conversation is my indicator) "girls" are mysterious enigmas — virtually impossible to understand, define or predict. They're arbitrary in the same way Greek gods were — moved to vengeful wrath the one moment and nurturing care the next. These irrational feelings, or course, are exaggerated, but I've heard myself, and others say or think it in milder forms. It seems to me that we either dread or are afraid of the power women hold in that regard. Maybe that same fear and dread spill over into other areas. Maybe the whole idea of women having power just plain scares us. This idea would seem to be validated by the male-hating, dominating woman stereotype we have of feminists.

Of course, I could be wrong. However, if I'm right, we need to address the issue of women and power. Women shouldn't be wanting to have power over us, I agree. However, men shouldn't be wanting that power either. It works both ways.

Of course, in the end, all vision is limited, and as a writer I am no exception. However, before we can even discuss women's issues, much less whether or not I am right or wrong in what I say, we need to ask questions about our attitudes and how we get them. Unless we do, we'll never be able to discuss this issue in any detail. We'll just stay in apathy or unilateral negativity, neither of which is helpful — which is why I refuse to write about women's issues at all.



# SPECIAL SECTION: GENDER AND GRACE

## Using the "F" Word at Bible College

I am learning to use the "F" word and not be afraid of it. No, I am not talking about something vulgar with four letters, but what Webster calls *"(1) the theory of the political, economic, and social equality of the sexes (2) organized activity on behalf of women's rights and interests"* — FEMINISM.

When I want to talk about the word and all that it means (or does *not* mean necessarily), I find I am sometimes hard pressed to find a forum here at OBC. There is a certain reticence, a reluctance to get involved in discussion. Perhaps it is a genuine "F" word in our thinking. Is it an issue of disinterest and boredom? *"Not that topic again!"* (Is the topic as relevant as dating and mating?) Or is it a sense that we have already made our minds up about where gender and theology bisect and we're wasting our time? (*"We've already settled that in theology class and I don't want to think about it any more."*) Or is it a sense of fear? We're not sure where the discussion might take us. What kinds of assumptions and beliefs might be disturbed? (What do we do, for example, when we disagree about the roles of women and men?)

Feminism — a theory about women and men, and the organized activity working out that theory — should be of vital concern for at least one half of our student body, those who are women, because changes are taking place in today's society that directly affect how they will live their lives and view themselves. It should be equally important to the other half of our students because they spend their lives in relationship to women. We say we want to impact our culture with the good news of Jesus Christ. Do we not then need to understand our culture? Do we not need to understand ourselves?

Many feminist concerns have been addressed in our society at large. Fundamental freedoms and privileges we women take for granted now — the right to own property, the right to an education, the right to vote — were achieved at great sacrifice and struggle on the part of feminists barely a century ago. (Sadly enough, some of these crusaders' main opponents came from the Church.) Today, others are pushing for pay equity, increased protection from violence and abuse, more representation in government, to name a few issues. We will all benefit from their efforts, even while we huddle in our small subculture and argue about what it means for women to be silent in the church!

For educated Christian women there are particular concerns. For one, it is difficult to reconcile arbitrary restrictions on ministry based on gender, especially when our gifts and abilities are acknowledged and accepted in the secular world.

Another major issue is the use of inclusive language. When are we going to be officially acknowledged as part of this body of "brethren"?

Let me use my own journey toward a feminist philosophy as a explanation for my commitment to serving as an advocate for women here at OBC.

I grew up in a conservative Christian home (in small town USA, a daughter of a preacher and "preacher's wife"). My parents modeled for me a loving relationship in a traditional pattern: my father had a vocation — he was a pastor; my mother spent her life contributing whole-heartedly toward that vocation. (By the way, they were surprisingly egalitarian — they both raised our family.) The issue of "women in ministry" was never raised (we didn't know that term in the 50's and 60's).

While I was absorbing values of home and family by osmosis, I was also receiving another important education. My parents encouraged me to do well at school, to complete college and develop my skills and talents as I recognized them; and I enjoyed school and loved learning. That education, from kindergarten to graduate school, is probably the source of my feminism (and the major difference between women of previous generations and my own). I was educated and equipped to function in our society with a vocation beyond that of homemaker.

