

Mutuality

The Voice of Christians for Biblical Equality



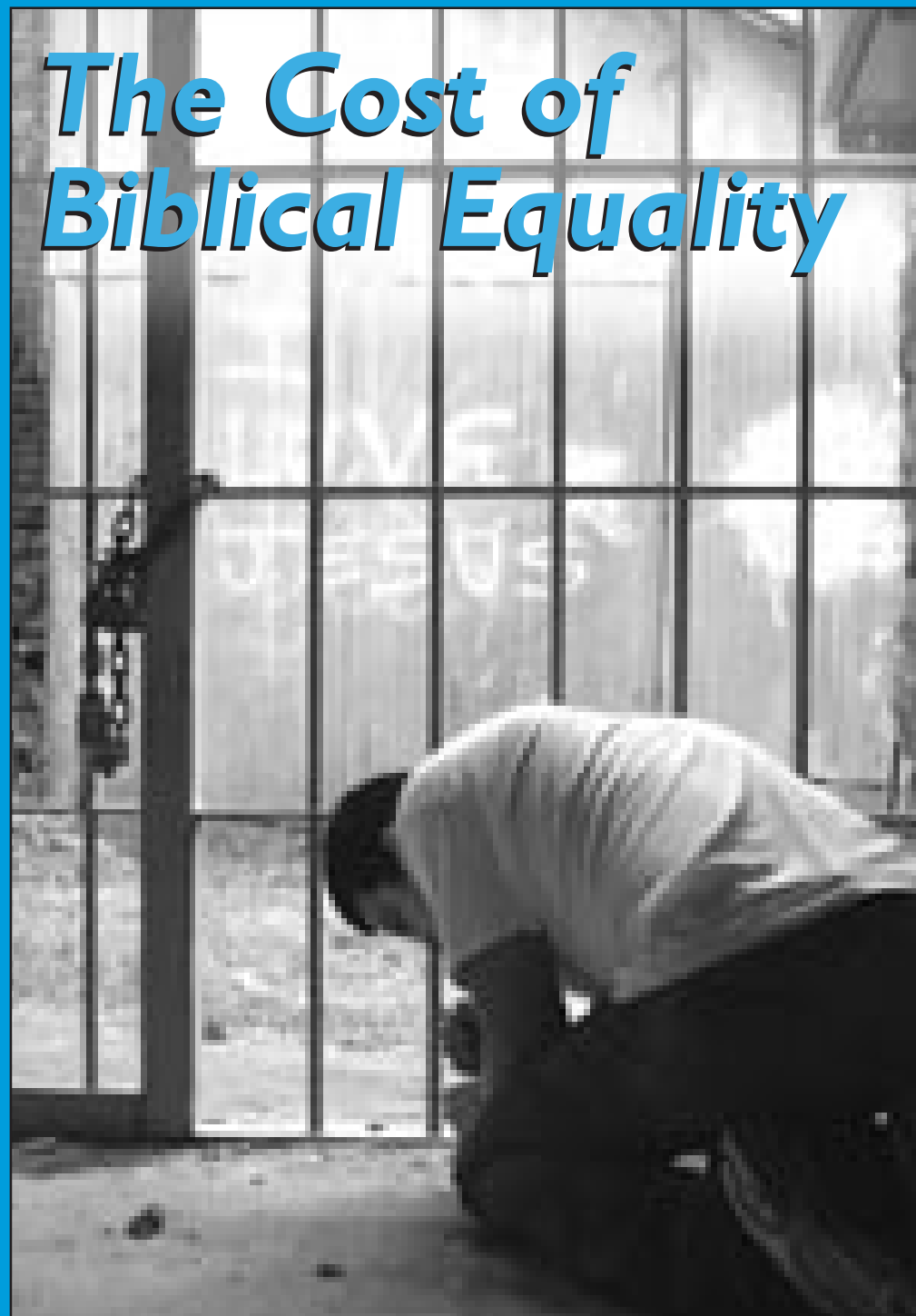
The Cost of Biblical Equality

*Also Inside:
'I will not
undercut
godly women'*

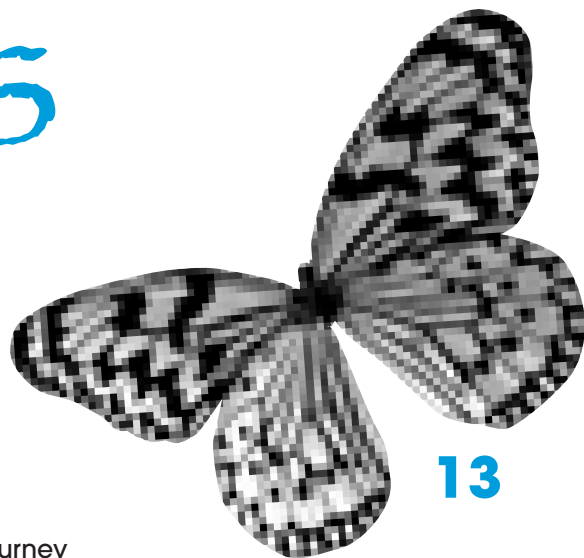
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Let us then pursue what makes for peace and mutual upbuilding.
— Romans 14:19.

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From the Editor

Jaime Hunt

BOLDLY AND FEARLESSLY PROCLAIM THE TRUTH

By Jaime Hunt

When I was a confirmation student, my pastor took a motley crew of 12 teenagers on a tour of Luther Seminary, in Minneapolis. As I walked into the seminary, my eyes widened. My heart thudded and I heard God speak to me clearly, "You are called to this, my child."

For years I harbored those words deep in my heart. It wasn't considered "cool" to want to go into ministry, and my mother's words about a high school friend — "She's so smart! Why would she go into ministry?" — rang in my ears.

I told no one God's words to me that day, and eventually convinced myself that he hadn't spoken at all. I even convinced myself he didn't care and — maybe — he didn't exist.

But then my heart awoke again at the end of my senior year of high school and God filled my life with his presence. His calling weighed heavily on my heart.

So I uttered the words, "I think God is calling me to ministry," for the first time to a close Christian friend's mother. Her response was shattering.

"Oh, no!" she declared. "That is not coming from God! He does not call women into ministry!" She then led me in prayer, asking God to take "Satan's call" from my heart. To my everlasting regret, I joined her.

It's been nearly a decade since that day, but the memory of it and the devastating effect it had on my heart is fresh. That is why I joined CBE's staff. My journalism degree and my years of experience

in project and publication management are merging nicely with my desire to serve. But even better, I am now able to work at eroding the lies Satan has told God's people.

In our cozy evangelical world, it is easy to "go with the flow." For some people in the pews, the debate over women in ministry may seem like a distant fight battled by those on the front lines. For some, it is easier to silently disagree. For the people highlighted in this issue — and countless others who have lost their jobs, their friends and their reputations — keeping silent was not an option.

We may suffer loss because of our beliefs, but that may not be all bad. Paul says in Philippians 1:14: "Because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear."

Let the courageous acts of those who lost much burn as shining examples, encouraging us, like Paul's fellow workers, to share the message of biblical equality boldly and without fear.

Jaime Hunt is the editor of Mutuality and is CBE's book service coordinator. She can be reached at jhunt@cbeinternational.org.



In Our Mailbox

A subtle quarter turn from the truth

The Fall 2003 issue was a great issue of *Mutuality*! I can hear women replying to God with a definitive "Yes, Lord, I'll go where you send me and do what you ask me!"

Mimi Haddad's President's Message was a powerful way to wrap up the issue! I loved the statement that comments that are half true can be more dangerous than those that are completely false. Satan would never be so self-destructive as to counterfeit the truth of God with something that is clearly its opposite.

Most Christians can recognize when Jesus is completely missing from something. Satan knows that in order for Christians to be rendered powerless in advancing the kingdom of God, he has to carefully divert our focus less than a quarter-turn away from the real Jesus. Satan's task is to always keep Jesus in our peripheral vision; never full on and never completely out of view. When the Bible says Satan is a subtle, clever, deceiving liar, it might just as easily say, "Watch out. Think. Be on guard for Satan's counterfeits. He's too smart to counterfeit a \$20 bill by making a \$23 bill!"

Thanks for all your efforts!

Patti Ricotta
Chatham, Mass.

Two great women

I was glad to see St. Perpetua appearing in the Fall 2003 issue of *Mutuality*. She has long been a heroine of mine.

There are two more things that might be worth mentioning about her. One of Perpetua's fellow prisoners was a pregnant slave-girl,



named Felicity. While in jail she had her baby prematurely and had a painful birth. When a warden asked how she expected to bear the stronger pains to come, she answered, "Now I suffer what I suffer; but then another will be in me, who will suffer for me as I shall suffer for him." ("In that," commented Charles Williams, "Felicity took her place forever among the great African doctors of the Universal Church.")

The other thing I'd like to mention is the comment made by the recorder of Perpetua's martyrdom after she had to guide the blade of the gladiator sent to finish her off: "Perhaps so great a woman, who was feared by the unclean spirit, could not have been slain unless she willed it."

Richard Sturch
Milton Keynes, United Kingdom

Information on China is on target

Being a missionary who is working in China, I was so blessed by the Fall 2003 issue of *Mutuality*. The information was right on target with what I experience each time I go into the country. Thank you for being a prophetic voice. Your organization has been a great inspiration to my husband, Roy and me. We have learned a great deal from you.

Barbara Sandiford
Garden Valley,
Texas



About our new look

Welcome to *Mutuality's* new look! I hope you find the design of this issue inviting and easy to read!

The new design for *Mutuality* is intended to reflect the excitement and joy CBE staff members feel about the future of the ministry. Because the content of the publication has grown from being a modest newsletter into an encouraging magazine, *Mutuality* was ready for a face-lift. As the new editor, I felt the timing was right to unveil the new look immediately.

Like former editor Joanne Nystrom Janssen, I will continue to strive for excellence in *Mutuality's* reporting of the world of biblical equality. I hope each issue encourages you, inspires you and makes you reflect.

Please let me know what you think of the revamped *Mutuality*! You can e-mail me at jhunt@cbeinternational.org or mail your comments to Jaime Hunt, Christians for Biblical Equality, 122 W. Franklin Ave., Suite 218, Minneapolis, MN 55404.

I hope you enjoy this issue!

Jaime Hunt
Editor of *Mutuality*

We'd love to hear from you!

Send your comments, suggestions
and critiques to:

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Letters may be edited for clarity and brevity.

The cost of equality

Missionaries choose integrity over their careers

Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. ... And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear.

