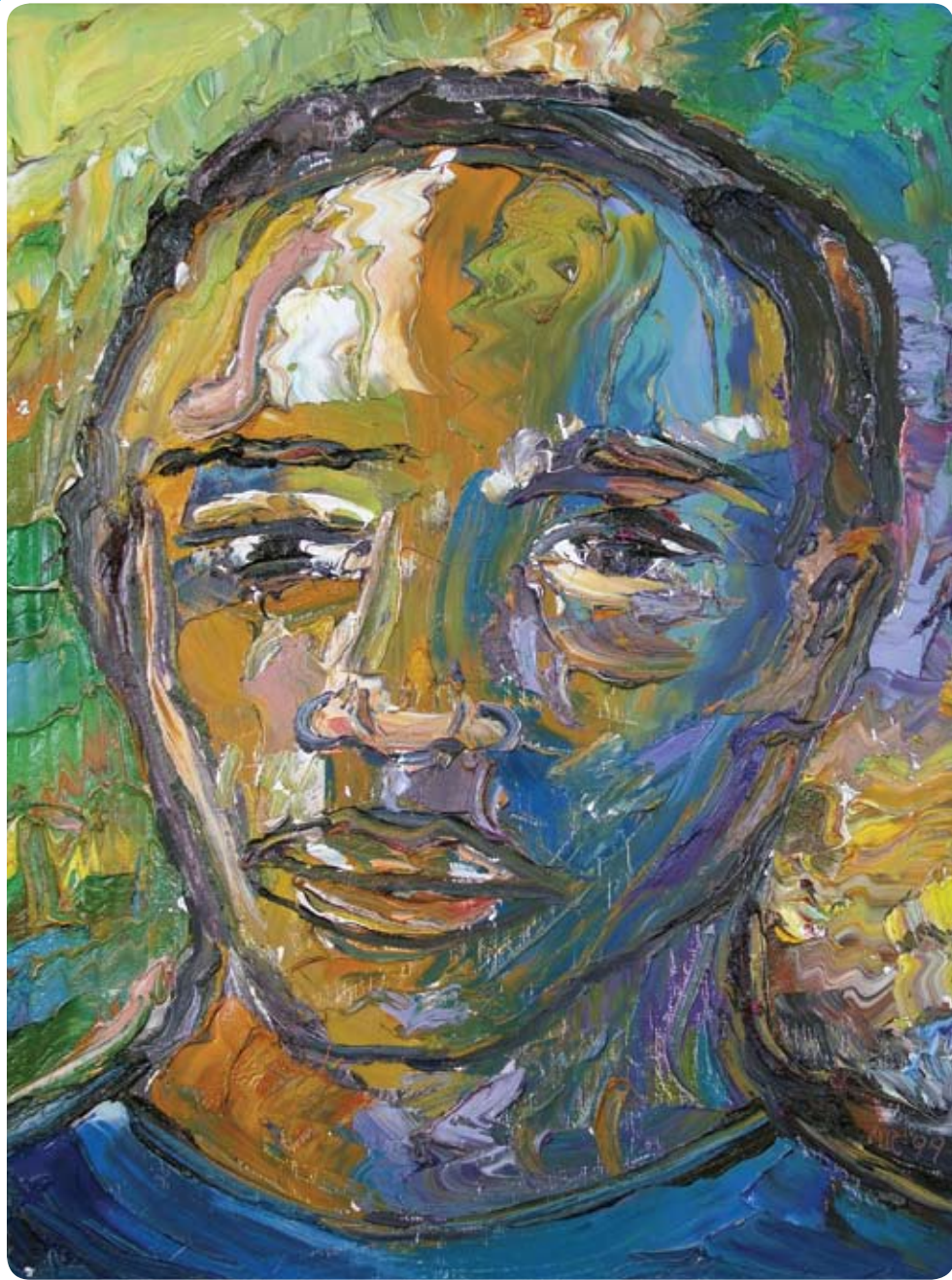


Mutuality

The Voice of Christians for Biblical Equality



Men and Equality

Inside:

How to produce an egalitarian man

by John Stackhouse

Mishandling marriage: The sin of Uzzah

by Gary Johnson

Are men really human?

by Jon Trott

Faith and feminism

by Hugo Schwyzer

From prejudice to biblical principles

by Bruce Lowe

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by Ron Pierce

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Man with a purpose, by Arthur Robins, 1999, oil on canvas, 18 × 24 in (45.72 × 60.96 cm), Gallery Diamante, Carmel, Calif. On-line at www.arthurrobins.com and www.poolpaintings.com.



Mutuality

The Voice of Christians for Biblical Equality

Let us then pursue what makes for peace and mutual upbuilding.

— Romans 14:19

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Mutuality seeks to provide inspiration, encouragement, and information about equality within the Christian church around the world.

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From the Editor by Chelsea DeArmond

Start seeing human beings

Who gets to be a human being in our day and age? This may seem like a silly question because the answer is so obvious—everyone! But we don't have to go back too far in history to see that perfectly rational people have considered others less than fully human on the basis of their gender, ethnicity, or social status.

In a 1938 address given to a Woman's Society, Christian apologist and author Dorothy Sayers famously asked, "Are Women Human?" Her question was motivated by the constant tendency in matters of taste, culture, and occupation for women to be regarded as a member of a class rather than as individual human beings. She believed that work should be done by the person who does it best, regardless of what class of human being that person happens to belong to.

Men are not immune to being classified and ranked as something less than human. In the 1960s, black sanitation workers in Memphis, Tenn., were known as "walking buzzards." Their average pay was \$1.80/hour without benefits, vacation leave, or pensions. One rainy afternoon, two black sanitation workers, Echol Cole and Robert Walker, ducked in the back of a garbage truck to stay dry. An electrical short in the poorly maintained truck caused the compressor to start running and the two were crushed to death.

Anyone could tell by looking at these workers that they were male human beings. But the treatment they received revealed the truth that they were not regarded as fully human. In 1968 the workers organized a strike to improve their atrocious wages and working conditions. The striking workers wore placards that read simply, "I AM A MAN."

The articles in this issue of *Mutuality* address the issue of recognizing and honoring others as full human beings on several levels. Bruce Lowe describes his experience of discovering that the equality of all people is more than just his personal conviction—it is a pervasive biblical principle.

As Christians, we know that the Bible describes human beings as bearers of God's own image, as redeemed from our depravity by Christ, and as called and gifted by the Holy Spirit for our work in the Kingdom of God. Any qualification or classification of human worth is against God's will. Familiarity with these biblical truths is not enough. We need to treat every person we encounter as if these truths from God's word are wrapped around them reminding us of their worth at every moment.

Wrestling with the guilt of male violence against women, Jon Trott questions his humanity as a man, and challenges other men to recognize and respect the full humanity of women. Instead of condemning boys for natural feelings of physical attraction toward girls, Hugo Schwyzer challenges boys to affirm girls' essential dignity and worth as human beings rather than reducing them to their physical traits.

Whether we are looking in the mirror or through a window, the articles in this issue of *Mutuality* remind us to recognize the value of each human being we see as creatures God has called "very good."



Chelsea DeArmond is Editor of *Mutuality* and Bookstore Coordinator at Christians for Biblical Equality. She can be reached at cdearmond@cbeinternational.org

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Mutuality

Call for Papers

Mutuality provides inspiration, encouragement, and information about equality within the Christian Church around the world. *Mutuality* is published quarterly and sent to all CBE members and subscribers. Current and back issue are also available for purchase.

We are currently seeking features, reports, and reviews (books, films, and/or music) from evangelical, egalitarian perspectives related to the following topics:

- Advocacy vs. Apathy
- Worship and Equality
- Revival and Equality

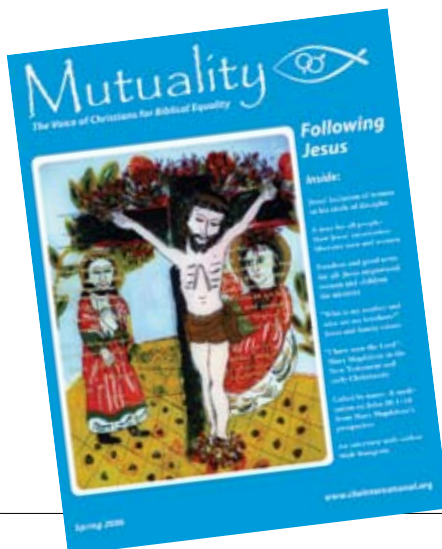
Most of the articles we publish fall into the following categories:

- Personal testimonies illustrating how biblical equality provides practical benefits to everyday lives.
- Teaching on relevant Bible passages, explaining the meaning and showing how to apply it to daily life.
- Reviews of books about biblical equality that would appeal to a wide audience. (Books must complete CBE's book service review process before being reviewed in *Mutuality*.)
- Feature stories about issues related to CBE's mission and ministry.

The length of features is generally 1,000–2,500 words. Send articles to the attention of the editor at the postal address below or e-mail to mutuality@cbeinternational.org (if possible, as an attached Microsoft Word document). We are unable to consider or respond to authors who send us more than two pieces at the same time, whose pieces are substantially over 3,000 words, or whose submissions are not sent uniquely to *Mutuality*.

Complete Writers Guidelines for *Mutuality* are available on our website (www.cbeinternational.org) or contact our office to request a copy. Questions and submissions can be directed to the attention of the editor, Chelsea DeArmond.

We'd love to hear from you!



Send your comments
 and critiques to:

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Letters may be edited for clarity
 and brevity.

HOW TO PRODUCE AN EGALITARIAN MAN

by John G. Stackhouse, Jr.

Let's get a couple of things straight right away.

First, I'm a man. I have a hairy chest. I used to be on the football team. I like Bruce Willis movies — at least, the ones in which something blows up, which is most of them. And barbecue is among my favorite cuisines. (Although, please don't tell the guys on the football team that I used a word like "cuisines.")

Second, I was not always an egalitarian. I was raised in an environment to produce quite the opposite. My dad was a surgeon and a jock and an elder in our Christian Brethren assembly. My mom was a schoolteacher and a homemaker and a — well, we didn't have titles for what women were in the church: she was just one of the "ladies," as in "Ladies Coffee Hour" meetings, and "Ladies Missionary Society," and the like, most of which my mother helped to run. And I was raised in northern Ontario in the sixties and early seventies, a cultural backwater where the waves of feminism were reduced to tiny ripples by the time they lapped up there.

So how did I become an egalitarian? Indeed, how did I become an egalitarian who writes a book encouraging other people to become egalitarians?

This conversion experience, like all other important and benign conversion experiences, was a work of God. We do not have the ability to convert other people in such deep ways. We can't even convert *ourselves* to the goodness we would like to attain. So let's recognize immediately that any change to egalitarianism of a lasting and proper sort results only from the transformative power of the Holy Spirit of God.

I make this point because sometimes we egalitarians act as if we think as follows: "If we can just present the right evidence and the right arguments in the right way, then all will be well." When the audiences don't all immediately convert, we redouble our efforts. And when *that* doesn't bring in the Kingdom of Peace, we incline to despair.

We need to remember that any lasting change of people's values to those of the Kingdom of God — among which values I do number egalitarianism — is a part of authentic conversion, and conversion is the province of the Holy Spirit, not us. "How to produce an egalitarian man"? Pray that God will do it.

This isn't all there is to be said, however. Indeed, let us invoke the monastic motto, *ora et labora*: "pray — and work." God calls us to

work with him in the spread of the Kingdom. So what work shall we do to cooperate with God in his great work of conversion?

In my case (and I have been asked to write autobiographically), four kinds of influences made the difference. Two of them had to do with men; two of them had to do with women.



F. F. Bruce was one of the founders of the modern evangelical understanding of the Bible and a dedicated member of the Plymouth Brethren. His essay on "Women in the Church: A Biblical Survey" is available for free at www.cbeinternational.org.

“If, as evangelical Christians generally believe, Christian priesthood is a privilege in which all believers share, there can be no reason that a Christian woman should not exercise her priesthood on the same terms as a Christian man.”

“Saint Paul, Apostle of Freedom for Women and Men: An Interview with F. F. Bruce,” by Laurel and W. Ward Gasque, Priscilla Papers 3,2 (Spring 1989): 3.

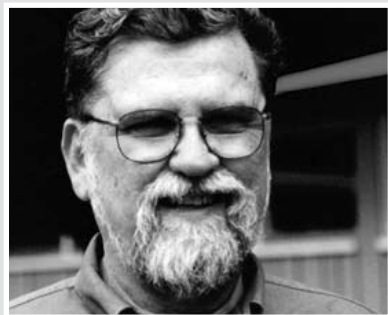
First, I encountered good arguments. I read articles and books that showed me other ways of understanding the Bible's teaching on gender. Those articles and books were written by men: I remember particularly being helped by Robert Johnston, Ward Gasque, David Scholer, and Berkeley Mickelsen.

I was also helped, secondly, by the fact that these men were both scholars and evangelicals. They provided, that is, not just arguments, but *examples* to follow. Their egalitarianism gave me a kind of permission to consider egalitarianism for myself. Indeed, while he wrote very little on the matter, when I found out (I think through a transcription of an interview) that eminent Brethren scholar F. F. Bruce — than whom no intellectual star shone brighter in our little denominational firmament — supported women in public ministry, it deeply impressed me. "If F. F. Bruce thinks so, well, then: I'd better think about this some more."

This second point, about male role models (for such they were), explains my silly reference earlier to being a man. Men need other men to show them that it's okay to be egalitarian. We need to know that we're not giving up anything truly masculine in changing our attitudes

Men need other men to show them that it's okay to be egalitarian.

"CBE is doing a wonderful job in promoting biblical balance. I grew up in a culture that believed that the Bible taught racial segregation. I came to see that the texts that were used to support this view were being grossly misinterpreted. Similarly, I was nurtured as a new believer in a fellowship that believed that women were excluded from certain ministries and that the husband was the 'boss' in the home. As I continued to study the Bible, I soon came to realize that these opinions were based more on custom than on Scripture. I enthusiastically endorse the work that CBE is doing in the interest of accurate biblical interpretation. God's Word is a liberating word!"