Emotionally, however, I was not comfortable with my education. My "problem" started when I realized I was graduating from college without having met a husband. This meant I had to seriously train for a career — a great blessing I now enjoy. At the time, however, I did not appreciate it. I felt I had no identity because I was not connected to any man to give me one. How can one be a "pastor's wife" without belonging to a pastor? (I would love to relive those years and soak up all the benefits I despised at the time.)

Even when I married several years later, this issue was not easily put to rest. I have still found myself at times clutching my husband and his ministry, wanting the security of the "pastor's wife" role. Do I have a "ministry" of my own? Am I first of all a wife and mother? Is my career as a college teacher an extra?

As a college teacher I watch students working out these same issues. I have seen bright, intelligent, young women drop out of school to marry nice men. Soon they are typing their husbands' papers, working these men's way through school, having their babies — all good and noble ventures, I might add — but never coming to terms with who they are themselves. What makes me anxious is the underlying assumption that they will now live their lives through their husbands and children. Is there something they should be doing with their own keen minds even while they rightfully marry? Should they and their husbands be working out compromises so both can develop as independent and whole persons?

My feelings were crystallized when I talked recently to a widow of an important Christian minister. Six years after her husband's death she is still struggling with bitterness that she now has no role and no identity. She feels God has deserted her and she is drifting through valuable days of her life trying to find meaning. And she is a Bible college graduate.

What about women who do not marry? In our current "focus on the family" in Christian circles — especially if we see women's primary responsibility before God to raise a family — have we not relegated them to second class living? (Have we wondered why "Marriage and the Family" is a required course in our curriculum at OBC?) We deny this conclusion theologically; practically, we're reinforcing it.

What happens when women finally figure out that they are fully human whether or not they are wives? What happens when they recognize their primary function is not to enable men to fulfil their vocations? What happens when they discover that they are, first and foremost, created in God's image to bring God glory? What happens when women see the implications of the freedom of the gospel, when the realization hits home that in Christ *"there is neither Jew nor Greek, slave nor free, male or female" (Gal. 3:28)?*

Neither these women nor the men who relate to them know how to work out these new assumptions. We are in a period of transition — a cultural revolution — in our society. More important, our traditions in the church are being shaken. This is where the struggle begins for Christian women and men. This is where we have to begin talking together. There are many complex problems that accompany feminist issues. Whether or not we like it, we have to start working out the tensions that inevitably come when the "F" word can no longer be silenced. Is the Bible college not a good place to begin the dialogue?

— Elizabeth Davey

# SPECIAL SECTION: GENDER AND GRACE

## Behind and Beyond Feminism

**GENDER AND GRACE**
By Mary Stewart Van Leeuwen,
Professor of Interdisciplinary Studies,
Calvin College.
1990
IVP, 278 pages.

The publication of *Gender and Grace* earlier this year goes a long way toward defining both theoretical and practical Christian discussions on sexuality, humanness, and female-male relationships for the '90's. Primarily a psychologist, Van Leeuwen brings to her demanding subject a broad research and field studies background from theology, history, biology, social sciences and law. Thus equipped she moves swiftly through a full spectrum of issues typical of the discussion on sexuality and gender roles now washing through Christian families, schools, ministries and churches.

While providing a thorough examination of issues raised by non-Christian and Christian feminists (universal cultural biases toward male dominance, whether there are distinctive qualities of maleness and femaleness that are not purely matters of cultural conditioning, the rightful roles in family and church Bible-believing males and females should live out before God), Van Leeuwen moves beyond feminism to write on "gender issues" as issues concerning how females and males live lives of liberation, justice, faith and obedience. With this strategy she at once brings a fuller scope to the discussion and may blunt the ire and rekindle the interest of those who are tiring a bit of the feminist debate.