Philippians 1:12, 14

By Jaime Hunt

In the first century church, Paul and his fellow workers fought mightily for the Lord. Many Christians then — and throughout the following centuries — suffered persecution, loss, torment and death to serve the Lord and proclaim the gospel message: Christ has died for our sins; he is our salvation, our redeemer and our most holy Lord.

But today, the Church itself persecutes some Christians simply for believing God equally gifts men and women. These persecuted Christians believe so earnestly in the truth of biblical equality that they are willing to stand firm and accept loss rather than turn their backs on that belief.

For over a decade, Christians for Biblical Equality has bestowed Priscilla and Aquila awards upon those who have stood firm in their convictions.

- Joe and Audra Trull, who accepted early retirement from New Orleans Baptist Theological Seminary rather than agree with the Southern Baptists 1998 “Family Statement,” which stated that women were to “graciously submit” to their husbands.

- Dan Gentry and Barbara Kent, who resigned their positions at a Southern Baptist seminary after they were asked to sign the new statement.

- Alan Brehm, a New Testament professor at Southeastern Baptist Theological Seminary, resigned his professorship rather than sign his name to the statement.

Since June 2000, however, scores of men and women have lost their jobs, their homes and their reputations because they have stood fast behind their belief that men and women are equal in being — and equal in function.

June 14, 2000 marks the date when the Southern Baptist Convention approved a new Baptist Faith and Message statement, which includes, “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”



Paying a Price: Scores of men and women have lost their jobs, their homes and their reputations because they have stood fast behind their belief that men and women are equal in being – and equal in function.

The cost of equality continued on page 6

'Thrown into turmoil ...'

Despite serving God as missionaries, pastors and leaders for over 20 years, Lydia Barrow-Hankins and her husband Ron Hankins were terminated as of July 31, 2003, after they refused to sign the 2000 Baptist Faith and Message.

For Lydia, signing a statement that limited the role of pastor to men only was untenable. An ordained pastor since 1981, she had been serving as a missionary in Japan for nearly 20 years when the statement was adopted. Together with Ron, Lydia had served as a pastor in several Japanese churches and, at one point, was the head pastor of a church where Ron served as an associate pastor.

Initially after the statement was approved by the SBC, overseas missionaries were told they would not have to sign it.

"We all breathed a collective sigh of relief," said Lydia. While many of Lydia and Ron's colleagues dis-

agreed with the statement, they were glad they didn't have to make a decision about signing it because "we all felt a tremendous sense of loyalty to the ministries we were involved in and to the people we were

Lydia. Ron went a step further and released a statement declaring: "Christian women, although fully capable of defending themselves and their call, should never have to; they have Christian brothers to stand with them. I stand as a brother — and I cannot and will not sign any statement of faith that undercuts the ministry of godly women."

However, in April 2002, another request was sent, asking

the missionaries again to sign the statement. In October 2002, non-signers received a third letter demanding compliance with the statement.

'I feel abandoned ...'

At that point, Lydia also discovered that her home church and her home association had signed the statement, much to her disappointment.

"To learn now that you have taken the overt step of sanctioning a creedal statement that explicitly states that women are excluded from the pastorate saddens me greatly," Lydia wrote in a letter to the church. "I feel abandoned by the very people who went on record in Southern Baptist life to say, 'We endorse this person as a pastor.' Do you not realize that this woman whom you laid hands on has been serving by the grace of God as an ordained minister in Japan for the past 21 years? Under International Mission Board appointment and your blessing, I have preached, conducted the Lord's Supper, and married people for 20 years. ... I would have thought you would like to claim a part of the blessings over the years, rather than declaring that you have no part in God's leadership in my life, or in the life of any other woman who is called by God into ministry."

Lydia received no response.

Over the course of that year, 34 missionaries resigned, citing the Baptist Faith and Message as the reason. However, 13 couples and five individuals steadfastly refused to sign the statement. In April 2003, many of them were given a last chance to sign, however, three couples were not asked

"God is good. God is so good. [Our situation] has all worked out and we are extremely, extremely grateful." — Lydia Barrow-Hankins

involved with," Lydia said.

However, in February 2002, the International Missions Board sent a letter to missionaries affiliated with the organization. The letter asked the missionaries to sign the statement or "face the consequences," said Lydia.

"We were thrown into turmoil. ... [But] every missionary in our city refused to sign," said



Facing Rejection: For Lydia Barrow-Hankins, the passage of the 2000 Baptist Faith and Message was discouraging.

The pair ... **lost their salaries, benefits and termination courtesies** — as well as the acceptance of the very church that ordained them.

again. Lydia and Ron were among them.

"We were asked to resign, or be terminated," said Lydia.

On May 5, 13 missionaries were terminated. Thirty others were forced to retire or resign. Lydia and Ron were among those who were terminated. July 31 was their last day as missionaries in Japan.

The pair, who has never held ministerial posts outside of Japan, lost their salaries, benefits and termination courtesies — as well as the acceptance of the very church that ordained them.

"The tables are turned ..."

But Lydia and Ron did not go quietly into the night. Neither did the Trulls or any of the others who lost so much because of their beliefs.

The Trulls have publicly and openly agitated for gender equality since leaving New Orleans Baptist Theological Seminary. Currently the pair publishes *Christian Ethics Today* and ministers together at the Baptist Church of Driftwood.

They also recently published *Putting Women in Their Place: The Baptist Debate Over Female Equality*, which includes essays about gender equality in light of the 2000 Baptist Faith and Message.

Meanwhile, Lydia and Ron have risen

from the ashes — and learned more about the faithfulness of God.

Before she was terminated, Lydia served as the chaplain at a Japanese Baptist school. The International Mission Board paid her salary. However, when word came that she was to be fired, the administrative board at the school asked her to remain and created a salaried position for her.

"It's a very affirming thing to feel wanted," said Lydia. "As a woman in ministry, this is a wonderful thing. ... The tables are turned. My Japanese colleagues are taking care of us."

Meanwhile Ron, who sensed the impending end of his position with the International Mission Board, began exploring

employment options in Japan. He had already changed the emphasis of his ministry from pastoral duties to emphasizing marriage and family. Over the next year he will be making the transition from missionary to therapist.

"God is good," said Lydia. "God is so good. ... [Our situation] has all worked out and we are extremely, extremely grateful."



Standing Strong: Ron Hankins and Lydia Barrow-Hankins were terminated in July after they refused to sign a statement that limited the role of women in ministry.

By the numbers:

Number of Southern Baptist missionaries asked to sign the Baptist Faith and Message 2000: 5,500+

Known number of missionaries who refused to sign the statement: 77

Number of missionaries terminated by the International Mission Board in May after they refused to sign the statement: 13

Number of missionaries who resigned in May when SBC officially required the statement to be signed: 30

Dollars that have been currently raised by BGC of Texas to send missionaries back to their previous assignments: 1,500,000

How YOU can help:

The Baptist General Convention of Texas is establishing a channel for donations designated for specific missionaries who choose to return to the mission field on their own.

Missionaries and potential donors may contact the Texas Partnerships Resource Center, Baptist General Convention of Texas. Phone: 214-828-5183. E-mail: transition@bgct.org.

Sources: Jones, Jim. "Missionaries may get new funds," *Star-Telegram*, Aug. 25, 2003. Hall, John and Greg Warner. "Texas funding channel will keep former SBC missionaries on field," *Aug. 21, 2003*.

— Jessica Gaylord

‘I will not undercut the ministry of godly women’

By Ron Hankins

Editor’s Note: This is a letter Ron Hankins wrote after the International Mission Board ordered missionaries to sign the 2000 Baptist Faith and Message.



Ron Hankins

Over 27 years ago, I came to Japan with the International Mission Board as a journeyman. Here I met another journeyman — Lydia Barrows, the woman I would later marry. As God led us both into full-time Christian service, we returned to the United States, got married and headed for seminary. After graduation, we were both ordained in Lydia’s home church into the “full gospel ministry.” Each of us was appointed to Japan as a “general evangelist” to start and lead churches. There wasn’t a “church and home” designation for Lydia — she was called by God and trained by Southern Baptists to be a church starter and pastor.

Lydia finished language school quickly and was immediately called to lead a mission point that had been without a pastor for seven years. Over the next few years, the group became strong enough to incorporate as a church. I was in a different location starting a church from scratch. When we left these churches to begin a new church together, both locations were strong enough to call Japanese pastors. During that time Lydia had also been involved with two other church starts, although she was not the primary leader in those cases.

Before the next church start, we took a short furlough. Upon our return, the Tokyo office asked me to do some administrative work. We decided that Lydia would serve as senior pastor, and I would stay on as assistant pastor. When the administrative assignment was completed, I went to work in another young church plant that needed help.

As her husband and co-worker, I

have seen God work mightily through the Lydia’s ministry. I have seen two men and two women accept a call to ministry under her pastoral leadership. In a country where the Christian population is less than 1 percent, many Japanese have come to a saving knowledge of Christ through her ministry.

She and I have spent all of our professional lives in ministry in Japan — starting and leading churches. God has called us to Japan to preach the gospel to those who have not heard.

We should be building on the past and looking forward to what God will do through us in the years until retirement. However, after over 20 years of starting and pastoring churches — what Southern Baptists sent both of us here to do — our support from the International Mission Board (IMB) is in jeopardy. Not because Lydia has done a bad job, but because she is a woman. The Baptist Faith and Message 2000 rejects the role of women as pastors. This was not the case 25 years ago. The present leadership at the IMB has known of Lydia’s ministry for at least 15 years. They never questioned us about it until now. They are demanding that we sign a creed that states that women cannot be ministers, and that men cannot, in our ministries, recognize women who have been called by God to be pastors.

Christian women, although fully capable of defending themselves and their call, should never have to; they have Christian brothers to stand with them. I stand as a brother — and as a husband — and I cannot and will not sign any statement of faith that undercuts the ministry of godly women.

“Christian women, although fully capable of defending themselves and their call, should never have to; they have Christian brothers to stand with them.”

– Ron Hankins

Back in the field

Missionary refuses to 'just sign' Baptist Faith and Message

By Mary Katherine Campbell

Editor's Note: Mary Katherine Campbell, a 60-year-old veteran missionary to Togo, West Africa, and a cancer survivor, returned to her field of service on Sept. 3, using her savings and contributions from friends. Campbell was one of the missionaries terminated by the Southern Baptist International Mission Board for not signing the 2000 Baptist Faith and Message. She wrote this letter to family and friends explaining her situation.

I was among the nearly 100 foreign missionaries who could not in good conscience sign the oath of affirmation of the revised 2000 Baptist Faith and Message. Many of my colleagues in our worldwide missionary force of 5,000-plus were able to sign it; some gladly, some reluctantly. Among those of us unable to sign, most either resigned or took early retirement, but 13 held out until "termination" was voted on May 7, 2003, by the board of trustees.