W. Ward Gasque is co-founder of Regent College in Vancouver, Canada. He currently serves as President of the Pacific Association for Theological Studies

toward women. When so much of our culture (and, I believe, of every culture heretofore and elsewhere) intertwines genuine masculinity with patriarchy — indeed, with the domination of women, so that a "true man" condescends to women, mocks women, enjoys making use of women, and refuses to be importantly influenced by women — then we men can fear egalitarianism as, in fact, emasculation. So the examples of hairy-chested, football-playing, barbecue-chomping men can be important in the conversion experience. (I surmise that this is likely the first time you have ever read a sentence like that.) And, while it's not clear to me that, say, F. F.

Bruce fit that particular description, the key here is that he was, for me, an *admirable Christian man*, and thus served powerfully as a role model as I stumbled my way toward egalitarianism.

Women also, of course, have been providing excellent arguments along the way. Patricia Gundry, Letha Scanzoni, Nancy Hardesty, Alvera Mickelsen, Gretchen Gaebelien Hull, Catherine Clark Kroeger, Mary Stewart Van Leeuwen, Ruth Tucker, Janette Hassey, Elaine Storkey — the list goes on of capable women providing excellent arguments that have confirmed and improved my egalitarianism. Beyond these contributions, however, women have played two other important roles in my move from patriarchy to feminism.

In fact, this account is really out of order. Long before I sought out egalitarian *arguments* against patriarchy, I was being prompted to do so by extended *experience* that unsettled my reflexive patriarchy. Long before I needed male Christian role models, I was being prepared to entertain and even embrace a different view of gender as I encountered *female* Christians who were the spiritual equal of men. Indeed, they seemed the equal of men in every way pertinent to leadership in church and society, and to partnership at home. My mother was (and is) herself such a woman: articulate, ambitious, tireless, creative, assertive, self-possessed, inspiring, critical — easily a match for any man I knew on any scale of leadership qualities. As everyone in our family will attest, she has certainly been a match for my dad! And I saw her lead outside the home, in our church, in summer camp programs, on university and civic boards, and more.

My mother's sisters and sister-in-law also provided me with examples of women who simply were not inferior to men, who seemed to me in their respective ways to possess all that was necessary for full partnership in every social sphere. They were certainly feminine in classic ways — warm, nurturing, encouraging, patient, and gentle — but also rational, discerning, insightful, and pragmatic. So why were they supposed to submit to men?

I benefited, furthermore, from the work and companionship of capable Christian women in the InterVarsity Christian Fellowship. Staff leaders impressed me as Bible teachers and spiritual directors. Even more impressive to me were my fellow students in high school and university Christian clubs who were at least as godly, intelligent, and capable as any of us young men. And dazzling among these impressive young women was one particular person who became my wife, Kari — a petite, curly-haired cutie whom my family once feared would be dominated by her effusive and overbearing fiancé. They don't think that anymore! Kari has been a daily reminder to me, for almost thirty years now, that egalitarianism makes sense and patriarchy doesn't.

Women thus provided me with good reasons to become egalitarian in the two ways parallel to what I received from men: in literal

evidence and argument that helped change my mind, yes, but also in personal examples that contradicted patriarchy.

The philosopher of science Thomas Kuhn is often cited to help us understand how people undergo significant changes in their thinking — what we call *paradigm shifts*. Kuhn suggests that we give up our ways of thinking, our paradigms, only under duress. Typically we do so only when we can no longer ignore or accommodate within our paradigms those evidences and arguments that don't fit — what Kuhn called “anomalies.” Well, the arguments and examples provided by these men and women constituted a pretty big, and ever-growing, pile of anomalies. The collective force of these egalitarian evidences helped collapse my inherited patriarchy and put me in search of a new way of thinking (which I have set out in *Finally Feminist: A Pragmatic Christian Understanding of Gender*).

So far, however, I have spoken about my change of mind as if it was just that: an alteration of intellection, a transfer of rational allegiance from one concept to another. It *was* that, but it was more than that. It was, as most important conversions are, also a change of *heart*.

Aristotle suggests that the speaker intent on persuasion must employ three modes of speech: *logos* (appeal to reason), *ethos* (appeal to a way of being), and *pathos* (appeal to the affections). From the male scholars I mentioned earlier, I received both *logos* (good arguments) and *ethos* (examples of how to be Christian, feminist, and male). From women, I received more *logos* (indeed, some of the best — both their verbal arguments and also the arguments from their impressive lives), but I also needed to receive, and did receive, the crucial gift of *pathos*. I needed to *feel* something of the *pain* of patriarchy: of being interrupted or ignored in conversation; of being passed over for recognition and promotion; of receiving condescension or suspicion instead of welcome partnership. And I needed to be confronted with their anger, with their refusal to be treated this way anymore.

Women have entrusted me with great gifts: their *stories* and their *feelings* about what they have been through and continue to encounter. We men will not change until we *want* to change, and one of the most powerful motives we will have for changing our minds is to alleviate the suffering of the women we admire and love — suffering that is obvious to women but often unseen by us men. I know it seems incredible to women that men can be so obtuse, but people of color will testify that we white North Americans are similarly obtuse about racism. Poor people will testify that we wealthy people are obtuse about financial differences. And tradespeople will testify what we professionals are obtuse about class distinctions.

We men just don't see how we dominate conversations, for instance. We figure that anyone who has something to say will just say it, so those silent women must not have anything to say — and, we conclude, must not be all that bright or all that motivated. We don't see how our feelings for women can divert and even pervert interactions that are supposed to be constructive and mutually beneficial into erotic games that no one should have to play, and especially not in a work- or church-related context. We don't see how we unconsciously disregard women's abilities and interests, and because those decisions are unconscious, the women themselves will never know what happened: They just somehow (again) won't get the opportunity, or the honor, or the reward they actually deserve.



Brian McLaren was raised in the Brethren Church and is currently Pastor of Cedar Ridge Community Church

“Increasing numbers of us feel a call to model reconciliation in Christ across old boundaries of discrimination. We believe that the Bible sets us on this journey, and that quoting select verses to maintain those boundaries is a well-intentioned mistake. CBE has been an encouragement to us all, and I am grateful for their important, needed work.”

We men need to hear from women about what it's like to be marginalized, demeaned, disrespected, dismissed. We can be told by other men to shape up, and that can help. Men certainly have responsibility here to speak on behalf of their sisters, on behalf of justice, and on behalf of the greater good that accrues to everyone as women are treated properly. But we will respond more readily to exhortations from both sexes if we *feel* it, and feel how important it is. We need this powerful impetus to compel us to undergo the strain of actually changing our minds and hearts. Otherwise, we naturally will stay where we are, in the convenient and comfortable paradigms we have inherited.

Furthermore, I have needed these testimonies, not just when I was transiting from patriarchy to egalitarianism, but *continually*, to this very day. My wife has

reminded me from time to time, “You're not as feminist as you think you are.” I used to bristle when she would say that, for I had congratulated myself on being a fully enlightened man, totally emancipated from sexism, and (let's be honest) a pretty admirable guy. But I have come to see, a little more clearly over the years, just how deeply entrenched are the “gender scripts” that I have tended to follow. I have *not* “arrived” at entire sanctification and I do *not* dwell in the New Jerusalem. I continue to mistreat women despite my intention not to do so, and I have concluded that *only women can help the situation* by notifying me that, yes, you're doing it again and, no, you failed to do what was appropriate.

We men need to hear from women about what it's like to be marginalized, demeaned, disrespected, dismissed.

I recognize, of course, that not all men want to be so reminded. All sensible people need to pick their battles and their moments. Many women do not have men in their lives who want to hear what they have to say. So they will have to do what women have always done: press on, regardless, to make the best of their situation, to provide good examples to those women and men under their influence, and to hope for something better, if only for their daughters.

Feminist psychologist Virginia Vanian, however, urges women not just to wait for a brighter day, but to speak up now, and particularly about the small things that women tend just to swallow and endure. She points out that repeated small slights constitute large-scale social patterns of repression — that mountains can, in fact, arise out of the accumulation of molehills. So women can and must do something to keep the pattern from being reinforced. Add your anomalies to the paradigm to help collapse it, or it will remain your prison — and, indeed, the prison that disadvantages all of us.

Yes, we are to patiently endure each other's shortcomings and not overreact to the social clumsiness of day-to-day life. But I, as a man, join with Dr. Vanian to plead with women to speak up *more*, to acquaint us men *better* with what's going on and how it pains you. I know it's discomfiting and I know it's unfair ("Why, after all we've been through, do we have to teach you men such elementary

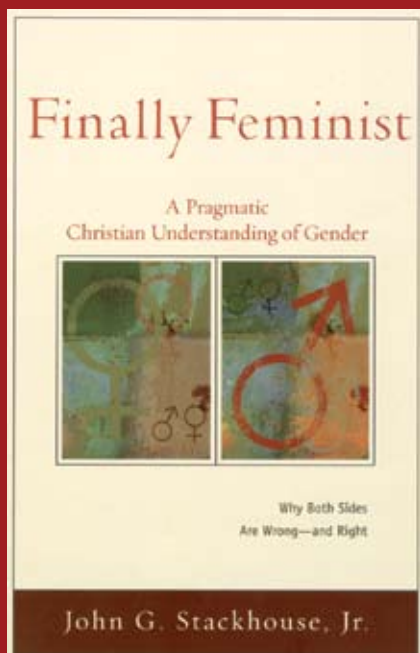
things?"), but here's the sober and inescapable truth: If you keep letting patterns persist, then *they will persist*.

We men, of course, have our corresponding imperatives. We must help to create safe places and occasions in which we welcome women to say the hard things, the painful things, the confrontational things that tell the truth about how things really are. We need to brace ourselves for words that will dislodge us from our comfortable seats of automatic privilege. And we must prepare ourselves to act on what we hear, not merely to let women vent and then congratulate ourselves on our magnanimity. For if we listen to women and then do not change, we victimize them twice. And we render ourselves doubly guilty.

All of us need both to see and *to feel* in order to change, and we men need the help of you women. Only then will we, in return, give you the help of our asymmetric social power that is so long overdue. Most of us men really do love you: We just don't know how to love you as well as we can! We are responsible to sort ourselves out, of course. But may I ask you women to help us, please, become the egalitarian men we want to be.



John G. Stackhouse, Jr., is Sangwoo Youtong Chee Professor of Theology and Culture at Regent College in Vancouver, Canada. He is the author of *Finally Feminist: A Pragmatic Christian Understanding of Gender* (Baker Academic).



Finally Feminist: A Pragmatic Christian Understanding of Gender

by John G. Stackhouse, Jr.
Baker Academic, 138 pages
List \$14.99 CBE member \$12.74

Available at Equality Depot Bookstore
Order on-line at www.equalitydepot.com
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"Changing one's mind about the gender question often requires a dramatic paradigm shift, a new model for thinking about things. Unveiling key moments within his own change of mind, Stackhouse calls the Christian community to think about and rethink the way we understand biblical texts about gender.... This is a powerful and personal book, well worth the reading." — William J. Webb, author of *Slaves, Women, and Homosexuals*

Discussions about gender continue in many Christian denominations. With good people and solid arguments on each side of the divide, there seems to be little hope for a synthesis or even constructive dialogue.

In *Finally Feminist*, John Stackhouse provides biblical, theological, and practical arguments for his own understanding: Equality is the biblical ideal, but patriarchy is allowed and regulated by a God who has larger kingdom purposes in mind. Stackhouse then tests his understanding by exposing it to the objections of other theories and concludes with two appendixes that tease out some practical implications.

Thought provoking and distinctive in its clarity and honesty, *Finally Feminist* will be a useful text for college and seminary courses, for pastors and church leaders, and for anyone interested in deepening their understanding of the role of women in the church and in society.

Mishandling Marriage

and the sin of Uzzah

By Gary Johnson

Divorce, domestic violence, school shootings, living together, gay lifestyle, affairs, sexually transmitted diseases, unwanted pregnancies, and the list goes on...

The family is definitely under attack. As a result, the last decade and a half has seen the rise of the pro-family Christian message. Pastors, churches, books, Bible studies, and even whole movements are, with the purest of intentions, working feverishly to strengthen the family. Seeking to motivate apathetic husbands and indifferent dads, some Christian ministries have anointed men “Prophet, Priest, and King,” “Point Man,” and “High Priest of the Home.” The only problem is, these labels aren’t scriptural.

This reaction reminds me of Uzzah. The infamous fall of this well-intentioned Levite is described in 2 Samuel 6. The Ark of the Covenant, which represented the very presence of God, was being taken back to Jerusalem. David led the way with shouting, singing, and dancing as all of Israel celebrated.

But when the oxen pulling the Ark reached the flat threshing floor of Nachon, what should have been smooth sailing turned very ugly very fast. The oxen stumbled, nearly overturned the Ark, and — only wanting to help — Uzzah reached out to lend a hand. But before anyone could say, “Don’t do it!” this man lay dead on the ground.

What did Uzzah do that was so bad? How could this man of good intentions — who was merely reacting naturally — have met with such punishment and wrath? What *exactly* was the sin of Uzzah?

To understand, we first have to acknowledge that God and His Word are irretrievably entwined. In other words, when we disobey the Word we are opposing God, regardless of our good intentions. And this is what Uzzah did — while seeking to help God and steady His presence — he actually *opposed* God and disobeyed His commands by touching the Ark of the Covenant (Num. 4:15).

And just like Uzzah, many of these well-intentioned messages have ended up *opposing* God because their teachings about family order are unscriptural, forcing husbands to become 24-hour “Supermen” and completely benching the wives.

...just like Uzzah, many well-intentioned messages have ended up opposing God because their teachings about family order are unscriptural...