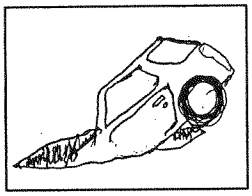
**BOOKS IN REVIEW**

*"A Christian"*, says Van Leeuwen in her opening chapter, *"is a saved one who is Spirit-filled in order to become a sent one. And a Christian feminist . . . is a person of either sex who sees women and men as equally saved, equally Spirit-filled, and equally sent."* Evangelical Christians will probably differ on whether this definition, which seems so worthy and gentle on the face of it, is not so broad as to limit its usefulness. But it will probably serve to keep the discussion open for a time even (especially!) for those who see "Christian" and "feminist" as incompatible. The reader who gets hooked by this thought, even in a tentative way, will move forward into some mighty intriguing ideas, powerful information, and challenging insights. What are we to make, for example, of her assertion that the particularly male sin is that the God-given mandate to both sexes to have dominion becomes a quest for domination, even over female co-rulers, while the particularly female-sin is that the sociability for which both sexes were made becomes, for women, *"social enmeshment"* in which they *". . . use the preservation of relationships as an excuse not to exercise accountable dominion . . ."* The implications of this kind of assertion and others of the same striking quality will take the remainder of the '90's to unpack.

— James Bailey

## Contest: Pot-Hole of the Year

Last year, the OBC parking lot won the Neil Armstrong Award for the best resemblance to the moon's surface. In commemoration of this, *The New Apocrypha*, in conjunction with the Creative Arts Committee (though they don't know it yet) and the City of Sudbury (as runner-up in the aforementioned "moon look-alike" competition) are pleased to present the 1st Annual POT-HOLE of the Year Contest.



This contest honours the Pot-hole in OBC's parking lot which has done the most damage to your car's transmission, or at the very least has given you a good pool party the day after a good rain.

All you have to do is give the general location of the pot-hole, a rough sketch of it (or a topographical diagram or a photo if you want) and a brief description (50 words or less) of why you think this pot-hole is the greatest obstacle ever encountered in the parking lot.

The winner will receive a pack of gum (to chew off nervous stress next time they drive over the offending pot-hole), some gravel to fill it (if they want) and our assurances that we'll pass the information on to the appropriate authorities.

All submissions are to be made to mailbox #210. Deadline is December 15, 1990. Winning entries will be posted on *The New Apocrypha's* bulletin board in the new year.

# NOTICE

You are holding the final issue of *The New Apocrypha.*

It does not appear probable, at this time, that there will be sufficient staff to organize and produce the paper next year. No OBC students have come forward to contribute on a regular basis, or to assume the position of editor.

Funds for this year are severely limited; as a result it is not likely that there will be further issues this year either.

# God Breaks the Rules

A baby dewy damp in the dawn of birth
Dropped chasms deep from slippery hands
Unto rocky witnesses of death
Where many cries have echoed into silence.
God's rules allow it.

The voice of blood cries from the ground
Where Abel fell, and others
Slain by brothers.
God's rules allow it.

A structure rises stone on stone,
Shanty-town in shadows low,
Granite hewn by master craftsmen
Meets the stress of high ascent,
Still climbing for the pride of man.
God's rules allow it.

Fires burn upon the altars of gods
With human faces joined to forms of animals,
Projections of the psyche.
Dumb in speechless domination,
Resounding with abominations.
God's rules allow it.

Churning carnage dark of ages,
Slaves and masters in the dance,
Every culture smashed.
God's rules allow it.

And now for us the bomb that loomed
Dram-like, explodes today within our blood.
In procreation's fluids we are
Wed to self-destruction.
God's rules allow it.

Despair of life would tear our hearts away
In sacrifice to intellect's demand
For justice. Ruined orbs,
Dying sun by dying planet chased,
Collapsing universe the penalty of reason
For crimes against infinity.
God's rules allow it.

But the beauty of it all, where does it go?
Innocence was there before
We turned away from God and from each other.
A rainbow set a seal, the ancients tell us,
To prevent another vengeful flood
Of woe to drown the evil of all flesh.
God's rules proclaim it.

Even through a blood-red sea
A way is opened up before us,
Annihilation close behind us.
Yet a path of freedom calls, if we will
Listen to a Word of hope, and follow.
God's rules ordain it.

His wisdom saw our end and from our beginning.
His Son of promise spoke it forth,
A plan all new for man and earth and heaven.
Divinity alone could find
The will to save all humankind.