Why couldn't I sign the document? For 18 months, my mind and heart churned with the doctrinal changes made to the statement and the motivation behind the request to affirm it. I listened to colleagues as we debated it and the so-called "statement of accountability," and read everything I could about the arguments, pro and con.

I prayed, read scripture and sought God's will for my own life. I reviewed the changes made in my beloved Southern Baptist Convention during the last 20-plus years, and I deeply resented the more recent accusations of heresy against the missionaries made by some of the current Southern Baptist leaders.

I listened to respected colleagues say, "Just sign the piece of paper and go on with your work." But I couldn't honestly do that.

Late in 2002, the request to sign the affirmation of the Baptist Faith and Message was changed to a demand when the International Mission Board began to speak of consequences for not signing. Soon after that, when colleagues on state-side assignment were told they couldn't return to their fields of service unless they signed, I began to understand the consequences.

That's also when I began to review the lives of some of our spiritual ancestors who were martyred for their stands against the church establishments of their times, and I asked the Lord to help me stand in faith today. At least the consequences threatened by the International Mission Board did not include torture, imprisonment or burning at the stake!

I have mentally played with the request

"I began to review the lives of some of our spiritual ancestors who were martyred for their stands against the church establishments of their times, and I asked the Lord to help me stand in faith today. At least the consequences threatened by the IMB did not include torture, imprisonment or burning at the stake!"

to affirm the revised confession of faith. It's sort of like being told to change horses just before my journey is finished. God himself sent me on this journey with the help of the International Mission Board and he provided me a sturdy steed named "1963 Baptist Faith and Message." When the board brought forth the new mount named "2000 Baptist Faith and Message,"

I quickly saw that it has more flaws than my old tried-and-true "1963." Therefore, I declined to switch and have been forced off the highway to the service road.

Never mind. Old "1963" and I will continue together, under God's protection, toward our original goal. Besides, many of my admired spiritual ancestors traveled their roads without the aid of any steed (i.e. formal creed/statement of faith).

Returning to reality, I saw that I was not eligible for early retirement, and I didn't want to resign. That left the possibility of termination. I hoped the board wouldn't go through with the termination process. I envisioned a member of the board standing up and saying, "Let's not do this. Let's just love these missionaries anyway. They've already proved their faithfulness." Then the rest of the board would feel ashamed and agree to let us stay. Obviously, that dream didn't come true.

While the International Mission Board didn't grant me grace to stay, the people of Togo asked me to return in order to continue my work with them. Whenever I explained my situation to staff or students or churches, everyone encouraged — nay, begged — me to return.

I carefully discussed with the school's director and others the possibility and implications of such a decision. Soon it became apparent that this decision was not only possible but also God's will. Thus, I came back to Texas to use the two months of terminal leave, with generous benefits granted by the International Mission Board, to prepare for my return to the same work I've been doing the last 13 years.



Dismissed

A college senior was expelled after raising questions about women's roles in ministry

By Dave Hunt



PHOTO BY JAMIE HUNT

Turned Away: Dave Hunt discovered the cost of his beliefs in biblical equality when, just a few quarters shy of graduation, he was expelled after attempting to start a discussion on women in ministry.

Seven years ago, just a few quarters shy of college graduation, I discovered the cost of my belief in biblical equality. I chose to ask questions and push boundaries, but those actions had consequences.

This fall, thousands of students across the country started their freshman years at Christian colleges. Ten years ago, I was one of them.

As a journalism student, my experience was probably quite different from what the majority of my peers experienced. Journalists are trained to observe, to notice incongruities and to question. And while these characteristics won the respect and friendship of a few professors and staff members at the school, we journalists also gained enemies — particularly among the administration.

My first indication that something was

wrong at the college came fairly early in my career at the school. The college held an annual youth outreach concert every spring, and the band that was approved for the concert was a Christian rock group that was quite popular in the early 1990s. What the student body and concert organizers had accepted was suddenly called into question when the college administration discovered most of the male band members had long hair. In a special chapel session, the administration informed the student body that the college would be “evaluating the validity of [the band’s] ministry” due to their appearance.

This was the last anybody heard about the band coming to our college. But it became apparent over the next few years that this band, despite its positive, overtly

Christian lyrics and its reputation for ending concerts with an altar call, wasn’t the only group of people the college considered to be unfit for ministry.

Women are marginalized

The college also had major issues with women and their roles — both in and out of ministry.

Whether it was the campus pastor who would casually demand that the young women at his table in the school cafeteria get drink refills for him and the other men at the table, or the head of the Bible department who insisted women shouldn’t have leadership positions in the church, or the administration who refused to hire women to teach Bible classes, the Christian college I attended wasn’t remotely practicing biblical equality.

As I witnessed women being marginalized and ministries being questioned, I became increasingly disillusioned and angry. I considered transferring to a secular school, but I thought I could make a difference at the school. I hoped I could change things.

So I stayed. I became more focused on trying to work for change, but alarming and upsetting chapel experiences led me to start skipping the mandatory daily chapel session. Why? Among other things, entire quarters would go without a woman being asked to speak at chapel. The campus pastor handpicked the very few women who spoke. It was curious that, while I have heard many gifted women preach and teach, these particular women were not good public speakers. Though we had no proof, my friends and I wondered if they were chosen in an attempt to prove a point. In protest, I wanted to stand in solidarity with women whose gifts were ignored based on a faulty exposition of Scripture.

Soon I was on chapel probation, but the next quarter I would be co-editor of the student newspaper.

Consumed by a desire for change

As co-editor of the student publication, I was consumed with a desire to try to bring some degree of change to the college — even if it was by simply starting a discussion on the issues that concerned me. Although I was growing increasingly weary, I didn't want to quit working for the paper. I was convinced that journalism was the only way I could help bring about change. By mid-quarter, I became a part-time stu-

acknowledged, and that was very troubling to him. I asked him why. He said that those who attended a church led by a woman would be unable to experience the full blessings of God.

I had the quotes I wanted from him. I was ready to start working on my story —

The school had successfully silenced a voice for equality.

Out of tragedy comes purpose

Despite the horrible pain I suffered, as time went by I realized the true tragedy was not my dismissal from this college. Rather,

How far from the heart of God have we drifted when we allow ourselves to believe race, gender, socioeconomic stature, or hair length have any bearing on the effectiveness of someone's ministry?

I would start a discussion on women's roles in ministry.

Then the plug was pulled.

'Dave's grace has run out'

When it was time to register for classes for the next quarter, I found I was unable. Then I learned that despite dropping down to part-time status, I was going to be held to the full-time student chapel requirements. Due to my chapel probation the previous quarter, my poor attendance this quarter was enough to expel me.

To their credit, many of my friends were ready to stand by me. One friend was ready to resign from the paper in a show of solidarity. Before he could do that though, he

the greater tragedy is that, off campus, people were — and are — in desperate need of a relationship with Jesus. And while some people at the college generally cared about that, far too many didn't seem to care at all. Many of the people in administration were more worried about keeping women silent than they were about the salvation of those outside their doors.

How far from the heart of God have we drifted when we allow ourselves to believe race, gender, socioeconomic stature, or hair length have any bearing on the effectiveness of someone's ministry? And how can any group of believers hold those attitudes and expect to have any relevance to the secular world?

The reality is, those attitudes and actions are hindering the kingdom of God.

My efforts at the college did not lead to the change I had hoped. But while the college administration's grace toward me had run out, I learned that God's grace is still boundless. I use the very skills I learned in college to work for biblical equality today. I was even able to apply some of the graphic design skills I learned at the college newspaper to design the winter issue of *Priscilla Papers*.

My beliefs about biblical equality placed me in a very small minority in college, but now I am a part of a much larger community of CBE members who are all striving to help others use their God-given gifts regardless of gender, race and class. I pray that together we can find ways to help all people serve God in the way they are called.

Dave Hunt is a writer and graphic designer in Maple Grove, Minn.

As I witnessed women being marginalized and ministries being questioned, I became increasingly disillusioned and angry.

dent. This shift dramatically reduced the number of hours I was required to attend chapel.

It was also around this time that I conducted an interview with the head of the Bible department. I asked him what he thought about women in ministry. They should be involved in the church, he informed me, but not in any leadership position. I pointed out that some churches had women in leadership positions. Yes, he

was taken aside by a faculty member and told that I wasn't being dismissed because of a cause I was championing. I was being thrown out because, in his words, "Dave's grace has run out."

But that never explained why I was being held to full-time student requirements when I was now a part-time student.

The stories I was working on were either never published or were covered in a way that supported the school's line of thought.

Finding peace

Strategies for dealing with pain and persecution

By Jaime Hunt

Persecution and injustice are expected in a fallen world. Yet, finding the right way to deal with hurtful situations can still be difficult, says spiritual director Lola Scobey.

"Persecution because of beliefs in biblical equality can challenge a person's deepest sense of self and self-worth," says Scobey. "A constant barrage of views historically held by some church groups ... can undermine a person's confidence in both their personhood and their viewpoints."

Many emotions can be expected. Among them are anger, hatred, sadness, resentment, self-doubt, derailment, fear and hopelessness, says Scobey.

"[D]ifferent strategies are required to deal with each of these negative emotions," says Scobey. However, she adds that there are six fundamentals for dealing with any negative emotion.

Maintaining faith in God is the highest priority. Scobey recommends that hurting people try to remember that God is with them and that he will help them endure hurtful situations. She encourages hurting people to pray that there will be some benefit from the situation in terms of personal growth.

Scobey also advises people to remember their calling as Christians.

"[Tell yourself], 'I have an obligation to God to do my best to maintain myself in a life situation where I can fulfill the calling God has given me,'" she says. "No human

rules or expectations can be allowed to shame ... or persecute [you] into abandoning [your] calling. ... God is [your] ultimate authority."

Scobey reminds sufferers that they can detach themselves from harmful situations or people who show no indication of repentance or change. "The purpose is not to get revenge on the other party, but to give [yourself] an opportunity to heal, gain perspective and possibly re-engage the situation at a later date."

She urges humility and stresses that a hero or martyr approach can be damaging if done out of pride. She encourages people who are feeling persecuted to recognize where they are in their spiritual growth and determine how much they can reasonably handle before engaging in further battles.

Despite that, Scobey asks sufferers to persevere.

"Always look within yourself to see if there is, in fact, one more step toward reconciliation and healing you can initiate with the other party," says Scobey. "Can you go one step beyond what you currently think you can [handle]? What would that step look like?"