The heart of God has always been the “restoration of all things” (Acts 3:21), and Jesus has restored Christian marriage to its former glorious state of equality and mutual submission. As Christians it is vital that we understand this, accept it, and operate accordingly. The Bible tells us

plainly that before the Fall, both husband and wife were made in the image of God and both were given dominion (Gen. 1:26–28). In fact, this first man and wife were so completely “one flesh” (Matt. 19:6) they even shared the same name!

“He created them male and female, and He blessed them and *named them Adam* in the day when they were created” (Gen. 5:2; my emphasis).

Without a doubt, the fact that you and I have never known anything but a fallen world makes it difficult for us to grasp the depths to which our species has fallen. What was perfect and incorrupt in the Garden of Eden became twisted and marred as fallen men and women struggled to walk out their days on this earth.

Even good men, righteous men, treated



women like they weren't much better than cattle. Just look at "righteous" Lot (2 Pet. 2:8). When God sent two angels to visit Sodom before destroying it, Lot thought they were ordinary men and insisted they stay the night at his house. The men of Sodom, filled with perverse lust, cried out for Lot to throw the two angels out to them. And what did Lot do? Demonstrate the self-sacrificing character of Christ and say, "Leave them alone. Take me instead!"? No, he says, "Here, take my daughters!"

Two girls that had kept their virginity in the midst of a depraved and wicked city were being offered to a bunch of sexual perverts by their father. "Let me bring them out to you and do to them whatever you like," Lot shouted (Gen. 19:8). What?! It was okay with Lot if this crowd raped and sodomized his *daughters*, just so long as they didn't touch his *guests*!?

There was definitely nothing righteous about this treatment of women — a fallen mindset which had taken deep root in the cursed ground of Earth. But in the "fullness of time" (Gal. 4:4) God sent forth His Son, born under the Law to redeem us from the curse of the Law. And, in Christ, the curse of Genesis 3:16 is now broken and women are once again restored to their rightful position of equality with men.

Growing up in the Arkansas Delta, hunting, fishing, football, and fighting were as natural to me as breathing. And if Christianity were a natural fight—and whippin' the devil as easy as chasing down some little fella with a pitchfork and pointy tail who likes dressing in red suits — well then, you could just stick me and my buddies on the frontline and we'd take care of it all.

in this battle the baddest warrior on the line often weighs no more 100 pounds, dresses in high heels and gets her hair done every Thursday!

But this is not a *natural* fight. Ours is a *spiritual* battle, a to-the-death struggle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:2). And in this battle the baddest warrior on the line often weighs no more 100 pounds, dresses in high heels and gets her hair done every Thursday!

The testosterone-driven Gospel of today is very appealing to the carnal, fleshly nature. But it is an *unscriptural* Gospel in many ways, and one that would have benched legendary Christian soldiers such as Corrie Ten Boom and Mother Theresa simply because they were women.

We men may have been taught growing up, "you never hit girls," but this is not a

principle the devil abides by. He launches as many vicious attacks against our daughters, our wives, and our sisters as he does against us. And if we've insisted they live out some fairy tale existence — forever in the tower awaiting their knight in shining armor — they're gonna get slaughtered. These women of God have to arm themselves with the breastplate of righteousness, the helmet of salvation, the shield of faith, and take up the sword of the Spirit as they fight the battle beside us.

Yes, the family is under attack. And yes, restoration is critical. But the desire of some

so-called "pro-family" advocates to turn back the clock 60 years to *Father Knows Best* and *Ozzy and Harriet* is not the answer, because it is not biblical. We need to go back alright...but we have to go back much further than just 60 years! Back to the Garden of Eden, back before the Fall — it is here that we discover the perfect will of God for Christian marriage: equality, respect, and mutual submission.



Gary Johnson and his wife, Leslie, have been in Christian ministry for two decades and are the authors of *Does God Really Prefer Men?* Gary invites you to visit them on the web at www.doesgodreallyprefermen.com

where you can access his testimony, published articles, and other great resources.

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With new generations growing up around computers, video games, and personal music devices, CBE wants to reach people in fresh ways with the timeless message of biblical equality. CBE now offers *The CBE Scroll*, a blogging voice of CBE. With a team of experienced bloggers and many relevant topics to address, CBE trusts that this online discussion of gender and the Bible will reach audiences who would not hear of biblical equality otherwise. Please visit <http://blog.cbeinternational.org> to see *The CBE Scroll* in action!



Are Men Really Human?

A melancholy but not without hope personal reflection on male sexuality By Jon Trott

I was born into privilege thrice over. I am white; I am male; I am American. And all that privilege provides me with the shortcut, the front row seat, the illusion of my own sufficiency. Yet, I need help, and I need it terribly. How terribly? Let me tell you a little about it.

I was born the year President Eisenhower pushed through the first civil rights act since the civil war. The New York Times called the 1957 Civil Rights Act “incomparably the most significant domestic action of any Congress this century.” But 1957 was also the year that nine black high school students went through hellish abuse in their attempt to integrate a Little Rock, Arkansas, high school. I knew nothing of such things; my childhood was filled with an innocent light.

I lived on a farm in the summertime, but in the school year we had a home in the small, almost completely white town of Fort Benton, Montana.

What I remember about that time was how safe everything felt, how solid and reassuring. My parents knew everything that was important and I happily relied on them. God approved of us, supported us, was on our side, and had the good sense to appear only when asked for.

Women were loyal wives or wives in training, good homemakers, moms, and supporters of their man’s work outside the home. Men were strong, self-reliant, and self-contained. Growing up in Montana, I got a double-dose of the image of men as cowboys who hated fences and rode alone.

No wonder, then, I identified closely with my mother when I was young. I liked her attributes. Tenderness. Nurture. Togetherness. As one of five boys in our family, the second to the youngest, I felt

insecure and overwhelmed by some of my siblings’ maleness. They were so intense in their teenage hormone-driven toughness; I felt vulnerable and afraid.

I still remember hearing the little ditty, “Girls are made of sugar and spice and everything nice, boys are made of snips and snails and puppy dog tails.” I hated that lyric! I didn’t want to be made of snips and snails...I wanted to be made of honey and cinnamon and all things most admirable in a human being...if that was femininity, and the other masculinity, then I opted for the first.

I did draw a line when my mother enrolled me in ballet class — imagine that if you can! — I came home after practice, threw my dance slippers on the floor, and said “I’m not doing that any more!” When she asked why,

I recall having said something like, “That’s for GIRLS!” Two grade school classmates had mocked me, and made me suddenly conscious of my “proper” gender role. And so ended my brief career in ballet.

As I entered puberty, and began “noticing” girls in that new way, I liked very much being male. I liked my body; we were friends. Thankfully, perhaps due to my parents’ very close love for each other, I couldn’t think of sexuality except as relationship. Even my most erotic fantasies usually centered on lovemaking as part of a larger relationship rather than the impersonal sex portrayed by porn.

I had a friend whose pile of *Playboys* was stashed behind the grill of an air duct in his house. Strangely, I was more affected by how cool it was to have an air vent like that — which seemed right out of some movie — than I was with the magazines. Their impersonal bosoms sticking out at me, legs arranged to almost but not quite

Only the Wind Lives Here, photograph © 2005 Jon Trott



Growing up in Montana, I got a double-dose of the image of men as cowboys who hated fences and rode alone.

A longer version of this essay was presented July 1, 2005 at the “Gender Revolution” Tent co-sponsored by CBE and JPUSA at Cornerstone Festival in Bushnell, Ill. The full version is available on-line at www.cornerstonemag.com. See pg. 25 for a report on this year’s Festival.

reveal everything, failed to deeply thrill. Yet the seeds were sown; I objectified women, since no other options seemed available.

During my thirteenth and fourteenth year I read Eldridge Cleaver and Dee Brown and Claude Brown and Franz Kafka and Anne Frank — ah! A woman's voice at last — and in the midst of all those oppressed voices I experienced my sexual awakening. There was something amazingly sexy about the nobility of the oppressed...and I imagined myself as the rescuer of many women. This patronizing, liberal fantasyland of mine was not one easily left, and for many years I didn't even know it as a fantasy.

When I was barely seventeen years old, I met a dark-haired girl from a small Montana town. She was cute, and she apparently found me intriguing. I took her to my school prom and we had a good time at the dance.

Afterward we went back to my parents' house, where she planned to sleep in my sister's room since my prom date lived too far away to travel home that night. I followed her into the bedroom and attempted some awkward kissing. She allowed it, but discouraged me from moving toward second base. I politely disengaged, said goodnight, and went to my own room. The next day we parted on what I thought were friendly terms.

The next week I had piano lessons with a music teacher who was a mutual acquaintance of the girl and mine. The older woman confronted me for attempting to overpower my prom date. I was left with the distinct feeling that the girl believed I had attempted to rape her. I was so horrified, I could barely speak to the teacher, but I managed to grate out a denial. What to me had seemed like a mutual exchange — and one that she had forbidden to go further than it should have — to the girl had seemed a frightening one-way street where a boy she hardly knew cornered her in his sister's bedroom to do as he pleased.

Gradually, despite my initial anger, I began to rethink what had happened. That was one of the first times that I saw myself as someone physically powerful, who could frighten someone else just with my size and gender. And I hated that. I had no plans or desire to overpower her, yet how could she have known that? Only slowly did I understand the fact that walking into that bedroom was indeed a major error of judgment on my part. More than bad manners, it was a threatening move whether or not I intended it to be.

Maybe somewhere a man has had such an experience, almost being raped by his female date. I don't know any such men. What I do know, both from statistics and from many stories over the years, is that rape is overwhelmingly perpetrated by men.

With the teenage sexual awakening came the realization that all I'd been told was untrue; or, if any of it was true, I had no idea how to find that truth again. Though I stopped believing what I'd known as a child, I still struggled with God. Was he there? Did he love me? Or was the world I encountered with my senses the only world there was?

I met him, the Jesus who Nietzsche contemptuously called the God of women and slaves. I encountered the Father of Love who is both ultimate masculine and ultimate feminine, in whose image male and female are created. He was, in what some might think a heretical analogy, a bit like a seductress.

God has more so-called feminine wiles than any woman!

But my struggle with maleness wasn't solved once and for all by loving God. After eight years of marriage, I became a single father of two girls after my wife left. I discovered that the passive male role I'd adopted during that time was a fake form of mutuality. I had to become active, especially near the marriage's end when my children seemed to me endangered. Was I being macho? No. I was being parental in the most elementary sense.

After that marriage ended, I met a woman who had also been abandoned by her spouse and we began the difficult process of learning how to mutually submit to one another. At first I was very macho, mostly out of fear of what had happened in that first marriage. I had to realize that my voice wasn't right just because it was louder. As I learned to hear Carol's voice, I found incredible healing in our mutual love and respect. Nearly twenty years have passed since we married.

My marriage to Carol Elaine has been a place of both healing and challenge to my male misconceptions. Carol works with homeless women and children in the Leland House second stage housing project. She comes home in tears over the horrors committed against these women by the men they love.

Being raped was one of Carol's greatest fears as a single woman. She once jumped out of a car, her clothes torn, in order to run away from a co-worker who offered her a ride home and then tried to rape her. He later bragged and laughed about it in front of her with male co-workers. In another incident, a man

Bed of Thorns, photograph © 2005 Jon Trott



But there is a sense in which I, too, carry a sort of pain regarding rape....

photograph courtesy of Jon Trott



My marriage to Carol Elaine has been a place of both healing and challenge...

exposed himself to Carol while she was sitting in a park. After that, a gray streak appeared in her hair practically overnight.

In all of this, I fear I've not yet really hit the right combination of words to convey how unutterably sad I feel when confronted with rape. My wife looks at me with such tenderness, even as I'm left feeling she can't help but blame me a little. She's never said it, but I dimly sense the thought floating there. "All men are potential rapists...even you." No, she's never said it. She would deny it if asked. But when I hold her, I wonder what she feels. Could there be the faintest tenseness in her? Could the male body — even my body — have become a symbol of hurt, of fear, of oppression?

But there is a sense in which I, too, carry a sort of pain regarding rape. In a terrible way, this assault upon a woman by a man armed with rage and an erection leaves me feeling violated. I want to shout to every attacker, "That isn't what a man's body is designed for!"

I believe feminists have helped me become a more mature Christian man. This may not be what some would like me to say, but I'm not going to lie. One thing they don't often offer is grace — but since I can get that elsewhere, I have found their unflinching dissection of my maleness to be terribly painful but not unendurable. Of course I don't accept everything they say. Andrea Dworkin's horror of the male body, for instance, would have meant that I had to hate my own physical being. Why not hate instead the misuse of that body, rather than the body itself?

You see, I like my body, not because it is male, but because it is mine. I think this is a profoundly Christian thing, by the way. I'm told by Scripture to cherish my wife as I cherish my own body, and so cherishing my body is no sin. Yet each time I hear of a man using his body to violate another human being, I feel my own body shrivel. This is not maleness, this is not human. At least that's what I want to believe — but I can't. Rape is a male thing, and violating others is a human thing.

As a Christian, I am not stupid enough to think a world can exist, here, where my own daughters and sons are safe from these perverse ideas of maleness and femaleness. True sex is the outcome of mutual love. Violence is rage, and when the male sex becomes the tool of rage, not only are women raped — men who love are victimized as well.

Every time we look into our beloved's eyes and see that split-second flicker, at that moment we become victims — no matter

how gently that moment comes and goes — every time we hear the newscaster announce another rape in our neighborhood, every time a pornographer's unsolicited email invites us to view women, even children, being degraded...we, too, become victims.

——— EPILOGUE ———

One summer afternoon I pulled into our Jesus People USA headquarters, talking quietly to God. Our Uptown Chicago neighborhood was full of people, an urban landscape of rich, poor, black, brown, and white. I felt happy, carefree.

I pulled onto a side street to park, but just as I turn the ignition off, I heard a voice. A woman leaned into my passenger-side window and suggested that for five dollars she will do this and that and thus and such. Except what she says is far, far more descriptive. Her words fall on me, and on my sex, like a truckload of filth.