The Cross the balance of eternity.
A never-ending history of mercy.
God's love avows it.
But *we* do not allow it.
We make the rules. — Cheryl Thomson

# LETTER TO THE EDITOR

## A Little Critique

Graeme Burk's article *"Commies, Cleanliness and Christian Action"* has been presented with an attitude of cynicism and judgement which I feel must be addressed. Such attitudes as this are too often prevalent in our Western society and must not be allowed to reign inside of Christian circles. This is seen first on his disrespect for the "powers that be" and mainly for our hard working and under-rewarded president Dr. W. J. McRae. Does Mr. Burke really think that the community life department is short sighted in all respects, or is it simply this one trivial item that "ticks him off" and blinds him to the many good things that have resulted from this experience. An item which separates OBC from what appears to be his standard of measure, namely, York U.

Secondly, it seems as if in Burk's view, Christians do not have the integrity to make intelligent decisions. If this be true, then maybe it is because he has only dialogued with a minority group of believers, with respect to this issue, who are not interested in voting as intelligently as he. However, it would comfort me to know that Mr. Burk has not included me in his broad brush stokes. There are some of us who did weigh the options first but voted differently. Please, in the future, do not base your conclusions on such a limited cross-section!

Finally, I fear that Burk has done little but raise the picket sign of "free press" and "rang his bell" making noise but not providing any real solutions. His rambling did little but use up space in our newly formatted paper. One which as he states in the *"First Word"* resulted from a *"bold (and costly) step."*

Is it not true that "The New Apocrypha's gaol is to present a forum for opinion and discussion of the views of students of Ontario Bible College," to quote the editorial policy (Sec. I (A))? It is my view that this work by Graeme Burk is not a reflection of that statement, but is instead a needless, pointed, and uninformed critique from an individual who neither attends OBC nor reflects the general attitude of those of us who do.

— Andrew McGinn

# Fighting Words

I think that one stepping stone is one too many to allow Satan. What can we, as Christians do against so persistent an adversary? Without question, we must put on the full armour of God as outlined in Ephesians 6:10-18. Really, that goes without saying. You can't fight without protection. You'd be crazy to try. We're waging a war here, not just a squabble.

Of course, because we have God on our side, you know that we're going to win. But that doesn't mean that we don't have to go into battle. When we gave our lives over to Christ, in essence we received our draft papers. We are all on the battlefield. So, how do we fight the enemy?

Well, here my proposition: I propose that we pray for the Satanists — pray that even they come to Christ. Let us pray for all who do not know Christ, and pray earnestly. It may take a while, but prayer really works. Prayer and praise are our only defensive weapons, so we should use them wisely.

— Jill Alyn

# Faces of OBC: Wayne Morgan

Over the course of the year, everyone who's ever learned, or dreamed of learning, anything about the piano, will try his/her hand at the second-floor lounge model. During the night class breaks, there's always a small crowd gathered around to encourage the latest would-be star. On the night I walked in, however, tired and dejected and in sore need of a good dose of joy, there was no amateur music happening.

There was this guy I'd never seen before, and there was all this rhythm a-rolling out of his fingers. People stood around and called out titles, and he played the songs, joyfully and beautifully, without missing a beat. My exhaustion lifted off me. Fascinated, I watched, and listened. Then I asked. This is what I found out.

Wayne is a returning student, so he's not new here. He has been absent since 87-88, when he began his B.Th. as a Pastoral major. During the interlude he worked full time and was involved with childcare work. Coming back as a "mature" student has changed his perspective. Now 30, and a newly-wed, Wayne is a relationship-oriented person, but you're not likely to find him socialising much these days. He spends more time in the library this year and lives off-campus. He admits that makes it more difficult to get to know people here, but he has a vision to work towards, and sets his priorities accordingly.

The music that caught my attention has been a big part of his life since his teenage years when, he says, his dream was to be a *"Christian rock star."* Since then, some profound changes have taken place. Though closer to fitting the *"rock star"* description now than ever, Wayne's new belief is that there is no such thing. His experience playing with the Toni Rossi Band has had a lot to do with that change. He describes the time spent with the band (four years so far) as *"an awesome experience"* that had taught him to see other sides of that ministry. *"There are a lot of un-Christian things happening in the Christian music business,"* says Wayne, but he's not discouraged by them. Earning a living in music has never been easy, least of all in the Canadian Christian music business. It hasn't been different for the Toni Rossi Band.