Most importantly, Scobey urges forgiveness. "Never lose sight of the fact that your ultimate goal is forgiveness. ... If you can't yet forgive, just keep in mind that forgiveness is your goal. State that goal to God and pray that you will one day be able to forgive. If you can't even desire to forgive, ask God to give you the abili-

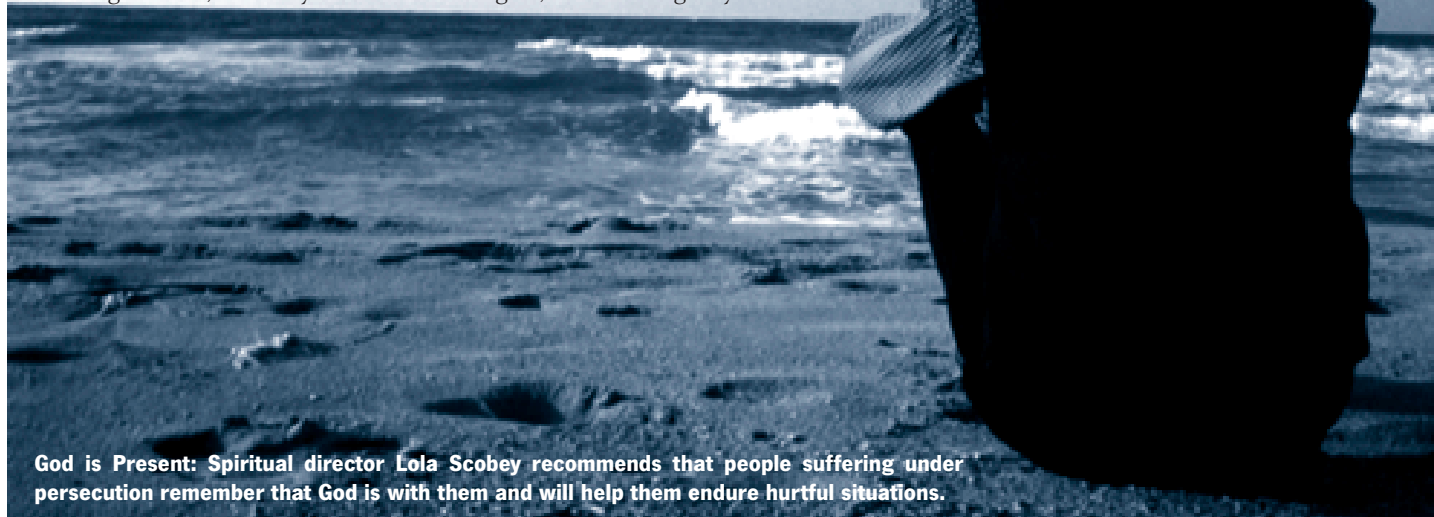
ty to want to forgive as a first step."

Beyond these six fundamentals, Scobey urges hurting people to contact CBE to find support and validation. She also recommends the following:

- Read books that reinforce the truth of biblical equality.
- Find at least one person who can provide moral support, whether it is someone already familiar with the situation or someone from the outside such as a spiritual director.
- Pray for God to reinforce and reveal his essential goodness and concern for the potential and purpose of each human being.

- Accept the forgiveness of others.
- Reflect on God's promise to all those who stand up for who he really is: "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for

in the same way they persecuted the prophets who were before you" (Matthew 5:11-12).

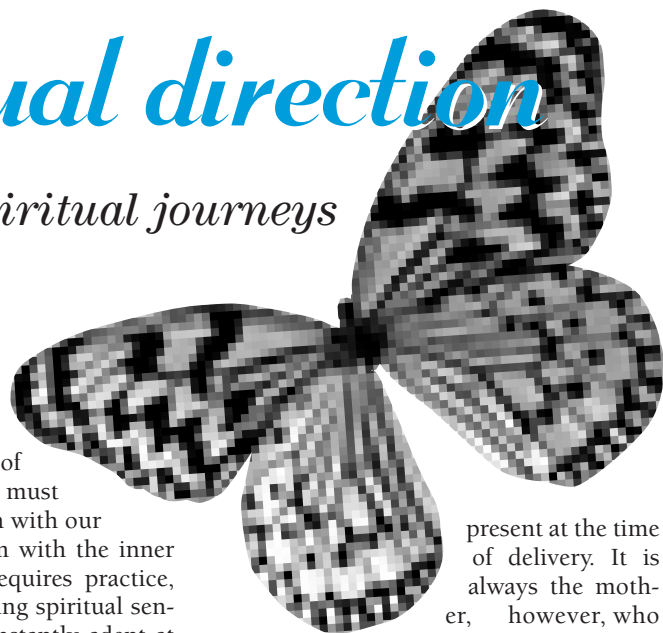


God is Present: Spiritual director Lola Scobey recommends that people suffering under persecution remember that God is with them and will help them endure hurtful situations.

Exploring spiritual direction

Directors guide believers in their spiritual journeys

By Ellen M. Kogstad



Life sometimes comes in shock waves. A marriage teetering between life and death. A child born to an unmarried teenage daughter. A job loss. A notice of house foreclosure. A middle-of-the-night chaplain's visit bearing the news of a son's death.

Sometimes life can be too much. Within two years Karen had endured each of these shock waves. When it seemed the hurt could not go any deeper, it managed to seep through whatever remaining façade of togetherness Karen could fake. And then her 23-year-old son — her only son — died.

Out in the familiar Michigan countryside near the property of a dear friend, Karen walked. Soon family and friends would be coming to bury the ashes of her son under a sapling that would be planted at the service. Alone in the place that had nurtured her through the years, Karen cried out to God, "You're still here, aren't you?"

A butterfly fluttered near her chest. Then it flew away, circling back and coming close several times in the next few minutes. God, through creation, reminded Karen that yes, he was still very present.

This butterfly experience may seem coincidental and perhaps strange. Theologically, can we affirm that God answers a mother's cry with a butterfly? There is at least one realm in which this experience will be taken seriously, even welcomed — a spiritual direction session. In this context, I have found there is freedom to examine life — the best of it and the worst of it — and look for evidence of God.

Clearly for Karen, meeting the butterfly that day was significant. To her it felt as if God had come personally and intimately to answer a question from her soul. God was still with her. Her faith was not in vain.

Developing spiritual sensitivity

James Krisher, author of *The Ongoing Work of Jesus*, writes, "Relating to Jesus

requires the cultivation of our spiritual senses — we must learn how to listen for him with our heart, and how to see him with the inner eye of love. Often this requires practice, even a lifetime of developing spiritual sensitivity, as not many are instantly adept at it. But Jesus himself works with us, helping to open those channels of communion that create the possibility for a deepened intimacy." Spiritual direction is a creative process of "cultivating the spiritual senses."

In scripture we read that before Samuel knew the Lord, the Lord called out to him. After several confusing wake-up calls, Eli the priest "discerned that the Lord was calling the boy" (1 Samuel 3:8). Sometimes we need another person to help us discern what is not clear in our own minds.

During a transitional season of my life, I sought to understand God's next steps for me. Through watchful prayer and attention to the events of life, a course seemed to be emerging. But I still didn't feel completely sure. My spiritual director lovingly said, "I think the only thing left for God to do is send you an e-mail." Even better, that same

present at the time of delivery. It is always the mother, however, who labors, pushing the baby out from her body. It is the same in the spiritual direction relationship. A director can coach, support, listen and pray, but it is the directee who must birth his or her own life.

Finding a starting point

A helpful starting point for beginners in spiritual direction is to reflect upon key memories and life markers. Frederick Buechner suggests that we "take time to remember on purpose." God instructed Joshua to remove 12 stones from the Jordan River and place them at Gilgal as a permanent marker to the fact that "Israel crossed over the Jordan on dry ground" (Joshua 4:22). The stones formed a monument to remind the travelers (and future generations) of God's direct intervention in making a dry, passable road to their new home.

A butterfly fluttered near her chest. Then it flew away, circling back and coming close several times in the next few minutes. **God, through creation, reminded Karen that yes, he was still very present.**

day the lectionary reading was from Deuteronomy 1:6-7: "You have stayed long enough ... resume your journey." The answer was clear. It was time to act.

Commonly used metaphors to describe spiritual directors are companion, soul friend or midwife. A midwife, for example, assists in the preparations for birth and is

This type of remembering varies from the therapeutic model. We do not remember in order to fix. We remember in order to see God in our unique life story, sometimes noticing God in past events for the first time.

Exploring spiritual direction continued on page 14



The Awareness Examen is a form of prayer central to the Spiritual Exercises of St. Ignatius that encourages us “to find God in all things.” During daily times of remembrance guided by the Spirit, we review actions, words, thoughts, moods, urgings and feelings in order to discern how God is drawing us to him that day.

While in prayer we recall the times we responded to God by coming close and sometimes by moving away. After noticing these interior movements, we can celebrate with God the times of faithful response, and repent for the times we did not recognize God’s voice, or willfully ignored it. Finally, we resolve to be open to God’s grace tomorrow in light of his directions today.

These interior movements, brought to conscious awareness through prayerful remembering, become fodder for meetings with spiritual directors. For the praying Christian, we are wise to join with King Solomon in asking God for a discerning heart.

William Barry asserts, “Every human experience can have a religious dimension for a believer who expects to encounter God.” We are then beginning to learn what it is to “pray without ceasing” (1 Thessalonians 5:17).

Therapy and spiritual direction

It's common for spiritual directors to connect with people in spiritual direction after they have come through a season of therapy. Having uncovered life themes, memories and patterns, and developed personal growth strategies, they now desire to go even deeper to find God's threads woven into their histories. With a significant measure of psychological healing, they are free to embrace their own stories and enthusiastic about working with God in the world.

Karla had done much good work with a therapist regarding her history of sexual abuse by an uncle. Karla is a spiritually sensitive woman, one who had developed a strong listening ear for the words of God.

With two children, an extremely tight household budget and a rewarding ministry to teens in her parish, Karla felt a movement within her to have a third child. Was this movement from God? Because of her early childhood experiences and current life circumstances, this prompting was a surprise. Karla's discernment process was quite peaceful because she was approaching God in freedom and openness.

Together in the hospital room after David's birth, Karla and I shared a profound spiritual mystery; this 9-pound baby was one woman's tangible response of faith. Karla was finding fuller healing from her past by moving boldly into the future, a future as a youth minister and mother of three.

Discerning the movements of God leads people to respond to life in unique ways. For Karla it was a third child. For someone else it may be the decision to have no children.

Tom left a pastorate in a revitalized rural church to move closer to home and family. Debi completed what had been left undone, receiving her ordination papers from her denomination. Eileen changed denominations to worship and serve in another that allows women freedom to respond to God's call, whatever it may be. Terry remains in her church for now, even though it only has men in leadership. Sonja continued to preach Jesus Christ and the Bible even when many in her church wanted her to stop.