There was no temptation in this for me, no momentary flicker of desire. The woman is old beyond her years, emaciated, and quite possibly ill with AIDS or some other disease. Her words were like death to me.

It was painfully obvious that what she wanted was drugs, and her offer to me was driven by the logic of sex and money. Only moments before, I had been thinking of what a beautiful day it was, and now I felt as though I had been vomited on. I thought to myself, "Why me?"

Why did you say all that to me? What is there about me that would make you think I would respond to you? Is there something wrong with me, do I put off some kind of vibe?"

And then it hit me.

This is how women feel. This is how it feels to be a woman in a man's world — the cool male eyes running up and down your body like they own it — the casual comment, the wolf-whistle, the wink.

Men, open yourselves to this feeling. Remember it

when you look at your sisters, both the ones in Christ and the ones who do not yet know him. Remember this feeling when you look at your sisters, when you talk to your sisters, when you talk about your sisters with other men.

This is how women feel. Yes Lord, I will try to remember. Truly.



Jon Trott served as Editor-in-Chief of *Cornerstone* magazine. His writing includes poetry, cultural commentary, nonfiction, and a novel which may or may not ever see the light of day. Jon has been a full-time member of the intentional community, Jesus People USA, located in Chicago's inner city, for the past 30 years.

photograph courtesy of Jon Trott



I'm told by Scripture to cherish my wife as I cherish my own body, and so cherishing my body is no sin.

Along About Sunset, photograph © 2005 Jon Trott



Yes Lord, I will try to remember. Truly.

FAITH & Feminism

A Man's Reflection

By Hugo Schwyzer

"You're what?" "Are you kidding?" "Is that some sort of a joke?" "How do you make that work?" "Aren't you a walking contradiction?"

These are the typical responses I get when folks find out that I'm an evangelical male college professor who teaches feminist studies.

I've been teaching courses on history and gender for over a dozen years now; I've also spent most of that time as a volunteer leader with my church's senior high youth group. Both in my career and ministry, I am committed to reconciling what many think can't be reconciled: feminist principles and Christian faith.

I was raised by a single mother who was a devout atheist and an ardent feminist. When she was a freshman in college, my mother read Bertrand Russell's *Why I am Not a Christian*. She has rarely questioned her non-belief in the five decades since then.

I first came to Christ as a college student in what my family considered an odd act of rebellion. Even though I rejected my mother's atheism, I still held on to the basic feminist convictions I learned from her. I have remained convinced throughout my academic career and spiritual journey that on the most important issues, I can still call myself a "feminist" even as I define myself as a Christian believer first and foremost.

My feminist background has made me a more effective pastor to the young men and women with whom I work.



When you're an evangelical man doing gender studies work, of course you're a real curiosity to both feminists and Christians. Many feminist women, often with good reason, are suspicious of the motives of men who work for the cause. (Men in the feminist movement are usually called "pro-feminist," because calling themselves "feminists" strikes many as presumptuous.) Many evangelicals are simply bewildered; why would a Christian man devote his career to a cause that seems so opposed to biblical principles?

One of the most important ways pro-feminism and Christian faith are indeed compatible is in their shared commitment to helping men become more radically-loving human beings. Both feminism and Christianity oppose current cultural messages that objectify women. In my work as a professor and as a youth group volunteer, I've seen this compatibility in practice. My feminist background has made me a more effective pastor to the young men and women with whom I work.

Here's an example:

It was May. The weather was getting hot. "Janae" (name changed, of course) wore short shorts, flip flops, and a tiny top to youth group. When we split up into single-sex groups for discussion, some of the boys started talking about what the hottest girl in the youth group was wearing.

One of the boys said "Dang, when I look at those shorts all I think is how much I want to 'hit that!'" (The meaning of "hit that" ought to be clear even for those of you who don't hang out with the younger set these days.) The other boys all laughed and concurred, and then turned toward me with sheepish grins. Yes, their youth minister was with them, but he was also a man. They assumed that it was okay to objectify women and girls as long as only other men were around — even in church.

A younger me would have rebuked them sharply. I could so easily have given them the "Janae is your sister in Christ, boys!" lecture, and tried to shame them. An even less mature me might have validated what they were saying by agreeing about Janae's attractiveness, if for no other reason than to affirm my own manliness by showing them that I too was, after all, "just another guy" who enjoyed looking at pretty girls.

But since the discussion topic for that evening was supposed to be sex anyway, I figured I'd use Janae's shorts as a teaching moment. So I asked the boys: "What's it like when a girl like Janae is showing a lot of skin? How does it make you feel?"

The replies came fast and furious: "Dude, it's so awesome!" "I love it when you can see so much!" And, of course "I can't stop looking!" I let the boys share and laugh and get squirrely, and then I quieted them again. I asked: "When you say you can't stop looking, what does that mean? Do you really have no choice?"

Silence. One boy, "Aaron," blurted out "No way, dude. No choice. Girl that fine, can't control my mind." Other boys laughed and agreed. I waited and then followed up: "Do all of you feel like Aaron feels?"

None of you think you can control where your eyes go and where your mind goes?"

More silence. Then "Roger" spoke up: "I guess it kind of is a choice. I mean, when you first see a pretty girl, you can't help looking. But you can choose whether or not you keep staring at her legs or her chest. You don't have to make the girl feel uncomfortable."

Several other boys quickly agreed, and Aaron found himself on the defensive: "I don't know dude, I don't know how you can say you really like girls and not be totally distracted by something so fine." Aaron, bless his heart, was trying to bully the other boys by threatening their masculinity if they didn't take his side.

To my delight, what followed was a serious discussion lasting fifteen minutes. (That may sound short, but getting eight to ten boys in mid-adolescence to have a serious discussion for even that long is, I assure you, a significant achievement!) With a little prodding, the boys discussed their responsibility to control themselves.

In the end, even Aaron grudgingly admitted that he too could choose where his eyes went. Roger, his foil, high-fived him and said "Hey, Aaron, welcome to reality!"

I said something like this to the boys: "I don't think there's anything wrong with noticing girls. I do think there's something very wrong when your focus on their bodies makes it impossible for you to also see them as people, as friends, as human beings. When you find yourself noticing a girl's body and staring at her skin, I don't want you to beat yourself up. But I don't want you to make her uncomfortable either."

"Next time you're looking at Janae's legs, Aaron," I said, "I want you to remind yourself that she may be 'hot,' you are strong enough and good enough to never forget that she is a human being worthy of your respect. You've got it in you to always remember that."

Aaron nodded solemnly. I don't know if he really heard me or not, but other boys did. A couple of them thanked me for what I said and wanted to talk more about the topic.

Here's where Christians and feminists can stand in at least partial solidarity with one another: boys in our culture are rarely told that they have choices about where they ultimately direct their eyes and their thoughts. Both faith and pro-feminism speak prophetically against the myth of inevitable male weakness and the myth of the uncontrollable adolescent male libido.

Christians and feminists aren't in denial about the fact that young men can have very strong sex drives; we do deny that that drive is so overwhelming that it makes it impossible for adolescent boys to see the awesome, priceless humanity of even their most scantily-clad female peers. My goal is to reach young men "where they are" with a message about their sexuality that is realistic, loving, and both authentically pro-feminist and Christian.

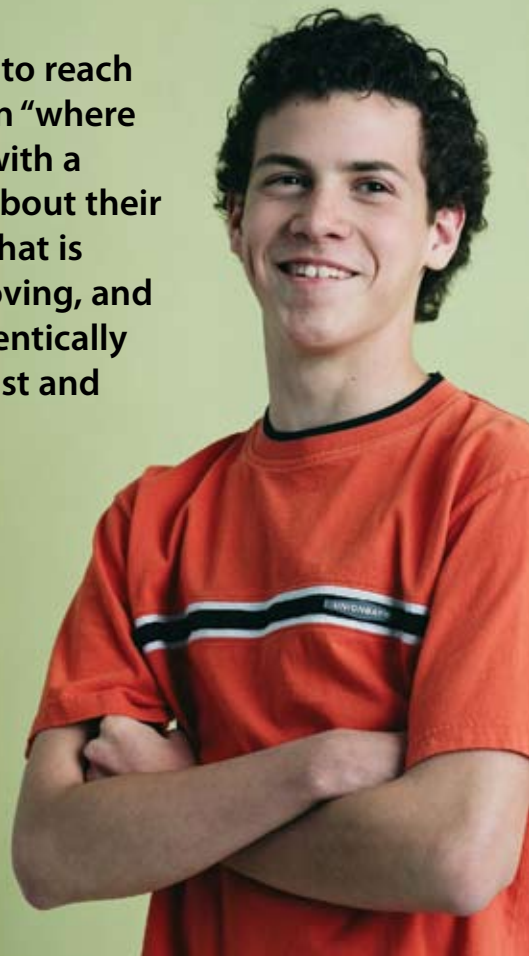
Whether Janae is wearing sweats or in short shorts, how the boys treat her is ultimately their responsibility. Of course they'll be more easily aroused by her in short shorts! Yet even if she were to wear a burka, plenty of her male peers would find themselves stimulated by a mere flash of ankle. The teenage libido is a powerful thing, after all.

Ultimately, I don't want anyone, male or female, to feel acutely ashamed of their desires. I don't expect them never to experience a moment's lust for one another. But what pro-feminism and Christianity both insist on, even for young men, is that sexual desire, no matter how powerful, cannot be used as an excuse to rob our brothers and sisters of their humanity.

We do well, I think, when we don't fear all of that raging sexual energy. We do even better to acknowledge it, celebrate it, and then ask that it always be tempered with a recognition of the other's essential humanity and a deeper understanding of God's great plan for our sexuality. That's a far more effective strategy than either demeaning boys for lusting or asking girls to cover up in order to prevent the boys from doing so.

Secular feminism and Christian faith view many key issues of morality and identity very differently. But those differences do not preclude the possibility of finding significant areas of common

My goal is to reach young men "where they are" with a message about their sexuality that is realistic, loving, and both authentically pro-feminist and Christian.



ground, particularly around issues of male accountability, sexuality, and the shared conviction that our mothers and daughters, our sisters and wives, are entitled to be seen as fully and completely human.

I don't hide my feminism from my fellow Christians; I don't hide my faith from the feminists I work with in the academic world. Sure, there are folks in both camps who continue to be bewildered by my apparently contradictory spiritual and sociological commitments. But the teens in my youth group don't seem to have nearly as much trouble reconciling the two.



Hugo Schwyzer is professor of history and gender studies at Pasadena City College. He's a popular speaker and workshop leader on issues ranging from sexual harassment to the role of men in the feminist movement. Hugo also serves as a volunteer youth minister and confirmation class instructor at his church.

SIDE by SIDE

Gender from a Christian Perspective: Men and Women Dependent on Each Other (1 Cor. 11:11)

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CONFERENCE SPEAKERS



TEHMINA ARORA is secretary for the Christian Legal Association of India, an initiative of the Evangelical Fellowship of India.



KURUVILLA CHANDY is the Pastor of Grace Bible Church in Lucknow, India.



CHAE OK CHUN is Dean of the Graduate School of Theology at Ewha Women's University in Seoul, Korea.



DAVID CLAYDON is Canon of St. Andrew's Cathedral in Sydney, Australia, and of All Saints' Cathedral in Cairo, Egypt.



ROBYN CLAYDON is the Lausanne Movement's Senior Associate for Women in World Evangelization.



HAVILAH DHARAMRAJ is completing her Ph.D. in Old Testament at the University of Durham.



EVANGELINE DUTTA works with the Christian Medical Association of India; gender in health and development programs is one of her passions.



SHANTANU DUTTA has been a development practitioner for fifteen years and formerly served as a doctor with the Indian Air Force.



CHRISTINE EDWARDS works with the Lutheran Aid to Medicine in Bangladesh (LAMB) Health and Development Project.



KEVIN GILES is vicar of St. Michael's Church (Anglican) in North Carlton, Australia.



MIMI HADDAD is president of Christians for Biblical Equality (CBE).



RICHARD HOWELL is the General Secretary of the Evangelical Fellowship of India and the vice-chairperson of the International Council of the World Evangelical Alliance.



DIETER KEMMLER is a visiting scholar at Fuller Theological Seminary (USA) and the South Asia Institute of Advanced Christian Studies (India).



MELBA MAGGAY is a social scientist at the Institute for Studies in Asian Church and Culture (ISACC) in Quezon City, Philippines.



LEELA MANASSEH is Vice-Chairperson of Global Council of Women Leaders of World Evangelical Alliance.



FINNY PHILIP is the Academic Dean for the Philadelphia Bible College in Udaipur, India.



DAVID SELVARAJ is the Founder Director of Visthar, an Institute for Development and Peace Studies.



JAMILA THOMAS is a psychiatrist.



SATISH THOMAS is a senior finance professional



BRIAN WINTLE is General Secretary of Asia Theological Association India.

KEYNOTE ADDRESS

RICHARD HOWELL

GENERAL SESSIONS

Man and Woman He Created Them

CHAE OK CHUN

Together: Taking the Gospel to the World

DAVID & ROBYN CLAYDON

Women in the Old Testament

HAVILAH DHARAMRAJ

Gender, Bible Language, and Culture

DIETER KEMMLER

Examining Changing Trends in the Attitudes of Men and Women

MELBA MAGGAY

Hermeneutics and Gender

FINNY PHILIP

Christian Men and Women: Some Pauline Perspectives

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Social History as a Window into Paul and Women

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Violence and Women

LEELA MANASSEH

Gender and Bringing Hope to Devadasi (Temple Prostitute) Children

DAVID SELVARAJ

Does Gender Define Roles and Functions?

JAMILA & SATISH THOMAS



Pre-Conference Tour to Mysore, India

Are you planning to attend the CBE conference in February? There is so much to see while you're in India!

A special tour of the ancient city of Mysore will be available to conference registrants. The tour begins on Sunday, Feb. 11 at 1:30 p.m. and ends on Wednesday, Feb. 14.