Wayne is quick to point out that the band is *"not the same as other groups."* For one thing, their style does not reach the young audience that pop, dance and rap groups do. Toni Rossi plays rock. For that reason, their ministry is to adults. Another thing that sets them apart: they take their music to the mission field, not just to the Christian world. They play in Toronto-area bars and nightclubs and have a good reception there. Wayne believes part of the reason the non-Christian world is easier to play for is that non-Christians have no expectations of super-stardom from the band. Many Christian audiences want to here the Daniel Band (Toni Rossi was a member before the group disbanded.)

Wayne is happy with the move to secular venues. He believes that by staying within the Christian market, bands can lose sight of their original purpose: evangelism.

Music is in Wayne's heart, but Wayne's heart is not one hundred percent in music. The ministry he is preparing for now is in the church. He would like to be part of a church functioning as a collection of outreaches, accessible to people of all backgrounds, and working with them at their own level. His vision means taking the gospel to where it's needed most, and of course that includes places like bars.

**TheTony Rossi Band**

Whatever develops, however, Wayne's first desire is to serve God. What does He have in store? *"I don't know,"* grins Wayne — *"and that's the most exciting part."* His life is *"a constant challenge,"* a process of having [his] security exposed, removed and rebuilt all the time. *"I get a glimpse of the future, see which doors are open, and go!"* That dynamic kind of faith is sure to be honoured and used in powerful ways. Keep an eye on Wayne Morgan. He's not just another (pretty) OBC face.

— Camille Pagee

# The Music Box: STRYPER

No! I am not betraying a bias towards Rock & Roll or Heavy Metal by choosing to review STRYPER's new album. There is a lot of controversy surrounding bands like Stryper who are venturing out deeper into the "secular market". It is for this reason that I chose to review their new album *"Against the Law"*, and at the same time I wish to address this issue.

Recently, some of our OBC family went to see STRYPER in concert here in Toronto and despite what many in the "Christian" community claim, the band has not turned its back on the Lord Jesus Christ. Talking to them after the show they explained that their intention in leaving behind "their message", has been to gain a wider following and thereby increase the impact of the band. According to Oz Fox the lead guitarist, another reason they have chosen this path is the opposition they have received from within the Christian community for the past seven years. This is a sobering thought and should cause every Christian to consider what concerns them more: trivial issues like the length of ones hair, their dress or the style of music they play, or reaching people with the Gospel of Jesus Christ. However, even understanding this I am very disappointed at the degree to which they have left "their message" behind. There is in fact, only one reference to "God" that appears on the entire album cover and it is so small, that I almost missed it. STRYPER has been so outspoken in the past, that to leave the message of Christ behind to the extent they have, would certainly appear to be a rejection of the Faith to non-Christians fans. This thought deeply saddens me, and though I understand their intentions, I wonder if they clearly thought through the implications of their choice. As brothers and sisters in Christ, I feel it is vital for us to uphold groups such as STRYPER in prayer and support them in their ministry instead of criticizing their methods. Let's pray their impact for the Lord is not lost in all of this. Now for the review:

Musically, the album is very good. Oz Fox pulls off some wonderful guitar playing. Cool riffs and catchy lines abound, though at times his sound is a little repetitive. Michael Sweet is in top form and hits some incredibly high notes with his usual power and style. The overall sound and image of the band is much more commercial and I feel this is a good move on their part. A couple of things I didn't like: 1) The background vocals on the chorus of *"Rock the Hell out of You"* might as well be a church choir in comparison to the rest of album. It is very weak and considering this is one of the few songs with any kind of "message", I feel it is a very serious mistake. 2) Besides the obvious short-comings, the chorus of *"Two Time Woman"* is very reminiscent of *"Keep the Fire Burning"* off of their earlier album, *"In God We Trust"*.

Overall, I likes the album, but have serious reservations about the approach they have chosen to take. However, I am not their judge, but there is ONE who is, and I pray they remember that.

— Steve Robertson