In *Spiritual Director, Spiritual Companion*, author Tilden Edwards writes: "Though the ordering of church and socie-

ty will involve different roles of authority and knowledge in order to function well, spiritual direction assumes an egalitarianism at the soul level, and by implication an equal valuing of everyone's human well-being, with all that this implies for the just structuring of human community. Everyone is born of God; God loves everyone equally; God is dynamically present for everyone equally, though in different forms and with different degrees of recognition and embracing at different periods of our lives."

God is the ultimate director

Since it is God who is "The Director," no spiritual director knows in advance where God will move a directee. As a result, a director

**Directors help
people with humility and
sensitivity to the reality of the
blowing wind of the Holy Spirit; no
one knows where it
comes from or where
it is going.**

can never be so bold or foolish as to suggest a path based on gender, education, age or societal norms because we simply don't know the all-encompassing will of God. Directors help people with humility and sensitivity to the reality of the blowing wind of the Holy Spirit; no one knows where it comes from or where it is going.

Together the director and directee wait for God to reveal the mystery. To one the wind will blow in the direction of ordination. Another will hear a call to lay ministry. For many, the wind will blow to an egalitarian church home, to others the wind says "stay." Each issue is open to discernment in anticipation of a surprise from God.

A good spiritual director will be one who welcomes the opportunity to hear again and again the stories of Christians whose intent is to allow God to form within them a discerning heart. The director and directee watch as God actively pursues his friends through the sacraments, scriptures, dreams, prayers, life events, people, moods, feelings — and perhaps a butterfly. Together they notice where the directee was able to respond to the love of God, and where he or she pulled away from that love.

Hiding from God and running from God are as old as Adam and Eve and Jonah. Resistance is a term used to describe this withdrawal. Even with a secure relationship with the savior, Christians sometimes try to avoid the holy. As people cultivate their spiritual senses, their image of God will expand and mature. This expansion can lead to an increased desire to experience God in fresh ways, thus moving the individual to where God is and welcoming his attempts to create something new.

We all pick and choose aspects of God's character to form a composite to which we relate. A self-created image of God needs to be acknowledged for its limitations; it is only a partial glimpse of God. One image Jesus used for himself was the mother hen that gathers her brood under her wings (Luke 13:34). Adding a tender image like this made all the difference for Olivia.

In the past, Olivia's limited image of God was based on metaphors that were authoritarian and punitive. It is true that God is described as king and judge. But the Bible also uses the metaphors of a comforting mother (Isaiah 66:13), healer (Hosea 11:3) and intimate friend who knows his own by name (Isaiah 43:1). Expanding her vocabulary for God opened Olivia's soul. It has changed the way she prays. She is less resistant and more confident about trusting the goodness of the Lord.

Finding a spiritual director

Spiritual direction has been practiced for hundreds of years within the Christian church. For a growing number of people, there is the realization that seeing a spiritual director is a vital part of their ongoing

Exploring spiritual direction continued on page 16

formation as Christians. Still others seek a soul friend because, although faithfully praying, their faith feels dry — God feels distant. Some Christians have given up on prayer altogether, disappointed in the practice and perhaps in God. The need to make a major life decision brings others to direction.

Like finding a new dentist, accountant or other professional, locating a spiritual director may require a creative and intentional search. A word-of-mouth recommendation is always good, but you may not want to see the same director as a friend.

Spiritual Directors International is the only membership organization for this profession. You can call 415-566-1560 or e-mail office@sdiworld.org to get a regional coordinator for your area. The coordinator will suggest a few names of directors for your consideration. SDI has members from a wide spectrum of theo-

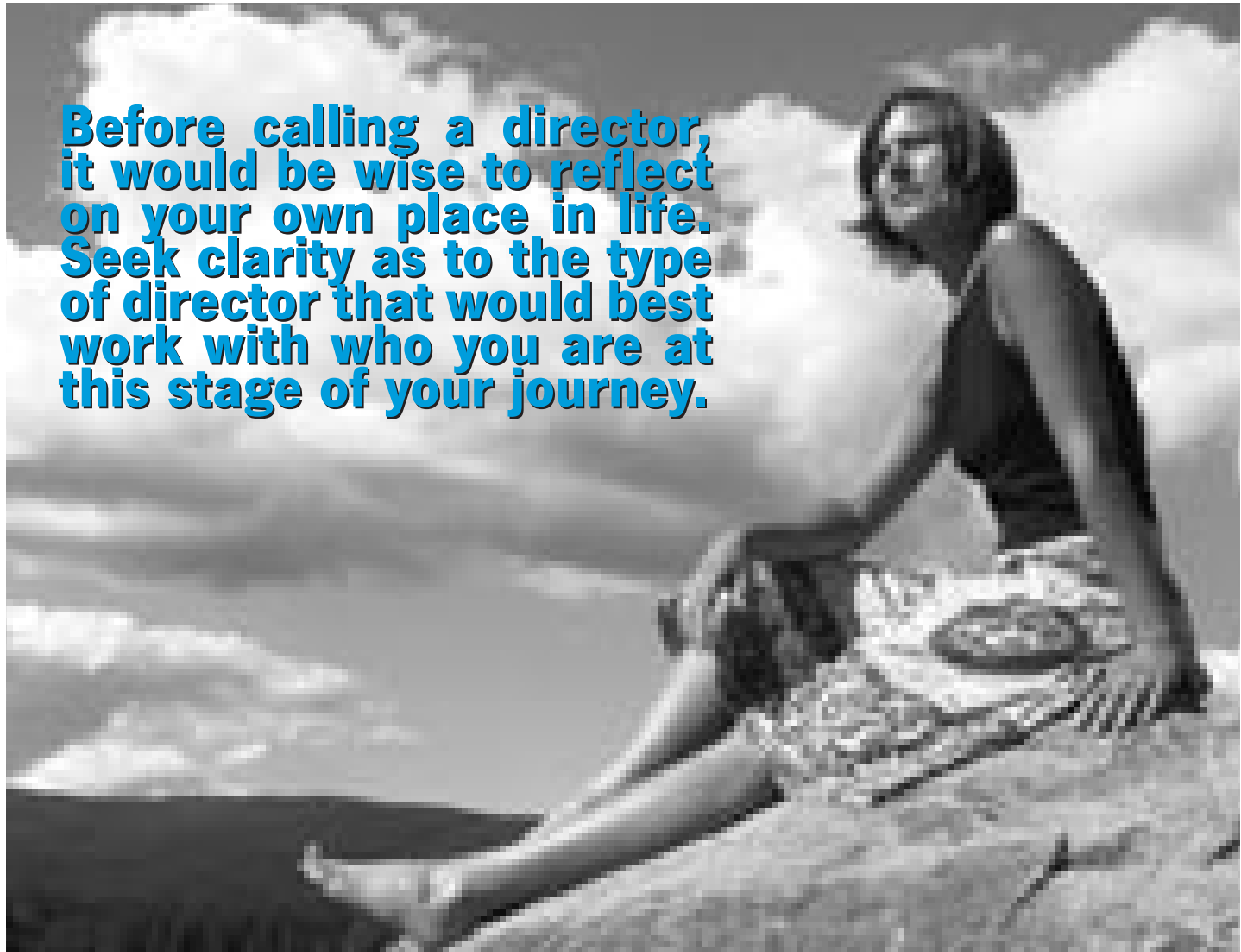
logical perspectives, and its listings do not indicate an endorsement. Retreat centers, seminaries, church-related organizations, denominational offices and the CBE listing may also help point the way.

Before calling a director, it would be wise to reflect on your own place in life. Seek clarity as to the type of director that would best work with who you are at this stage of your journey. Are there theological perspectives that you would like to hold in common with the director? Are gender, age, marital status, or level of training important factors to you? Practical concerns like travel distance or ease of scheduling often come into play. Most spiritual directors are employed outside this field; finding a mutually agreeable meeting time can be a challenge.

Once you have located a “candidate,” feel free to interview him/her. Ask your theological questions. Find out whether

the director receives both direction and supervision. What is the fee? If both of you feel comfortable to begin, it is common practice to meet together three times and then evaluate how it is going. This hour each month can become a surprisingly rich spiritual discipline used by God to form you into what God has created you to be. It is the gift of his presence that we humbly beg for each time we get together. In his presence, both director and directee are inspired to become more like Jesus and live as true friends of God.

Ellen Kogstad is a spiritual director and facilitator of the Ignatian Exercises. She is an adjunct professor of spiritual formation at North Park Theological Seminary in Chicago. This article first appeared in Covenant Companion.



**Before calling a director,
it would be wise to reflect
on your own place in life.
Seek clarity as to the type
of director that would best
work with who you are at
this stage of your journey.**

Spiritual Directors List

Christians for Biblical Equality does not necessarily endorse these spiritual directors as professionals, but presents these names as those in agreement with CBE's Statement of Faith and as active CBE members. All arrangements should be made directly with the individual spiritual director.

If you are a CBE member and a spiritual director and your name does not appear in this list, please send your name and credentials to cbe@cbeinternational.org.

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Book Review

By Victoria Peterson-Hilleque

Is There Any Good News About Injustice?

Educating ourselves about the manifestation of injustice in the world can be painful, and as a result many of us try to avoid it. Like children who bury themselves under the covers with flashlights in fear of the dark, some of us are guilty of averting our eyes from the results of injustice by pretending the victims do not exist. However, for those who have been victims of injustice, the results are impossible to avoid.

Gary Haugen's book, *Good News About Injustice*, can help concerned Christians not only face injustice but also become a part of the solution. As a former worker in the civil rights division of the U.S. Department of Justice, former director of the United Nations genocide investigation in Rwanda, and current president of the International Justice Mission, Haugen draws from his vast experience. *Good News about Injustice* does not list every injustice in history; nor is it a theoretical text exploring God's role in evil and suffering. Haugen's book covers history and theology, but more importantly, he creates space for readers to imagine themselves involved in God's plan to bring justice to the oppressed.

Haugen begins his book in Rwanda after the massacre of Tutsis in April 1994. While working to confirm the testimonies of witnesses of the massacre, Haugen spent time collecting information in mass graves. He recognized the temptation to depersonalize the horror of what happened in Rwanda: "These mass graves might appear as vague, dark images of generalized evil in an unjust world, but in truth they were an intimate family portrait with a story for every face — each member of the human family having lived and died as one individual at a time" (pg. 29).