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From Prejudice to Biblical Principles *by Bruce Lowe*

A 91-year-old CBE member offers insight based on his life-long conviction about biblical equality

Early memories of equality

I can't remember a time when I did not think women were equal to men. My parents' upbringing must have indoctrinated me before I was old enough to know that some people disagreed with them. What did my parents tell me? My guess is, it was never mentioned. But I clearly remember being impressed when I was very young with my father's utter devotion to my mother and my thinking that girls and women were about as close to angels as you could get on earth. (My understanding has since expanded, but I still think some of them are.)

My father's sister influenced me. For forty years she was a missionary to Korea. When she came home with us on furlough, I remember her beautiful spirit, her dedication to the Lord and to the Koreans, and my thinking she must be the most wonderful Christian in the world. Without doubt, women could never be inferior to men.

By definition, anyone who has judged without enlightenment is prejudiced. Prejudice is so ugly. Then I realized... that definition fit me!

Some of my early concepts of equality may have come from my parent's frequent reminders that prejudice is wrong. They were thinking of black people at the time. One Sunday when I was about ten years old, I remember Mother was downcast after teaching her Sunday School class. Her class of seven-year-old girls sang "Jesus loves the little children...red or yellow, black or white...." When she asked the girls if it would be wonderful if they could have a little Indian girl, or a little Chinese girl in the class, they were all smiles and answered "yes." But when she asked about having a little black girl in their class — no smiles, heads down, silence. Through tears Mother said to us, "They are only seven years old!" I feel certain my parents' abhorrence of prejudice also applied to sexism.

The problem with never questioning equality

Forty years ago we joined a church with a woman associate pastor. In those forty years, the church has ordained ten women to the ministry, and I have been blessed to be on several of the ordaining councils.

Thank God, I've never had much of a chance to be sexist.

But always believing in equality had a negative side. I had never reasoned my way to that belief. I had no clear concept of why I believed it.

One day I learned about a group that reached the conclusion that their church should be egalitarian after studying the issue. I realized that sexists were sexist because they had never studied the matter. They had pre-judged it; by definition, anyone who has judged without enlightenment is prejudiced. Prejudice is so ugly.

Then I realized...that definition fit me! My judgment, however positive, was made without study. I had pre-judged it, too, even if it was in the other direction. Could I defend being egalitarian? I needed to study. So I did and was greatly rewarded. I am so glad something awakened me.

The transcultural principle of biblical equality

As I studied, the sun suddenly burst through the clouds as I came to realize something so simple yet so profoundly true: the equality of women and men is one of God's great, eternal, unchangeable principles on which all generations are to shape their lives. A Bible principle! Scholars make a distinction between the Bible's temporary, cultural rules and its eternal, transcultural principles. Many of the Bible's cultural rules were for the time and circumstances when they were given. As the culture changed, these rules no longer applied.

This distinction settled all questions for me. If the equality of men and women is a biblical principle, nothing can contradict it. Nothing. Any verse that seems to contradict a transcultural principle is necessarily a rule that only applied in a particular time and culture.

If the scripture says the husband is the head of his wife, whatever it means, it can't mean that they are not equal. The argument about whether the Greek New Testament word *kephale* should be translated "head" or "source" becomes irrelevant: if it meant CEO, it would violate the eternal principle; so it has to mean "source"—the husband is to be the source of his wife's strength and joy.

And likewise with every other verse sexists use to keep women from doing anything, just because they are women, that men are permitted to do. The sexists' interpretations violate the principle of biblical equality and must be discarded.

Biblical evidence for the equality of men and women

Readers of this magazine already know the biblical evidence that supports the truth of this principle, but I'll repeat a little of it because we love to read it again.

Old Testament

Genesis 1 and 2 introduce the principle of biblical equality, beginning with the creation of Adam and Eve in God's image. If they were unequal, one of them would not be in God's image. Elsewhere in the Old Testament, women serve in positions of leadership and responsibility with complete acceptance by the people. For example: Deborah, the judge-prophet stood in authority over the entire nation of Israel (Judges 4); Esther, in courage and wisdom ordered the Jews to fast and issued decrees for Israel to obey (Esther 9:32).

Women were visited by heavenly beings and spoken to by God just as men were (Gen. 16:7-14; 21:14-19; Judges 13:3-5, 9). Women were judges (Judges 4:4), prophetesses (Exod. 15:20; Judges 4:4; 2 Kings 22:14; 2 Chron. 34:22; Neh. 6:14; Isa. 8:3) and counselors to a king and to an army general (1 Sam. 25:32,33; 2 Sam. 14:1-21; 20:14-22). Genesis 21:8-14 tells of Sarah overruling Abraham. The ideal woman of Proverbs 31 is an astute business woman who manages the household and is honored for her wisdom and teaching skills.

New Testament

In the New Testament, the principle of biblical equality continues in the life of Jesus who, to the amazement of his disciples and fury of the scribes and Pharisees, treated women as equals in every recorded encounter with them.

Paul's writing also supports the principle of biblical equality in Galatians 3:28, "There is neither...male nor female, for you are all one in Christ Jesus," in his extended statements of equality in 1 Corinthians 7:2-34, 11:4-12, and in his often-repeated principle of reciprocity among believers—their submitting to, or being subject to, one another (see Rom. 12:10, 14:7, 15:1; 1 Cor. 7:3-6, 11:11-12, 13:5b, 16:15,16; Gal. 6:2, Eph. 4:16, 5:21; Phil. 2:3-4; 1 Pet. 5:5; cf. Matt. 20:25-28).

Other scriptures imply it as well. Christians are to yield personal rights, as 1 Corinthians 8, 9, and 10 teach (see also 2 Cor. 8:9, 9:4-6, 10:24, and 12:18). No wonder it has been said that "aside from Jesus, women have never had a more ardent advocate for full equality in home and church than [Paul]" (C. S. Cowles, *A Woman's Place*, p. 98).

There is also evidence in the New Testament that women held the same leadership positions as men. For example, women prayed and prophesied (1 Cor. 11:4, 5). The New Testament defines prophesying as preaching; in 1 Corinthians 14, Paul teaches that prophesying is for "upbuilding, encouragement and consolation" and "edifies the church" (vs. 3, 5); and that "you can all prophesy one by one, so that all may learn and all be encouraged" (v. 31); and that an unsaved person may become a believer by hearing prophecy (vs. 24, 25). This is not

foretelling the future; it is proclaiming the gospel. Women preached in the New Testament church.

If women are to preach, do we not defy God by not permitting them to do so? And if women's status keeps them from preaching, doesn't that mean there are two classes of members in the church? Would Christ have a superior class and an inferior class in his church?



Bruce Lowe (RIGHT) is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas (1946), where his wife, Anna Marie (LEFT), also attended. His ministry included chaplaincy during World War II, pastorates in Louisiana, and teaching Bible at Louisiana College, Pineville.

Historical evidence for the equality of men and women

There is much more evidence for the principle of biblical equality, not only from the New Testament but also from first and second century history. Evidence from the early church includes references to women serving as ministers and being ordained by the laying on of hands. The catacombs have pictures of women presiding at the Lord's Supper.

But the equality sustained in the first and early second centuries was gradually lost. Elisabeth Meier Tetlow explains that:

As long as servant remained the primary model for Christian ministry, women were able to minister on the same basis as men. When, at the close of the New Testament period, the Christian model of servant was replaced by Jewish models of presbyter and bishop, and in the second century the Old Testament model of Levitical priesthood was applied to ecclesiastical office, women came to be excluded from the official ministry of the Church. (*Women and Ministry in the New Testament*, p. 78f)

Women have proven themselves over and over to be capable of doing anything that men can do of the mind, heart, and spirit. Did some of you hear Jimmy Carter telling a Cooperative Baptist Fellowship Assembly about the little Methodist church near his home? It had continued a decline even though a succession of (male) pastors were sent to revive it. So finally a (mere) woman was sent with instructions to close the church as gently as possible. She went. A year later the church was thriving, and she was preaching to a full sanctuary every Sunday.

Conclusion

When will all good Christian people recognize the inexpressible evil of this widespread, pervasive prejudice that is robbing the Kingdom

When will all good Christian people recognize the inexpressible evil of this widespread, pervasive prejudice that is robbing the Kingdom of capable workers that are so greatly needed?

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**“He will make your righteousness shine like the dawn,
the justice of your cause like the noonday sun” (Psalm 37:6)**

GENERAL SESSION SPEAKERS

Roger Olson



Roger Olson is professor of theology at Truett Theological Seminary in Waco, Tex. He has also served as president of the American Theological Society (Midwest Division) and co-chair of the Evangelical Theology Group of the American Academy of Religion.

Jeanne Porter



Jeanne Porter has served as associate professor of communication arts at North Park University. She has also taught in the African American Leadership Partnership Program (AALP) at McCormick Theological Seminary in Chicago.

Christopher A. Hall



Christopher A. Hall is dean of the Templeton Honors College at Eastern University in St. Davids, Pa., where he teaches in the biblical and theological studies program. He is also associate editor of the Ancient Christian Commentary on Scripture.

Lidija Novakovic



Lidija Novakovic is associate professor of biblical and theological studies at Bethel University in St. Paul, Minn. She is also a member of the Princeton Theological Seminary Dead Sea Project.

WORKSHOP SESSIONS & SPEAKERS



Interpreting Paul's Instructions in 1 Timothy in Light of Ephesian Inscriptions, Artifacts, and Traditions

Frank Ritchel Ames



Patriarchy Happens

Del Birkey



Recovering our History: Antebellum Evangelical Feminist Voices in Condemnation of Slavery

Kent A. Eaton



The Eternal Subordination of the Son and the Permanent Subordination of Women

Kevin Giles



Work, Church, Ministry, Children... Where's the Couple?: Pressures on Christian Marriages Today

Lynley Giles



The Master Bedroom: Marital Equality in an Unequal World

Fred & Heather Gingrich



Ontology, Gender, and Women's Authority in the Church: Noticing the Particulars

Mimi Haddad



The Spirit of Deborah: When the Prophetic Leader Is a Woman

Elaine A. Heath



Genesis 1–3: Creation, Order, and Equality

Richard S. Hess



The Great Commission and the Ministry of Women in the Church

Keum Ju (Jewel) Hyun



God or Mammon? Tracing the Origins of Patriarchy

Carrie Miles



Women Unedited: The Power of the Authentic Voice

Sally Morgenthau



Shame and Abuse: Understanding and Healing a Deadly Legacy

Steven R. Tracy



Emotional Intimacy and Equality: Understanding Ourselves & Each Other

Cathy & Phil Van Loon



Answering Those Who Ask About the Reason for our Hope

Cynthia Long Westfall



Devotional Leader: Reconciliation Meditation

Deborah M. Gill

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Left-Handed Ministry

by Alex Bearden



I believe that left-handed people are fully capable and called by God for ministry. I believe left-handed people can serve in ordained ministry or any other capacity, just as right-handed people can. However, some oppose left-handers. They believe that God made left- and right-handers equal in essence only, while denying them access to certain vocations. Ordained ministry is for the right-handers only, as the claim goes. Believe it or not, the Bible does portray left-handers in ministry. Take Judges 3:15: “Again the Israelites cried out to the Lord, and he gave them a deliverer — Ehud, a left-handed man...” I’m guessing you have never heard of Ehud, I know I hadn’t until I met a few left-handers trying to respond to their calling....

I grew up in a Lutheran church of the ELCA. My mother was involved in the local church ministry and in other city-wide ministries. I was raised to believe in the full equality of men and women in every aspect of ministry. Why would I question the role of women when many capable, called, and gifted women (including my mother) were doing God’s work all around me?

Returning to Ehud, our token left-hander, I should tell you that he helped bring freedom to the Israelites. They had been under the authority of Moab for 18 years. Sure, they were disobedient in the sight of the Lord, but they were fed up with being punished. They had learned their lesson this time, and they wanted God to know! So they cried out for deliverance. God answered their call by sending Ehud, the promised deliverer. But how could a left-hander get rid of that oppressive Moab and their pesky king Eglon?

When I started attending Bethel University, I met Christians who thought, lived, and acted like me in many ways. It was refreshing to be in a community of people who cared about serving Christ and pursuing an education at an institution that integrated faith and learning. But I also found disagreement on the issues of women in ministry from some of my fellow students. Some young men were against women in ministry, claiming the Bible limited women’s roles. Some young women believed this too—even some of the women studying in the biblical and theological studies department told themselves

that they could never be pastors despite their gifts in theological thinking and leadership. Suddenly, I needed a defense for what I took for granted. How does the Bible support women in ministry?

Ehud decided to present a tribute to the Moabite king, who was of course happy to receive a gift. However, the narrator reveals something to readers that King Eglon didn’t know. Ehud made a double-edged dagger and fastened it to his right thigh under his clothing. After presenting the king with the tribute, and thereby earning his favor, Ehud told him that he had a secret message. Now, if there’s anything kings like more than tributes, it’s probably secret messages. And Ehud had a surprising one....

I devoted my time to studying refutations of complementarian arguments. I even enrolled in a class that explored gender and the Bible, where I was first exposed to the ministry of CBE. My professor offered the exegetical arguments that supported both the egalitarian and the complementarian view. Unfortunately, many dismissed her interpretation as “biased.” But I appreciated the logic of her points based on the biblical text. I read more books, found resources online, and even memorized responses to complementarian claims. I became very good at shooting down arguments that opposed women in ministry. But I forgot something along the way....

Ehud requested privacy so he could share his secret message with the king. The king, eager to receive this revelation, dismissed all the servants and guards. “I have a message from God for you,” declared Ehud, making it all the more juicy. Craving the disclosure, the king stood up. Just then, Ehud reached with his left-hand across to his right thigh and unsheathed the message. He quickly plunged the sword into the king, so deeply in fact, that the handle even got lost in the mass of flesh. (The Bible is a little more explicit, but the curious can read it for themselves in Judges 3:20ff.) Since the servants were waiting outside, Ehud needed to slip out carefully. The Israelites had to respond, and quickly, before the Moabites consolidated power....