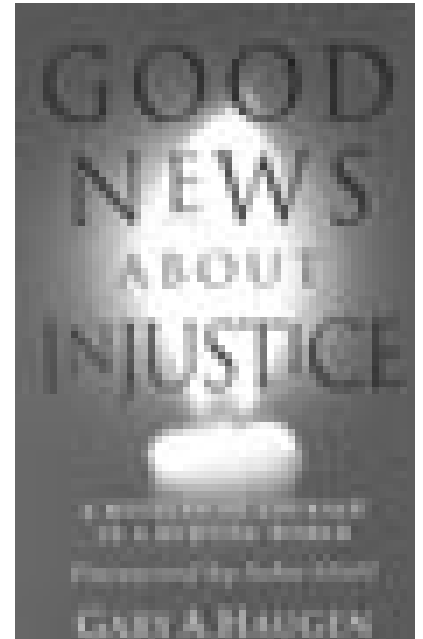
In his book, Haugen outlines what we can understand about God and his relationship with injustice. In a nutshell, Haugen points out that we can find hope in the fact that God

is a God of justice, compassion and moral clarity: He will rescue us. Haugen uses the Bible and real-life examples to illustrate and solidify his claims, and he makes it clear that God's people play an important role in making justice a reality. Haugen writes: "If you think about it, two truths apply to everything that God wants accomplished on earth: (1) he could accomplish it on his own through supernatural power; but instead, (2) he chooses for the most part to limit himself to accomplishing that which he can achieve through the obedience of his people" (97).

Haugen has found that coercion and deception are two components present whenever injustice is perpetrated. In his book, he not only demystifies injustice through a process of naming and explaining the fundamental tools people use to propagate injustice, Haugen also demonstrates practical ways to investigate injustice based on whether coercion or deception is employed in the process of victimization.

Additionally, Haugen analyzes how to choose interventions and apply different methods to help bring justice to those who have been oppressed. The interventions he explores range from spiritual intercession to legal sanction and even public shame.

Haugen ends his book with a much-needed reminder that we are a part of the body of Christ and that together we can accomplish much more than we can individually. God calls people to many different vocations: shepherds and teachers, frontline workers, country and culture experts, public justice professionals, international business people and professionals, and storytellers and communicators. Haugen's book can help empower all of us to work together so that God's justice is manifested in this troubled world.



Good News about Injustice: A Witness of Courage in a Hurting World

By Gary A. Haugen

200 pages, 1999

B303P Was \$12.00/

Introductory Price \$9.00

New Resources

All-Occasion Note Cards

All-occasion note cards featuring designs from Dorothy Irvin's 2003 and 2004 calendars. Sets include 10 cards with different designs and envelopes.

\$10.00

2004 Calendar: The Archaeology of Women's Traditional Ministries in the Church 300-1500 AD

This stunning calendar is the second in a series by historian Dorothy Irvin. The calendar features ancient images depicting women as priests, bishops and deacons.

\$10.00

Christmas Cards: Tradition of Women Priests Lives on in Art

Designed by historian Dorothy Irvin, these beautiful Christmas cards feature a painting from the 1500s that depicts women with traditional ministerial objects. Set includes 10 cards with envelopes.

\$12.00

Let Her Be: Right Relationships and the Southern Baptist Conundrum Over Woman's Role

By Charles O. Knowles
University professor Charles O. Knowles examines two competing views in Southern Baptist life: the gender hierarchical position in its traditionalist and complementarian expressions, and evangelical feminism. With a high level of biblical literacy, he highlights the radical vision of Jesus that reconfigures gender relations.

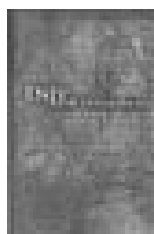
B305P Was \$15.95

Introductory Price \$11.96



TNIV Readers' Edition New Testament

The Today's New International Version (TNIV) Readers' Edition New Testament features the full text of the New



Testament in an easy-to-read, single-column format. The translation includes gender-accurate language for people, and the clarity of modern language. This inexpensive softcover Bible includes an introduction explaining the TNIV translation philosophy and a New Testament concordance. 445 pages, Zondervan, 2003.

B273P Was \$4.99

Introductory Price \$3.74

2003 International Conference CDs: Celebrating the Priesthood of All Believers

For the first time ever, CBE will be selling compact discs with the audio from the 2003 International Conference. Audio may be purchased in four-, eight- and 16-workshop CDs.

Four-Workshop Set: Biblical Studies

This exciting CD holds the audio from four of CBE's 2003 International Conference workshops. Featured on this CD are workshops that focus on Biblical Studies. Included on this CD are:

- "What English Translators Haven't Told Us About 1 Timothy 2:11-15" with Linda Belleville
 - "Biblical Equality Made Simple" with Janet George
 - "Communicating Equality: How to Get the Message Across" with Carolyn Gordon
 - "Hermeneutics in Pink and Blue" with Christiane Carlson-Thies.
- The audio files on this CD will play on computers and on newer stereos that play MP3 files.*

AO307 \$12.00

Four-Workshop Set: Biblical Studies and Theology

This educational and informative CD holds the audio from four of CBE's 2003 International Conference workshops. Featured on this CD are workshops that

focus on Biblical Studies and Theology. Included on this CD are:

- "The Trinity and the Subordination of Women" with Kevin Giles
- "The Dreaded T-Word: Theology and Why Women Avoid It" with Carolyn Custis James
- "Commissioned to the Harvest by the Lord Our Spokesman: An Exposition on the Book of Ruth" with Funmi Para-Mallam
- "The Kingdom of God and the Ministry of Women"

The audio files on this CD will play on computers and on newer stereos that play MP3 files.

AO308 \$12.00

Four-Workshop Set: Missions and Ministry

This information-packed CD holds the audio from four of CBE's 2003 International Conference workshops. Featured on this CD are workshops that focus on Missions and Ministry. Included on this CD are:

- "Kingdom Based Diversity: Embracing the Priesthood of Believers" with MelindaJoy Mingo
- "Reaching All Women with a True Gospel" with Catherine Allen
- "Empowering Women and Children in the 2/3 World" with Jo Anne Lyon
- "Ministry on the Battlefield" with Rachel Coggins

The audio files on this CD will play on computers and on newer stereos that play MP3 files.

AO309 \$12.00

Four-Workshop Set: Church History and Call-to-Action

This encouraging CD holds the audio from four of CBE's 2003 International Conference workshops. Featured on this CD are workshops that inspire listeners to action. Included on this CD are:

New Resources continued on page 20

- "Evangelicals and Gender: Challenges and Possibilities of Dialogue" with Ron Pierce
- "Wild-Hearted Women: A Survey of Women Leaders of the Church" with Mimi Haddad
- "Why the Devil Hates Women in Ministry" with J. Lee Grady
- "2003 Priscilla and Aquilla Awards"

The audio files on this CD will play on computers and on newer stereos that play MP3 files.

AO310 \$12.00

Eight-Workshop Set: Biblical Studies and Theology

A great value! This CD includes audio from eight of the workshops at CBE's 2003 International Conference.

Workshops on this CD include all the audio on AO307 and AO308. The audio files on this CD will play on computers and on newer stereos that play MP3 files.

AO311 \$20.00

Eight-Workshop Set: Biblical Studies and Theology

A great value! This CD includes audio from eight of the workshops at CBE's 2003 International Conference.

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AO312 \$20.00

Sixteen-Workshop Set: Celebrating the Priesthood of All Believers

An incredible value! This CD includes audio from 16 of the workshops at CBE's 2003 International Conference. Workshops on this CD include all of the audio on AO311 and AO312. The audio files on this CD will play on computers and on newer stereos that play MP3 files.

AO313 \$38.00

2003 International Conference Videos

2003 International Conference Video Set

Save \$8 on the complete set! Includes all four general sessions.

V314 \$40.00

Why the Devil Hates Women in Ministry

J. Lee Grady explains why the devil hates women in ministry and how he has worked to keep women from reaching their true potential. He offers several examples of women who wounded Satan's plan and he urges women to become aggressive spiritual warriors.

V316 \$12.00

Commissioned to the Harvest By the Lord Our Spokesman

Nigerian Funmi Para-Mallam explores the book of Ruth in this presentation.

She offers insight into pain and struggles and encourages listeners to prepare themselves for God's call.

V315 \$12.00

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Renowned theologian Linda Belleville offers a biblical perspective of women in leadership roles, including examples from the Old and New Testaments.

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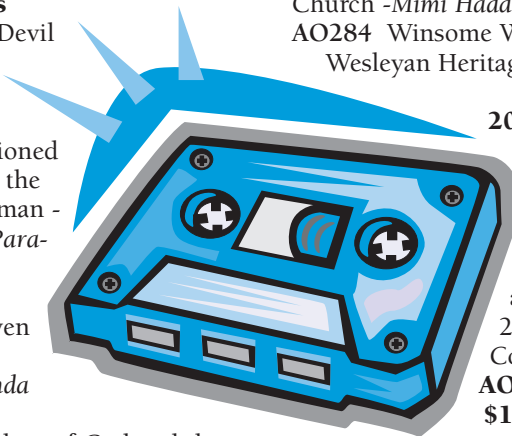
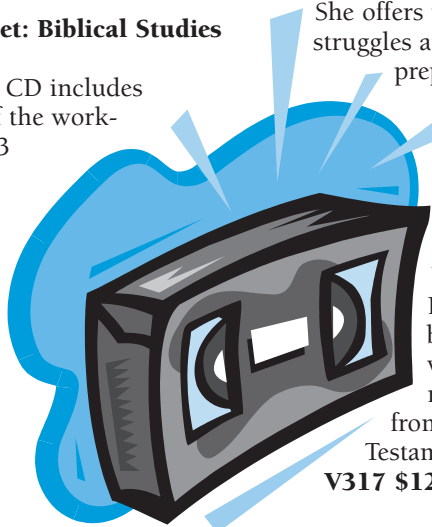
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CBE International Conference a success

By Jaime Hunt

The smiles on the faces of those who attended CBE's eighth international conference attested to the work of the Holy Spirit in their hearts. Inspiring speakers such as J. Lee Grady, Linda Belleville, John E. Phelan Jr., and Funmi Para-Mallam highlighted the weekend-long event.

Held Aug. 8-10 in Orlando, Fla., CBE's eighth international conference was titled "Celebrating the Priesthood of All Believers: Serving Christ as a Global Community." Individuals from nearly every continent were present to share in the exploration and celebration of life in the Spirit.

Twenty-nine speakers presented a total of 26 workshops on themes ranging from marriage to the state of women in the world. Additionally, a panel discussion featuring international speakers offered a global perspective on serving God.

General session speaker J. Lee Grady, the editor of *Charisma* magazine and the author of *10 Lies the Church Tells Women* and *25 Tough Questions About Women and the Church*, offered a presentation titled "Why the Devil Hates Women in Ministry." Grady hypothesized that Satan is terrified that women in Christian leadership will create a powerful revival of the church. He urged participants to use their gifts to cause such a revival to occur.

Funmi Para-Mallam, a Nigerian doctoral student, inspired her audience during her general session titled "Commissioned to the Harvest by the Lord Our Spokesman: An Exposition on the Book of Ruth." She urged believers to prepare themselves to serve God in any way he asks. Her stirring speech followed the presentation of CBE's Priscilla and Aquila awards.

Four couples — Carolyn and Patrick Anderson, Carolyn and Joe Crumpler, Ron Hankins and Lydia Barrow-Hankins, and Diana and David Garland — were honored for opposing the Southern Baptist Convention's position on gender roles. Additionally, long-time CBE member and former staff member Susan McCoubrie was honored for her work.

CBE is currently planning a conference in the United Kingdom for fall 2004. Visit CBE's Web site at www.cbeinternational.org for more information about registration.



Left, Funmi Para-Mallam offers insight into the book of Ruth during her plenary session. Above, an Orlando actress portrays the woman of Luke 7:36-50.



Jocelyn Garner presents a check for \$15,000 to CBE President Mimi Haddad.

CBE honors nine for their integrity and courage

Baptists who stood against 2000 statement receive Priscilla and Aquila awards

By Jaime Hunt and Kari MacKellar

Biennially, CBE recognizes members who have demonstrated integrity and courage in standing for biblical equality despite strong pressures and personal cost. At the 2003 CBE International Conference, four couples were honored with Priscilla and Aquila awards for their efforts. Additionally, CBE founder and former staff member Susan McCoubrie was honored for her work. The following people were presented with awards.

Pat and Carolyn Anderson

The couple was honored for their work with the Cooperative Baptist Fellowship and for their support of women's leadership roles in the church. The Andersons helped found Cooperative Baptist Fellowship of Florida, giving moderate Baptists a venue for their beliefs. The core values of the fellowship include affirmation of the equality of males and females

Joe and Carolyn Crumpler

Before her retirement from the Southern Baptist Convention Woman's Missionary Union (WMU), Carolyn decisively spoke out for equality of women in missions and ministry.

Carolyn helped organize Baptist Women in Ministry, an organization affirming women in previously prohibited forms of ministry such as the pastorate. She also gave support for an emerging moderate wing of the SBC, which affirmed women in leadership. Under her leadership, Woman's Missionary Union flourished and withstood increasing pressure from a hyper-conservative movement in the SBC, which coalesced around the issue of restricting women.

The Crumpler's are great models for biblical equality as they nurture Joe's children and grandchildren, and as they act as surrogate parents for a Nigerian child who came to their city for medical treatment.

Diana and David Garland

In 1993, Diana Garland became the second dean of the Carver School of Church and Social Work. The school thrived as the only accredited Master of Social Work program housed in a theological seminary in the United States. Diana spoke out publicly about the seminary's rejection of a candidate based on his response to the role of women in a required written statement. The candidate's position allowed for women in ministry. Shortly after Diana's public dissent, the school's president terminated Diana for what he said was "a breach of personal and confidential communication." The school was then closed. David has stood by Diana and supported her through the hard times she has endured and presently teaches at Baylor where Diana is working with women and children.



Risking Their Necks: Recipients of the 2003 Priscilla and Aquila awards included (from left) Pat Anderson, Susan McCoubrie, Carolyn Anderson, Ron Hankins, Lydia Barrow-Hankins, Joe Crumpler and Carolyn Crumpler.

Ron Hankins and Lydia Barrow-Hankins

The pair served as missionaries in Japan for 23 years. Lydia worked primarily as an ordained pastor.

During the last year, the Southern Baptist International Mission Board ordered all missionaries to sign a statement indicating that they agree with and will work according to the 2000 Baptist Faith and Message, which subordinates women to men and bans them from pastoral roles. Lydia and Ron were vocal about their opposition to the statement and refused to sign. Additionally, Ron penned a letter affirming Lydia's right to serve in a pastoral role.

As of July 31, they were terminated because of their opposition to the statement and their refusal to sign it.

Susan McCoubrie

Susan McCoubrie was one of CBE's beloved founders and a tenacious CBE staff person for nearly a decade. She continues to supply CBE with verses and hymns used in *Mutuality*.

History of Priscilla and Aquila Award Recipients

1989

David Clowney

Dr. Clowney resigned his teaching position at Westminster Seminary due to the seminary's stance prohibiting women from being ordained.

1991

Alvin J. Schmidt

Dr. Schmidt's employment as a tenured full professor at Concordia Seminary was terminated because he questioned restrictions against women in leadership in the church.

George and Emily Walther

The Walthers founded Christian Marriage Enhancement, Inc. in order to educate others about egalitarian teachings.

1993

Stanley and Patricia Gundry

Patricia was one of the earliest writers on the subject of biblical equality. Stanley was terminated as a professor because of Patricia's convictions about biblical equality.

Ralph and Judith Kee

This couple upheld the right of a woman to be ordained and supported the ordination of a qualified woman at their church despite opposition from their denomination.

1995

Lorraine Anderson

Despite opposition, Lorraine pursued her right to be an ordained pastor in the Conservative Baptists Denomination.

1997

Catherine and Richard Clark Kroeger

Catherine and Richard were heavily involved in CBE's launching. Catherine also served as the organization's first president.

1999

Alvera Mickelson

Alvera was one of CBE's founders, served from 1989-1991 as CBE's first board chairperson and remained on the board until 1993.

Dan Gentry and Barbara Kent

In 1998, when the new mission statement of the Southern Baptist Convention was published, Dan and Barbara retired early from their seminary positions.

Gretchen Gaebelein Hull

Gretchen served as the editor of Priscilla Papers from 1989 to 2000.

2001

Joe and Audra Trull

Joe opted for early retirement from his teaching position at New Orleans Baptist Seminary when he could not subscribe to the Southern Baptist position on the subordination of women.

Ruth Bolyard

Ruth initiated CBE's international chapter ministry.

Alan Brehm

Alan was forced to resign from his teaching post at Southwestern Seminary when he refused to sign the amended Baptist Faith and Message, including a statement on the role of women.

Molly Marshall, Sarah Francis Anders, Carolyn Clampett, Donna Forrester, Dellana O'Brien, Mary Alice Seals, Nancy Hastings Sehested and Lynn Williams also resigned from their positions because of the statement.

— Jessica Gaylord

Upcoming Events

CBE will have a presence at two important conferences this winter. The first will be Nov. 19-21, when the Evangelical Theological Society hosts its annual conference in Atlanta, Ga. CBE President Mimi Haddad will present a paper titled "Evidence for and Significance of Feminine God-language from the Church Fathers to the Reformation."

Other CBE members will present the egalitarian perspective in this academic context: Alice P. Matthews, "Toward Reconciliation Among Evangelicals in the Gender Debate: Healing the Schism"; Ronald W. Pierce, "Complementarity, A Term for Three Seasons: How the Rhetoric has Developed in the Gender Debate"; Lynn H. Cohick, "Why Women Followed Jesus: A Discussion of Female Piety as Reflected in the Gospels"; and Linda L. Belleville, "Kephale and the Thorny Issue of Head Coverings in 1 Corinthians 11:2-16." Ronald W. Pierce will also moderate an open session on evangelicals and gender.

Some CBE members and friends will present papers on other issues not specifically related to gender: Finny Philip, "Images of Jesus in Indian Christian Theology"; Greg Boyd "Openness Theology and the Inerrancy of Scripture"; Millard Erickson, "Can Critical Theological Thinking be Taught?"; and N.T. Wright, who will be speaking at CBE's conference in the United Kingdom next year, will present a paper titled "Resurrection in History and Theology," as well as a paper titled "Paul and Jesus."

The second important conference CBE will have a presence at this winter is Urbana, a student mission conference sponsored by InterVarsity Christian Fellowship, held Dec. 27-30, in Illinois. Haddad will present one workshop titled "What is Biblical Equality?" and a second workshop titled "CBE: A Reformist Movement." CBE will also have a booth promoting internships, as well as information about the ministry. Around 20,000 students attend this event. Many of the students are leaders from public universities and have an understanding of what it means to stand up for a controversial cause. CBE considers it is an honor to bring the message of biblical equality to the next generation of missionaries and leaders.

— Victoria Peterson-Hilleque

Press coverage illuminates CBE's message

By Jessica Gaylord

When CBE's president Mimi Haddad was interviewed by Minneapolis reporter Martha Sawyer Allen for the Minneapolis *Star Tribune*, she didn't know that the resulting article, "Gender Defender," would lead to an article in the *Christian Science Monitor*. Nor did she know that the article would lead to coverage of CBE's ministry on several radio shows. "It was a domino effect," says Haddad. In addition to the *Star Tribune* and the *Christian Science Monitor* stories, recently CBE has been featured in seven other articles, including publications such as

who had no idea we existed," says Haddad. Aside from bringing visibility to CBE, the press coverage has given clarification to the issues of biblical equality and Christian feminism. "It fills people with hope. The evangelical world can be viewed as sexist and discriminatory," explains Haddad. The press coverage not only corrects these misperceptions, but also "sheds light on God's character." Haddad says the enthusiastic reactions from the press have mirrored those of other individuals discovering CBE for the first time.

"The press love average people

"The press love AVERAGE PEOPLE doing average things and CHANGING THE WORLD."

—Mimi Haddad

Christianity Today, *Cornerstone Magazine Online*, *The Enterprise* and *Associated Baptist Press*.

Haddad has also been interviewed on four radio shows, including *Voice of America* with June McClelland. Of the radio shows, three were secular and one was Christian. Some involved debate with opposing viewpoints, while others consisted of informative discussion.

What does this flurry of press coverage mean for CBE? "We're catching the interest and attention of people

doing average things and changing the world," says Haddad. CBE is still in the process of refining press relation policies, but "we've realized the importance of 'planting seeds,'" says Haddad. "Any amount of press coverage, no matter how small, can elevate CBE's presence among both secular and Christian seekers of the truth," she adds.

To read the articles featuring CBE, visit www.cbeinternational.org and click on *pressroom*.

To help CBE to raise awareness, consider placing a public service announcement such as this in a local paper or on a cable channel.

Christians for Biblical Equality is a nonprofit organization of Christian men and women who believe that the Bible, properly interpreted, teaches the fundamental equality of men and women of all racial and ethnic groups, all economic classes, and all age groups, based on the teachings of Scriptures such as Galatians 3:28. CBE promotes these ideas through annual conferences, a bookstore and two publications.

CBE's core purpose is to broadly communicate the biblical truth that men and women are equally responsible to use their God-given gifts to further Christ's kingdom.

CBE envisions a future where all believers will exercise their gifts for God's glory, with the full support of the Christian community.