What I forgot was my experience. I had forgotten that to me — and many others in the global church — the issue of

women in ministry, and even leadership, was not contested biblically. My experience had led me to the knowledge that women can be fully called by God to serve in any capacity. I focused on responding through argument. This approach is important, but it's not exhaustive. I failed to invite my complementarian friends to experience the powerful way God was using women's leadership in the church. Maybe they would have written off such experiences the same way they dismissed the so-called "bias" of a brilliant — and female — professor....

After Ehud off-ed King Eglon, he snuck away without the servants noticing. When they finally decided to enter, they found their king slain. Ehud returned to Israel and blew his trumpet to prepare the army. "Could Ehud have been a "deliverer" for Israel if he were right-handed?" many wonder. Most of the left-handed supporters argue that the Bible clearly shows the full potential and calling of those born left-handed. The guards would have frisked the left leg, where right-handers would have hidden weapons. So only a left-hander could have fulfilled God's will. Right-handed supporters are quick to respond that God only used a left-hander in that particular situation because no right-hander was available. "The left-handers are always God's second choice," they claim. Doesn't such a debate forget that God used Ehud, regardless of whether he was the first or second choice?

Entering seminary at Princeton, I encountered less resistance to women in ministry. Considering that just under half of my peers are women, I would hope that everyone can see the potential of these women. They are called and capable, and perhaps even over-qualified for many ministry positions. However, even if many seminaries, like Princeton, educate nearly equal numbers of men and women, the struggle in the church remains. Due to the theological restrictions of women in many denominations, people are not given the opportunity to experience the leadership of these seminary-educated women.

Israel experienced 80 years of peace after their victory over Moab (v. 30). But as most biblical stories demonstrate, the Israelites soon forgot their deliverance. Canaan became the new oppressors after the death of Ehud; Israel cried out again to God and God brought a deliverer: the prophet Deborah. She commanded Barak to assemble ten thousand men and led them

into battle against Sisera, the commander of the army of Canaan. He replied that he would only go if Deborah would go also. Upon consenting, Deborah also prophesied something else: "But because of the course you are taking, the honor will not be yours, for the Lord will deliver Sisera into the hands of a woman."

In many ways, Israel's experience with women leaders is similar to my own. The narrative does not find Barak questioning Deborah on grounds of gender. Rather, he knows she is one who brings the Word of God. His obedience does not make him weak or submissive to women, but to God. It is God who provided the orders and the deliverance. The glory being given to a woman serves to teach both Barak and Deborah that the glory of victory is not their own, but God's. Whether it is women or men in leadership, all are servants of God. A leader is only capable in the ministry of the church as long as they are willing to submit themselves to God's Word. And as the Bible teaches us, both women and men have shared in that very capacity.



God uses people who are right-handed and left-handed. God uses men and women. God doesn't use women as a second choice any more than God doesn't use left-handers as a second choice. Admittedly, there are no such groups as the left-handers and the right-handers, because it is a little silly to think that being left-handed could ever discredit someone's ministry. Being left-handed is circumstantial, like being a woman, and that alone will not dictate the extent to which God is able to work in and through someone. What our academic arguments might lose sight of is the simple and empirical evidence: we have women pastors, and women serving in all other areas of ministry. While we can argue back and forth about what is biblical, we could also allow ourselves to experience the powerful ways in which God is already using women in the church today.



Alex Bearden is an M. Div. candidate at Princeton Theological Seminary in Princeton, NJ. This summer he is researching, writing, and speaking on behalf of CBE in conjunction with the Department of Field Education at Princeton. Alex enjoys reading philosophy, writing, traveling, and rugby.

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of capable workers that are so greatly needed, not to mention robbing women of their call from God? Does Satan laugh, knowing he doesn't have to do a thing to bring this about; he can let God's people do it for him?

Prejudice means judging without study, without facts, without enlightenment. Pre-judging. Obviously the cure is enlightening the unenlightened. But this is disheartening; the prejudiced see no need for study.

What can we do besides pray and weep? Could denominations do more to teach the truth about biblical equality? Could pastors preach more about the evils of prejudice and sexism? Could church leaders have the same expectation that young women will be called to preach, just as they expect young men to be? Would a series of small

group Bible studies on prejudice and sexism help some people and churches? Could church libraries add books about biblical equality to encourage people to study the subject? If a discussion board were added to the church's website, could members participate in on-line discussions about biblical equality, perhaps with a resource person or panel to moderate? Do women need to be added to deacon and elder boards? Is a special effort needed to add a woman to the church staff—and don't most churches need one anyway to minister to the church's women since men sometimes can't?

I wish all of you could have a church like the one where I am a member. On a recent Sunday, ten deacons served the Lord's Supper and half of them were women. I fear my church is one in a thousand Baptist churches. Ten thousand? Dear God, how long? How long?

BARAK

A Faith Hall-of-Famer who Followed a Woman's Lead

by Ronald W. Pierce

What does it take to be included in the Hebrews "Hall of Faith" (Heb. 11:1–40)? How could anyone hope to stand shoulder-to-shoulder with such notables as Abel the righteous (Gen. 4:1–10; Matt. 23:35); Enoch who walked faithfully with God (Gen. 5:22–24); saintly Noah who was graced with the LORD's favor (Gen. 6:8); Abraham and Sarah who believed against all odds that God's promise was certain (Gen. 15:6; 21:1; 22:12); Moses the friend with whom God spoke face-to-face (Num. 12:6–8); Samuel who was respected for his integrity from Dan to Beersheba (1 Sam. 3:20); and King David, a man after God's heart (1 Sam. 16:7; Acts 13:22). The inspired list goes on to name a total of sixteen men and women, including Deborah's military general, Barak (Judg. 4–5). All of these are commended for their faith, true heroes of whom "the world was not worthy" (Heb. 11:38).

In contrast to many of the others in the Hebrews list, we are not told exactly what Barak did to demonstrate his extraordinary faith. But, thankfully, the account of his work under Deborah, the respected prophet and judge, in Judges 4–5 provides helpful clues to answer this question from the Scripture.

Deborah: God's prophet and judge

Understanding Deborah's position as prophet and judge in ancient Israel is critical to evaluating Barak's response to her leadership.

As a prophet, Deborah received the inspired Word directly from God; then,



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in turn, she delivered it to the people of God. In other words, she spoke with divine authority — not her own. She addressed her audiences having been anointed with spiritual power as an ambassador for the one true God of Israel. People were expected to listen — and they did!

Moreover, Deborah had an established base of operation at Israel's central crossroads (between Ramah and Bethel in the territory of Ephraim), where people from across Israel sought her out to decide on domestic disputes too difficult for local tribal judges. Deborah's successor Samuel chose this same place for his headquarters not too many years later. Both were highly respected as regional judges. As with their prophetic ministries (Deborah and Samuel), their position as judges carried a great degree of authority. When they passed judgment on a case, their ruling was binding.

But, as a wise and discerning leader, Deborah also knew when to seek a ministry associate to complement her own exceptional giftedness. On this occasion she sent for Barak from the northern Galilee territory of Naphtali (over 100 miles north of where she ministered). Barak was chosen to lead Israel's troops into battle against the Canaanite coalition that seriously threatened his region.

So, why choose Barak? Maybe it was because his local reputation enabled him to muster an army of 10,000 warriors on short notice. Or, it may have been because he knew the Galilee region well, where the battle would take place, and could plan the specific military strategy from the local vantage point high atop Mt. Tabor. Deborah ministered in the central hill country and most likely would not have been familiar with the terrain in Galilee. Certainly, Barak's physical strength as a man would have made him a better fit for the vicious hand-to-hand combat required against the Canaanite general Sisera and his 900 iron chariots.

Yet, beyond these reasonable speculations, the biblical text points to other inner qualities in this man, ones that show him to be the “man of faith” for which he is remembered by the New Testament author of Hebrews. Let's look closely at what it says!

Barak: The general who served God's chosen leader

When Barak hears Deborah's prophetic voice ordering him to battle, he responds, “I'll will go, but only if you go with me” (Judg. 4:8, NLT). Why does this man of faith insist on having Deborah along on his mission? The text gives us the clue: she is a prophet of God who can provide divinely-inspired military advice if a field decision is needed in the heat of battle (compare with King Jehoshaphat and the prophet Micaiah in 1 Kings 22:1–28; 2 Chron. 18:4–27). These are not the words of a coward merely wanting a woman to hold his hand! On the contrary, they reveal the heart of a courageous man of God, ready to obey, as soon as he's sure that God will guide him. Thus, Barak demonstrates his heart of faith by submitting to God's chosen leader — yes, even a woman!

But, the general's chosen path will not be easy to travel; nor will it bring him personal honor. In fact, our brave prophet responds, “I will surely go with you [at great personal risk]; nevertheless the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman” (Judg. 4:9; NRSV). Barak's willingness to submit to the voice of God — especially when it has a feminine tone — is nothing short of amazing. By doing so, he shows respect to Deborah's prophetic ministry by obeying God's authoritative Word delivered through her. Moreover, he is willing to risk his life

against a significant military force knowing in advance that credit for the promised victory will go to yet another woman! (You can read the story of Jael, another capable woman of valor in this text, for yourself in Judg. 4:17–22.)

The willingness of Barak and Deborah to forego personal glory speaks to their humility. Certainly she had initiated the plan; and, he carried the weight of responsibility in the mission. But, both are quite willing to give Jael the honor — and, by doing so, give God the honor. In the end, they sing a song of victory (Judg. 5:1–31), in which Deborah is remembered as a “mother in Israel” who arises and commands the people (Judg. 5:7–8). And, the land experienced peace for forty years.

Walking in Barak's footsteps

Several enduring lessons present themselves to those of us who have the privilege of serving under the leadership of godly Christian women in the church. My wife and I have personally welcomed this opportunity in the Whittier Area Community Church here in California where four of our full-time pastoral staff are women.

- 1 **Warmly embrace the leadership that godly and gifted women provide.** There is no hint of hesitation discernible in the story of Deborah and Barak on the part of the people who sought Deborah's council or on the part of General Barak who obeyed her orders. All recognized her gifts and calling and responded appropriately. It's time our evangelical churches move past the mere acceptance of women in ministry and begin to genuinely encourage them.
- 2 **Be willing to serve in a secondary role when God has called a woman to the primary role.** God chose these leaders to serve at a critical time in Israel's history. Israel was paralyzed with fear until Deborah inspired the nation with her courage and faith (Judg. 5:7). As a godly man of faith, Barak was happy to be part of her leadership team. In fact, his insistence on her presence in the battle shows just how much he valued and honored her leadership.
- 3 **Move past the worldly stigmas and stereotypes related to gender.** Certainly Barak felt the social embarrassment in his patriarchal world of both serving under a woman and allowing the credit for victory to go to a woman. But, a man of faith does not let these pressures deter his commitment to obey God's will as it is delivered through God's ambassador. In short, when God speaks with a feminine voice, listen!

During my time in ministry (over 40 years now), I have heard a number of Mother's Day sermons on Deborah. But, I cannot recall one Father's Day sermon on Barak. In fact, when he is mentioned, he is usually stereotyped as weak and cowardly because of his response to Deborah. But this is not the view of Scripture! The Old Testament text presents him as a great military leader who honored Deborah's leadership, and the New Testament remembers him as a hero of faith!

As a man, I strongly encourage other men (and women) reading this essay to take Barak's example more seriously and honor the women leaders in your life.



Ronald W. Pierce specializes in biblical theology with an emphasis on the Old Testament and Gender Studies. He teaches in the Talbot School of Theology at Biola University and has co-edited *Discovering Biblical Equality* (IVP 2005). Ron and his wife Pat live in Fullerton, California and have two adult children.

Music, Monks, and Women in Ministry

CBE's growing outreach at Cornerstone Music Festival *by Leah Welch*

The Gender Revolution Tent at Cornerstone Music Festival had higher attendance this year than ever before. Several workshops were filled to capacity and hundreds of free articles and other resources on biblical equality were distributed.

This is the fifth year Christians for Biblical Equality and Jesus People USA (JPUSA) have co-hosted the Gender Revolution Tent at Cornerstone Music Festival. More than 30,000 people of all ages travel to this four-day summer festival held in rural Illinois in the middle of 500 acres of cornfields.

After setting up camp, attendees can listen to their favorite Christian bands, participate in lively discussions at the seminars, drive golf carts through the dust, and maybe even leave with new dreadlocks. A ministry of JPUSA, Cornerstone is a gathering of diverse Christian groups and a celebration of the beauty, creativity, and community present in Christ's body.

CBE co-hosts the Gender Revolution Tent at Cornerstone in order to share the important message of biblical equality with Christians who might otherwise be overlooked by the Church. There are many opportunities to encourage people who have been hurt by hierarchy in their lives and to offer resources to people who are wrestling with the question of equality in their churches and homes.

The Gender Revolution Tent offered workshops, panel discussions, a series of sermons preached by women, and resources from Equality Depot Bookstore. CBE staff members and volunteers were also available to discuss issues and answer questions.

Workshops covered a broad range of topics related to biblical equality including church history, trinitarian theology, Christian literature, and biblical interpretation, as well as evangelical responses to issues of gender injustice, such as rape and sexual trafficking.

CBE staff member Julia Butcher offered a personal reflection and critical analysis of the books *Wild at Heart* by John Eldredge and *Captivating* by John and Stasi Eldredge. Tim Vanderpool addressed pervasive misconceptions about the Godhead and presented the orthodox view of a non-hierarchical Trinity.



Cornerstone attendees fill the Gender Revolution Tent and read along in their Bibles during a workshop led by Bill and Aída Spencer. Marriage panelist and JPUSA member Jon Trott commented, "Aída Spencer's incredibly in-depth biblical study on women in leadership roles made this year worthwhile all by itself." **Visit www.cbeinternational.org for audio clips, photos, and more information about Gender Revolution workshops.**

In line with CBE's addition of a gender justice component in our ministry, JPUSA member Sarah Sullivan shared her experience as a survivor of violent rape who further endured a devastating struggle to find justice through the legal system.

Powerful workshop topics were not the only thing that drew curious festival attendees to the Gender Revolution Tent. Each day at noon, CBE staff donned "monk" robes (made by CBE's own Phyllis Schindeldecker) and processed through the crowded lunch area singing, "Come, Holy Spirit" in Latin and carrying a cross and a Bible. The procession included the woman preacher of the day, hands bound and mouth gagged. The group returned to the tent to release the preacher from her restraints and hear her message. On the last day of the festival, CBE friends and

tent visitors shared communion.

While much of the response to CBE's presence at Cornerstone was positive, the Gender Revolution Tent did encounter some dissension. Overall the conversations were edifying. CBE staff member and Cornerstone speaker Alex Bearden said, "We appreciated the honest questions and willingness to dialogue of some who did not fully accept our message."

I am personally thankful for the many stories I heard and lessons I learned while participating with CBE at Cornerstone this year. The encouragement and grace that so many people gave to one another was outstanding, and I will gladly echo JPUSA member and CBE friend Glenn Kaiser, who said, "To all the CBE staff, speakers, and volunteers, thanks again for another excellent year at Cornerstone Festival!"

CBE's journal *Priscilla Papers* wins three new awards

For the fourth year in a row, CBE publications received Higher Goals Awards from the Evangelical Press Association (EPA). *Priscilla Papers* journal received an unprecedented three awards at this year's EPA convention in Orlando, Fla., May 7–10.

Award-winning articles for 2005 include:

- ▶ **Biblical Exposition, 2nd place:** "Correcting Caricatures: The Biblical Teaching on Women" by Walter C. Kaiser, Jr., former Professor of Old Testament and President of Gordon-Conwell Theological Seminary
- ▶ **Critical Review, 5th place:** A review of John Eldredge's best-selling book, *Wild at Heart* (Nelson Books 2001), by Gordon College students Brynn Camery-Hoggatt and Nealson Munn
- ▶ **Poetry, 5th place:** "The Color of Light,"

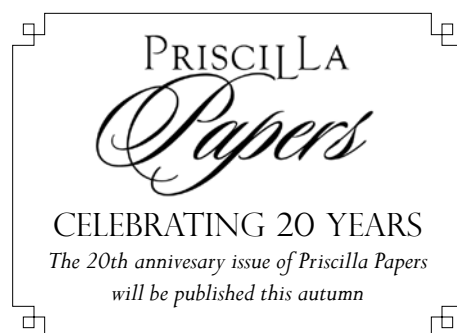
by Victoria Peterson-Hilleque, former acting editor of *Priscilla Papers*

In addition to these, *Priscilla Papers* has also won four other EPA High Goals Awards from previous years. The twentieth anniversary issue of *Priscilla Papers* will be published autumn 2006. *Mutuality* won its first two EPA Higher Goals Awards in 2005. These honors commend the high quality of CBE publications and highlight both the popular and academic appeal of CBE's ministry.

All award-winning articles are available for free at CBE's website, www.cbeinternational.org. *Priscilla Papers* and *Mutuality* are each published quarterly and are free for CBE members. See pg. 31 or visit CBE's website for membership and non-member subscription options.

CBE is the largest clearing house in the

world for resources related to gender and the Bible. It also publishes *E-Quality*, a free online journal, and *The CBE Scroll*, an online blog (blog.cbeinternational.org). Equality Depot (www.equalitydepot.com), CBE's online bookstore, provides books, articles, recordings, and other resources related to biblical equality.



Future Events

Please be in prayer over CBE preparations for the following events. Visit www.cbeinternational.org for updates.

- ▶ CBE will host a booth at the Annual Meeting of the Evangelical Theological Society in Washington, D.C., Nov. 15–17, 2006.
- ▶ CBE will host a booth at "The Gathering: Women with Ministry in Focus," the Assemblies of God Women in Ministry Conference in Minneapolis, Minn., Sept. 21–22, 2006.
- ▶ CBE board meeting in Minneapolis, Minn., Oct. 19–22.
- ▶ CBE will host a booth at the National Church Libraries Association Conference in Bloomington, Minn., Nov. 2–4, 2006.
- ▶ CBE will host workshop sessions at InterVarsity's Urbana missions conference in St. Louis, Mo., Dec. 27–31, 2006.
- ▶ CBE will co-sponsor a symposium on biblical equality in Bangalore, Feb. 15–18, 2007. See information and registration on pgs. 16–17.
- ▶ CBE's 10th international conference will be held in Denver, Co., Aug. 10–12, 2007. See advertisement on pg. 20.

Evangelical study group will discuss gender, justice, and the Trinity at ETS annual meeting

Egalitarian and complementarian scholars will discuss evangelical perspectives on gender and justice, the doctrine of the Trinity, and other topics at the 2006 Evangelical Theological Society annual meeting in Washington, D.C., Nov. 15–17.

The sessions will be hosted by the Evangelicals and Gender Study Group, which provides a scholarly forum for exploring gender in the church, home, and world from theological, biblical, historical, and pastoral perspectives. The Study Group is co-moderated by an egalitarian, CBE president Mimi Haddad, and a complementarian, Phoenix Seminary vice president of academic affairs Steve Tracy.

In October of 2005, CBE revised its mission statement to include its commitment to the biblical call to justice (see pg. 31). The Evangelicals and Gender Study Group provides a venue for further articulating this conviction in dialogue with leading egalitarian and complementarian scholars.

In addition to the inerrancy of Scripture in its original autographs, the following belief is identified as a core doctrine of the ETS: "God is a Trinity, Father, Son, and

Holy Spirit, each an uncreated person, one in essence, equal in power and glory." The Evangelicals and Gender Study Group will explore what, if any, implications our understanding of intra-trinitarian relationships has for interpersonal relationships between men and women.

Some complementarian scholars have proposed that a subordinationist understanding of the Trinity, in which God the Son is eternally subordinate to God the Father, provides theological precedent for a hierarchical understanding of relationships between men and women. Egalitarian scholars question both the orthodoxy of this view of the Trinity, and the logic and/or ethics of its application to human relationships.

Author Kevin Giles will present a paper for the Evangelicals and Gender Study Group on the Trinitarian doctrine of God and its relationship to the current gender debate as part of an autumn lecture series hosted by CBE. Giles (Th.D., Australian College of Theology) is vicar of St. Michael's Church (Anglican) in North Carlton, Australia. He has also served as a minister and consulting theologian for World Vision Australia.

BUILDING CREDIBLE MULTICULTURAL TEAMS

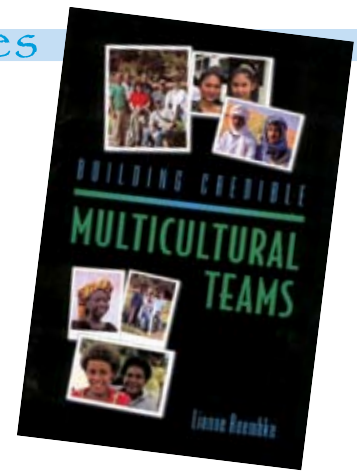
Welcome to the second installment of our Study Guide on Lianne Roembke's book on developing valuable skills for cross-cultural team ministry.

CHAPTER 2—Credibility Factors in Communicating the Gospel

- ① Jesus' example of the attitude and adaptation needed to ensure the correct understanding of his message gave him credibility with the people to whom he was sent. Give examples of Jesus' empathy and participation in people's lives.
- ② Jesus' incarnational "sending" came with a cost. In what ways do self-control and self-denial contribute to the missionary's credibility?
- ③ What is the true motivation for ministry or serving? Compare Jesus' ministry with missions today.
- ④ Discuss how cultural habits and personal preferences may impede communication of the Gospel. How do multicultural teams help filter out "cultural baggage?"
- ⑤ Discuss the problem of transferring the culture along with the gospel—how can multicultural teams help or hinder?
- ⑥ How important is learning the local language? In what ways does this contribute to the missionary's credibility?

CHAPTER 3—Adjustment of the Missionaries to the Host Culture

- ① The adjustment process during the initial entry into a new culture brings with it many stress factors. List positive and negative effects of stress. Discuss appropriate ways of coping with culture shock.
- ② What reactions to stress impede mastering the host culture's language? What actions contribute to adaptation?
- ③ The essence of cultural adjustment is removing cultural obstacles that hinder communication of the Gospel. Discuss four phases of adjusting to a foreign culture.
- ④ Missionaries must identify with Jesus in his incarnation and suffering on the cross, and also with the people they serve. What biblical principles apply to Christians living together? Cite scriptures.
- ⑤ Missionaries must become enough of an insider to be considered credible, and to become a valuable person in the host culture. Discuss challenges missionaries face in accomplishing this goal. What did the apostle Paul say about his "credentials" for preaching the Gospel?
- ⑥ Some change is necessary for credibility. How far can missionaries go to adapt without hurting their identities? Give examples from Scripture (Jesus, Paul, others). How is knowing Christ worth the pain of this adjustment?
- ⑦ What are some ways missionaries can evaluate which changes are necessary for credibility, which are neutral, and which would discredit the message of the Gospel?



Building Credible Multicultural Teams

By Lianne Roembke

William Cary Library • paperback • 287 pgs.

List Price: \$17.95

CBE Church Membership Price: FREE!

Writing from more than twenty-five years of experience with multicultural teams and training others for cross-cultural ministry, Lianne Roembke addresses the challenges of forming multicultural missions teams. Concentrating on both interaction between team members and the team's interaction with the host culture, this book identifies and clarifies credibility factors as well as problem areas of multicultural mission teams.



also available

Empowering Women & Men to Use Their Gifts Together in Advancing the Gospel

Lausanne Occasional Paper No. 53, Issue Group
No. 24, Alvera Mickelsen, editor

CBE 2005 • Available in print or CD-ROM

List Price: \$11.99

CBE Church Membership Price: \$10.19

In this Occasional Paper from the 2004 Lausanne Committee for World Evangelism's Gender Forum, over 30 international participants address the foundations for men and women in ministry-partnerships around the world.

CBE Chapters

Find out how to join a CBE chapter in your area—or start your own!

Starting or joining a CBE chapter is a great way to get more involved and meet people who share your passion for mutuality in the church, home, and world. CBE chapters promote biblical equality in their communities by holding regular meetings, conducting Bible studies, hosting booths at local events, visiting colleges, and more. If you are interested in learning more about CBE chapters, visit www.cbeinternational.org or contact cbe@cbeinternational.org.

Chapters that are established and meeting regularly

United States Chapters

California • Greater Los Angeles, Santa Cruz County,
South Bay/Peninsula, San Diego
Colorado • Pike's Peak/Colorado Springs
Connecticut • Hartford
District of Columbia • National Capital
Florida • Tampa Bay
Illinois • Greater Chicago, Wheaton College, Greenville College
Michigan • Grand Rapids
Minnesota • Twin Cities
New York • New York/Smithtown/Long Island
Oregon • Greater Portland
Pennsylvania • Philadelphia

International Chapters

Australia • Melbourne
Canada • Toronto
England • London
Norway • Oslo
South Africa • Port Elizabeth

Chapters that are forming or are in-process

United States Chapters

Colorado • Denver
Georgia • Atlanta/North Georgia
Idaho • Lewiston/Moscow
Massachusetts • Greater Boston
Missouri • Kansas City
Nevada • Reno
Ohio • North Central Ohio
Texas • North Texas
Wisconsin • Milwaukee

International Chapters

Australia • Western Australia
Canada • Vancouver
Japan • Tokyo
New Zealand • Christ Church
Scotland • North Scotland
Uganda

Contact cbe@cbeinternational.org if you are interested in becoming involved.

Praise God with us for...

- Safe travels and successful outreach at the Gender Revolution Tent at this year's Cornerstone Music Festival.
- The speakers, authors, and artists who help spread the word about biblical equality through their contributions to CBE conferences and publications.
- CBE's quarterly journal, *Priscilla Papers*, which is celebrating its 20th year of publication and which received three new Evangelical Press Association awards this year.
- *The CBE Scroll* blog (<http://blog.cbeinternational.org>), our newest communication medium, is continuing to spark more insights and interest in biblical equality.

"So God created humans to be like himself; he made men and women... God looked at what he had done. All of it was very good!" (Gen. 1:27, 31 CEV). God sets the standard for human equality—and it is very good.

Pray to God with us for...

- The ongoing transition to a new database which involves extensive planning and training. We are praying for wisdom and skill as we transfer important data so we may better serve you and others!
- Attendees at Cornerstone Music Festival who participated in workshops at the Gender Revolution Tent and received free articles and other resources on biblical equality through CBE's outreach.
- Outreach at the Evangelical Theological Society annual meeting this November, that we would facilitate fruitful dialogue and provide helpful resources on biblical equality to the evangelical leaders who attend.
- Conference registrations for Side by Side, the 2007 international symposium in Bangalore, India.
- Summer interns who are writing grants to help fund CBE publications and other outreach ministries so we can spread the important message of biblical equality.

"Treat others as you want them to treat you." (Matt. 7:12a CEV). If everyone, especially Christians, truly did this in every aspect of life, would there be a need for Christians for Biblical Equality?

*Scriptures and meditations are provided by Susan McCoubrie, one of the founders of CBE and retired staff member.
Prayer items are recorded during daily staff prayer.*

Receive a life-long income and tax savings while helping CBE!

Charitable Gift Annuities



CBE is partnering with the Christian Community Foundation (CCF)* to offer a giving opportunity that balances security and flexibility—without compromising generosity. This opportunity is the Charitable Gift Annuity. You can make a gift of cash, securities, or other assets in exchange for fixed lifetime payments. At your death, the remaining value benefits the mission of your recommended charity. This giving opportunity ensures income for your future, tax-benefits both now and later, and support for your favorite non-profit organization.

Benefits

- Security—Your fixed payments will not change, regardless of whether interest rates rise or fall.
- High rates of return—Your annuity payments may be considerably more than you are presently receiving.
- Tax benefits both now and later.
- Flexibility—You choose immediate or deferred payments and frequency of payments...quarterly, semi-annually, or annually.
- Provide for yourself and one other...your spouse, a special needs child, a parent.
- Support your favorite charities—Your recommended charity may receive both an immediate gift and the portion left at the maturity of the agreement.

Your Next Step

- Notify CBE of your interest in setting up a gift annuity and we will connect you with the Christian Community Foundation (CCF), who will walk you through the process. You can also contact CCF at www.thefoundations.org or (719) 447-4620 for a confidential gift annuity proposal.
- Check with your attorney, accountant, or financial advisor about how a Charitable Gift Annuity might fit into your total financial and estate planning. CCF will work with them, and you to achieve your charitable objectives.

*The Christian Community Foundation (CCF) has a vision to glorify Jesus Christ by inspiring and enabling personal commitment of time, talent, and treasure to the expansion of the Kingdom of God. Both CBE and CCF are members in good standing with the Evangelical Council for Financial Accountability (ECFA), and have agreed to abide by the ECFA Standards of responsible stewardship, financial integrity, and Christian ethics.



Supporting CBE's vision of restoration and redemption



I am a second-year student at Bethel Seminary. I am a member of CBE because I believe in its vision. I love Jesus Christ and in him have found life. Since I was a small girl, I was encouraged to love God and know him more fully.

It never occurred to me that God's love or calling on my life differed because I was female. John 3:16 was my reality—a reality I called others to adopt as well; that God, who loved us so much he sent his only son so that, through him, we might know life. Yet too often in the body of Christ we do not recognize that both men and women are created in the image of the Almighty with gifts as individual and creative as God is himself.

Both men and women need to realize that full, abundant life is attained only through life in Christ—where each person is set free to be who they have been created to be. Men will never be released to be fully human if they pursue abundant life at the expense of women, by excluding their gifts. Women will never be free to be fully human if they do not follow their calling to serve Christ according to their gifting.

I want to serve in whatever way I can, and to be a part of this exciting vision. So, I am a member and contributor of CBE. Even though my monthly gift is small, I know that I am supporting a vision of a restored and redeemed community in which we are set free in Christ, a community in which, as happened in Acts, the Spirit falls on both our men and our women and they prophesy.

This is a vision of restoration that cherishes each member—men and women alike.

Sara Lynn
CBE Member & Supporter



Our true identity in Christ

When I was a graduate student in Massachusetts, a friend made a contribution to the Museum of Fine Art in Boston. She and several others made it possible for this museum to build a wing for religious art. When the new wing was ready, the museum hosted a private viewing to thank the donors for their gifts. My friend invited me to join her because she knew I loved Church history. We planned to meet at the museum to enjoy dinner together and view the most impressive works of art.

I was so excited about the evening that I arrived at the museum rather early. I encountered a gatekeeper whose job was to let patrons enter and send the kitchen crew to the back door. Now this man was convinced I was part of the kitchen crew. While I would gladly cook dinner to pay my way into the halls of history, I was afraid that kitchen staff would realize I was a fraud. Based on my appearance alone (since he did not speak much English), this man was certain that he knew my real identity. There was nothing I could do or say to convince him otherwise, so I gave up trying to make my real identity known. I submitted to his prejudice and started to walk home.

I got about 100 feet from the museum when suddenly a powerful force gripped me and I decided to take a stand. I felt I had to oppose his prejudice. I was a legitimate guest of a patron, and I refused to allow his ignorance and bias to determine my identity or my destiny that evening. I decided not to

give him that power. I turned around, picked up some speed, and walked right past him. I was determined to live out of my authentic identity, and it was exhilarating. I also believe it was pleasing to God.

I've often reflected on this experience and wondered how many times I have made false assumptions about others, believing that I knew their potential based on a brief encounter. How often do we allow appearances

to guide our assumptions of others? History shows that presuming to know another person based on their looks alone is a great error. There are countless examples throughout history of people who refused to allow others to underestimate their value, dignity, and potential service to Christ.

Consider Rosa Parks, who helped launch the civil rights movement! She had the courage to insist upon her true identity as an American citizen by refusing to leave her seat at the front of the bus! Ms. Parks was tired of prejudice and refused to give in to it

anymore. She lived her authentic identity as an American, with all the rights and privileges. Her courage to insist upon her real identity changed the world forever.

Consider Amanda Smith, the freed American slave, who became one of the most successful missionaries of her day. While speaking at a revival in England in 1882, Smith located her identity in her relationship to God. She said: "You may not know it, but I am a princess in disguise. I am a child of the King" (Sloan, pg. 91). Smith realized that "if she was God's child, she was an heir of God!"

(ibid.). An heir, regardless of gender, ethnicity, or class, is entitled to the privileges of all of God's children, including the privilege of using her gifts as a leader and missionary.

Smith embraced her full inheritance and used her gifts to lead thousands to Christ. Many on the mission field also recognized her as a leader. One man wrote to her saying that he had learned more about Christian leadership from watching her than from any other example in his life. Smith confidently pushed past gatekeepers as she battled ethnic prejudice and gender bias. She recognized that her identity rested not in her gender or ethnicity, but in her relationship with God.

Like Amanda, we must locate our identity in a consistent reading of the Bible, where we discover that all Christian men and women are equally created in God's image, redeemed by Christ, and gifted by the Holy Spirit. Scripture also teaches that we are responsible for developing our God-given gifts so that we might reach our full potential in Christ. And, we are also responsible for empowering our sisters and brothers in Christ, so that they too may become who God intends them to be. As the body of Christ, we work together, allowing God and not our human prejudice to define the scope of our service. In doing so we may need to push past a few gatekeepers.

CBE is dedicated to helping others locate their true identity and potential for ministry in Scripture's teaching that in Christ there is neither Jew nor Greek, slave nor free, male nor female (Gal. 3:28). Each week we reach new Christians around the world with the biblical truth of gift-based ministry. We often hear of the impact our ministry has in empowering individuals just like Amanda Smith. Will you join us? Consider attending our next conference in India this coming February, where we will learn from our Indian sisters and brothers how gift-based service is impacting life for Christians in India! For more information on this important project, visit our website at www.cbeinternational.org.



Former American slave Amanda Berry Smith's world-renowned leadership in Christian missions earned her the reputation of "God's image carved in ebony."

Christians for Biblical Equality

Christians for Biblical Equality is an organization of Christian men and women who believe that the Bible, properly interpreted, teaches the fundamental equality of believers of all racial and ethnic groups, all economic classes, and all age groups, based on the teachings of Scripture as reflected in Galatians 3:28.

Injustice is an abuse of power, taking from others what God has given them: their dignity, their freedom, their resources, and even their very lives. CBE also recognizes that prohibiting individuals from exercising their God-given gifts to further his kingdom constitutes injustice in a form that impoverishes the body of Christ and its ministry in the world at large. CBE accepts the call to be part of God's mission in opposing injustice as required in Scriptures such as Micah 6:8.

CORE VALUES • *We believe* the Bible teaches the equality of women and men. *We believe* God has given each person gifts to be used for the good of Christ's kingdom. *We believe* Christians are to develop and exercise their God-given gifts in home, church, and society. *We believe* the Bible teaches that Christians are to oppose injustice.

MISSION STATEMENT • CBE equips believers by affirming the biblical truth about equality and justice. Thus all believers, without regard to gender, ethnicity, and class, are free and encouraged to use their God-given gifts in families, ministries, and communities.

CORE PURPOSE • To communicate broadly the biblical truth that men and women are equally responsible to act justly and use their God-given gifts to further Christ's kingdom.

ENVISIONED FUTURE • CBE envisions a future where all believers will be encouraged to use their gifts for God's glory and missional purposes, with the full support of their Christian communities.

Statement of Faith

We believe the Bible is the inspired Word of God, is reliable, and is the final authority for faith and practice.

We believe in the unity and trinity of God, eternally existing as three equal persons.

We believe in the full deity and full humanity of Jesus Christ.

We believe in the sinfulness of all persons. One result of sin is shattered relationships with God, others, and self.

We believe that eternal salvation and restored relationships are possible through faith in Jesus Christ who died for us, rose from the dead, and is coming again. This salvation is offered to all people.

We believe in the work of the Holy Spirit in salvation, and in the power and presence of the Holy Spirit in the life of believers.

We believe in the equality and essential dignity of men and women of all ethnicities, ages, and classes. We recognize that all persons are made in the image of God and are to reflect that image in the community of believers, in the home, and in society.

We believe that men and women are to diligently develop and use their God-given gifts for the good of the home, church, and society.

We believe in the family, celibate singleness, and faithful heterosexual marriage as God's design.

We believe that, as mandated by the Bible, men and women are to oppose injustice.

CBE Membership

CBE membership is available to those who support CBE's Statement of Faith. Members receive CBE's quarterly publications, *Mutuality* magazine and *Priscilla Papers* journal. Members are eligible for discounts on items from Equality Depot Bookstore, including books, articles, tapes, and videos. Members are also offered discounts on all international CBE conferences.



CBE Membership Application

Contact Information

FIRST AND LAST NAME

STREET ADDRESS

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EMAIL ADDRESS

CHURCH DENOMINATION

Annual Membership Fee *(all fees are in U.S. dollars)*

Please check one:

United States Members

1 Year

3 Years

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☐ \$45

☐ \$120

Household

☐ \$65

☐ \$170

Low Income

☐ \$25

☐ N/A

Subscriptions*

☐ \$40

☐ \$115

International Members

1 Year

3 Years

Individual

☐ \$55

☐ \$145

Household

☐ \$75

☐ \$190

Low Income

☐ \$34

☐ N/A

Subscriptions*

☐ \$49

☐ \$140

**Does not include membership benefits.*

Additional Contribution \$ _____

TOTAL \$ _____

CBE is an exempt organization as described in IRC Sec. 501(c)3 and as such donations may qualify as charitable contributions where allowed by law.

Payment Method

☐ Check/Money Order (payable to Christians for Biblical Equality)

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Christians for Biblical Equality

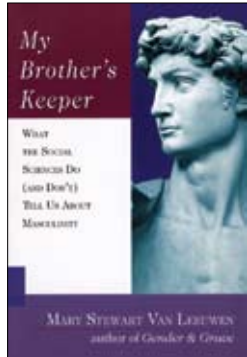
122 W Franklin Ave, Suite 218 • Minneapolis, MN 55404-2451

PHONE: (612) 872-6898 • FAX: (612) 872-6891

E-MAIL: cbe@cbeinternational.org

Further Reading from Equality Depot Bookstore

Learn more about men and biblical equality from resources available at CBE's on-line bookstore (www.equalitydepot.com). All Equality Depot resources are screened by a team of reviewers to ensure that they promote the biblical basis for equality in the church, home, and world. CBE members save 15% on all regularly-priced resources and 50% on all CBE-produced recordings. Visit www.cbeinternational.org to join or renew your membership.

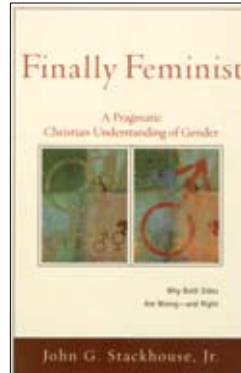


My Brother's Keeper

WHAT THE SOCIAL SCIENCES DO (AND DON'T)
TELL US ABOUT MASCULINITY
by Mary Stewart Van Leeuwen

Van Leeuwen examines biological, psychological, biblical, and cultural data in an effort to understand masculinity. Practical applications include raising sons, sexuality, and dealing with addiction. The book also casts a vision for a Christian worldview that encourages men and women to honor God's creation of humankind by blessing one another.

InterVarsity Press, 255 pages
List \$17.00 **CBE member \$14.45**

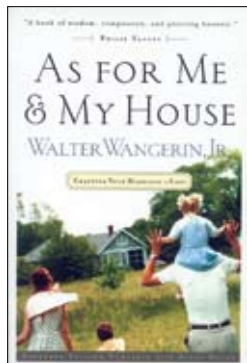


Finally Feminist

A PRAGMATIC CHRISTIAN UNDERSTANDING
OF GENDER
by John G. Stackhouse, Jr.

In *Finally Feminist*, John Stackhouse provides biblical, theological, and practical arguments for his own understanding: Equality is the biblical ideal, but patriarchy is allowed and regulated by a God who has larger kingdom purposes in mind. Stackhouse then tests his understanding by exposing it to the objections of other theories and concludes with two appendixes that tease out some practical implications.

Baker Academic, 138 pages
List \$14.99 **CBE member \$12.74**

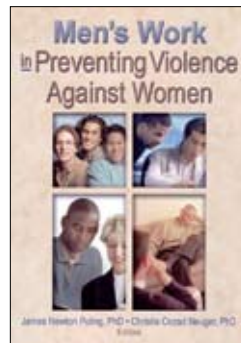


As for Me and My House

CRAFTING YOUR MARRIAGE TO LAST
by Walter Wangerin, Jr.

Wangerin offers an intimate portrait of his own courtship and marriage — and a pastoral view of married life that inspires readers to view their own marriages with new honesty and hope. By demonstrating the importance of God's grace and forgiveness in marriage, he gives couples tools to nurture and maintain a strong relationship.

Thomas Nelson, 275 pages
List \$13.99 **CBE member \$11.89**



Men's Work in Preventing Violence Against Women

by James Newton Poling and
Christie Cozad Neuger, eds.

Motivating and educating men to share the everyday work of domestic violence shelters, rape crisis counseling, and abuse prevention is essential. Each essay presents practical and theoretical ideas, guidelines for partnerships, and insightful information on sexual and domestic violence.

Haworth Pastoral Press, 126 pages
List \$19.95 **CBE member \$16.95**

Order on-line at www.equalitydepot.com or call 612-872-6898

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