For more information, visit CBE's Web site www.cbeinternational.org or call the organization at 612-872-6898.



Honor in Our Ranks



J. Lee Grady, author of *10 Lies the Church Tells Women* and *25 Tough Questions About Women and the Church*, will be teaching a course on women in ministry Feb. 18-19, for the Wagner Leadership Institute in Colorado Springs, Colo. Course participants will earn credit from Fuller Seminary. This fall, Grady also appeared on two national television shows and was the speaker at a Phoebe's Call event in Minneapolis.

Visit CBE's Web site at
www.cbeinternational.org



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Prayers and Praises

"God gives peace, and he raised our Lord Jesus Christ from death. Now Jesus is like a Great Shepherd whose blood was used to make God's eternal agreement with his flock. I pray that God will make you ready to obey him and that you will always be eager to do right. May Jesus help you do what pleases God. To Jesus Christ be glory forever and ever. Amen." Hebrews 13:20-21, CEV

Praise the Lord with us...

- For CBE's successful international conference. People from almost every continent were represented at this event. The feedback from many attendees stated that it was rich in content and a spirit of fellowship.
- For press coverage. CBE has been featured on several different radio programs and in printed publications in the last few months, including the *Christian Science Monitor*. Praise God with us for these opportunities to share the message of biblical equality.
- For the growth of the endowment fund, which CBE uses to fund special projects. It began with \$15,000 and has grown to over \$55,392 due to the generous giving of members.

"Thank you God for letting our Lord Jesus Christ give us the victory! My dear friend, stand firm and don't be shaken. Always keep busy working for the Lord. You know that everything you do for him is worthwhile." 1 Corinthians 15:57-58, CEV

Please pray with us...

- For our preparation to have a presence at important events such as the annual Evangelical Theological Society conference this November and the Urbana missions conference in December. We also invite you to pray as staff plans CBE's conference in Durham, England Sept. 3-5, 2005.
- For marketing and development. Please pray God would provide the resources needed to promote the message of biblical equality effectively.
- For growing pains. With the growth of CBE as a ministry, we need to learn to operate with more staff, programs and policies. Please pray that human resource policies will be developed as needed. Also, pray for staff health during the winter and the busy holiday months.

— Victoria Peterson-Hilleque. Scriptures provided by Susan McCoubrie, one of the founders of CBE and a retired staff member.



'He will equip you'

One woman's journey toward ordination

By Donna Chitwood Fujimoto

Americans lead busy lives, and Vanessa Chitwood was no exception. Since the beginning of her marriage, Chitwood had worked to

support her growing family. She also enjoyed volunteering at her local church.

Still, she felt God wanted more from her. "There were areas of my life I kept under my own control. God was speaking to me about the need to give everything to him." One day in 1996 she pulled her car into a parking lot and breathed a prayer of complete surrender to God.

Eighteen months later Chitwood felt called to full-time ministry, but uncertainties kept her silent. It was not a direction she would have imagined for herself. "I kept these feelings to myself for about a year, thinking I was crazy, but the desire to serve just grew deeper, and in 1998 I acknowledged the call to my family and pastor and the process began."

The process toward ordination in the Free Methodist Church was a challenge. First came the classes. It had been 20 years since Chitwood had been in school. After transferring general requirements from her nursing education, she enrolled in Bible and theology courses by correspondence from Methodist headquarters in Indianapolis.

After a year, she completed the coursework and was accepted as a conference ministerial candidate. Her church appointed her as a part-time assistant pastor, and she began working there 20 hours a week. During that time, Chitwood took additional classes and went through relational/career profile testing. Finally, she and her husband were interviewed before she was approved for ordination.

"This is not an easy road, nor should it be. I love the fact that this church believes in putting the candidate right to work in a local church during the educational

process. The books are very important, but nothing compares to hands-on experience."

Chitwood's local church was very affirming of her choice to pursue ministry. The senior pastor is a veteran with over 40 years of experience. Chitwood says she felt privileged to learn from his experience. "He models a passion for outreach and an ability to love people without compromising ... in order to please them. He lets me know often that he wants me to succeed. He gives me many opportunities to preach and assist him in other areas of ministry."

The denomination further assists ministerial candidates and pastors through pastor and spouse retreats and teaching seminars. The Pacific Northwest Conference funds all women who wish to attend the bi-annual Wesleyan/Holiness Women Clergy Conference. The superintendent makes time to shepherd his pastors. Chitwood feels blessed to be in a church that respects the call of God on both men and women.

'All I need to do is ask'

From the moment Chitwood revealed her call to ministry, her husband Dennis stood by her. "He has always encouraged me to be all that God wants me to be. He was and continues to be my quiet support."

Chitwood's children were 8, 12 and 15 when she talked with them about her call. They were supportive but not sure what the process would entail. The steps Chitwood took to follow God became a learning experience for her children.

Her primary challenge was time management. In addition to working in the church, Chitwood continued to work part-time to help pay for private Christian school for her children. When asked how she balances work and family she says, "I don't. God does. It sounds simple, but it's so true. I believe if our priorities are right, we will have time for all that God calls us to do. My relationship with the Lord comes first, my family second and my job third." She admits that this balance takes real effort, and it helps that her church supports these values.

There have been many times in the process when Chitwood doubted herself or experienced feelings of inadequacy. It was a challenge to stay focused on completing each step. The scripture that helps her most is Psalm 81:10: "I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will fill it."

"This verse reminds me that the God that brought his children out of Egypt is still in the miracle business," she explains. "All I need to do is ask, open myself up, and he will fill me with whatever I need to accomplish the calling he has placed on me."

Another way she stays on track is to seek out people to share her struggles with; people who would hold her accountable. She admits she had to sacrifice her pride. Admitting imperfections to other people made her able to look at places in her life that needed to be aligned with God's will and work on them.

The flipside is that she has gained much more: a deeper love for God, authentic relationships, a renewed passion for winning others to Christ, greater self-confidence in working with others, and new skills in teaching and preaching.

'It is never too late to obey his calling'

Chitwood's decision to follow God's call to ministry had an impact on two other generations of women in her family. Her mother Faye Thompson, who had never been a proponent of women in ministry, became her loudest cheerleader.

"Mom went home to be with Jesus in February 2001. Not long before [that], God used her to encourage me. She said, 'You keep focused and keep going to accomplish what God has called you to do. I believe in God's call and I believe in you.'" Chitwood thinks back on these words of encouragement almost daily, drawing strength from them.

The other generation of women affected by Chitwood's call are her own daughters, now 17 and 20. "Watching me navigate through the process has helped them learn that when God calls us we are to be obedi-

ent regardless of the cost and that in obedience we find peace and contentment." They know that nothing is out of reach if God is their center, and that it is never too late to obey his calling.

Poised for ordination

After four years of hard work, Chitwood was poised for ordination. A large contingent of family and friends joined the crowd seated in the auditorium at Warm Beach Campground. The ordinands and their spouses walked up to the platform to repeat vows of service. Other pastors anointed and prayed for them. Chitwood found the ceremony moving and rich with meaning. The depth of the commitment she was making in front of God and many witnesses touched her heart deeply.



She felt blessed by the support she felt from family and friends, though the absence of her mother at the ceremony made it bittersweet.

At present, the Rev. Chitwood is the associate pastor at Living Hope Christian Fellowship, a Free Methodist congregation in Renton, Wash. She leads the worship team Sunday mornings; directs seasonal choirs; recruits and trains adult teachers and small group leaders; preaches; and helps with visitation, especially with single women. She enjoys the variety of work she is invited to do by the senior pastor.

She has no idea where God will lead her next, but Chitwood is excited about the possibilities. "I know from past experience that he will give me what I need to accomplish his will anyplace. It may be right here doing what I'm doing now or it may be elsewhere." She looks to Jesus' great commission in Matthew 28:18-20 for inspiration and enabling. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

'Don't be detoured'

Chitwood says she hopes that women who are praying about entering the ministry will find her story helpful. Although sometimes she wonders what would have happened if she had responded to God's call immediately, bypassing all the doubts and struggles, she firmly believes that taking time to confirm one's calling is foundational to beginning the process toward ordination. "Look for confirmation of your call from God — in the Word and from others. Once you are certain your call is real and of God, begin and don't be detoured."

She warns that Satan will use feelings of inadequacy, personal distractions and other strategies to derail believers from following God's call. "But there is no better place than in the center of God's will — whatever it takes. There is nothing more peaceful than a heart that is totally surrendered to Christ. If God calls you he will equip you."

Donna Chitwood Fujimoto is a seminary graduate, writer, singer and artist living in California.

Above photo, Vanessa Chitwood followed God's calling and became an ordained Methodist minister.

Chapters' Corner

By Kari MacKellar

Chicago chapter is revitalized

The Chicago chapter of Christians for Biblical Equality has ridden the waves most chapters do. The first phase is one of enthusiasm. Bible studies, chapter meetings and events abound. Then low tide comes, bringing with it family changes, new jobs and other passions, which dampen the enthusiasm.

On Sept. 19, noted theologian Dr. Gilbert Bilezikian revived the chapter by offering a presentation at the LaSalle Street Church, in downtown Chicago.

About 35 people attended the lecture, which was titled: Biblical Alternatives to Leadership that Kills Community. Bilezikian spoke about the importance of servant leadership, using biblical models such as the Trinity, the cross and marriage. He explained that true leaders are Christlike servants, and that servant leadership does not fit into a hierarchical frame.

Following the lecture, CBE members discussed the future of the chapter in Chicago. Among the ideas mentioned was a plan to keep the larger Chicago-area chapter, but also incorporate multiple "cell" groups in the different neighborhoods surrounding Chicago.

For more information about the Chicago chapter, e-mail Virginia Patterson at virginiap@rcn.com or CBE at conference@cbeinternational.org.

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At CBE, intern finds truth in her father's words

By Jessica Gaylord

As I finished my junior year at Bethel College, my mission was to find an internship that blended my faith and passions with the opportunity to sharpen my writing and editing skills. When I discovered the editorial internship at CBE, I applied immediately and was accepted. Sadly, I turned down the opportunity due to a heavy course load and scheduling conflicts.

I began to pursue other internship options, but despite the potential of the positions I found, God did not let me forget about the internship at CBE. After some rescheduling, I re-applied for the internship and was accepted again! I have felt blessed to be at CBE every day since. I have no doubt that God intended for me to work with this ministry.

My dad once told me, "There is a difference between a critical mind and a critical spirit." CBE's embodiment of this very concept is what attracts me to the organization. Through CBE's publications, writers have used their critical minds to explore difficult ideas, and they have done so effectively with humble spirits and without slandering their opponents.

The staff and volunteers I have encountered at CBE are

people who genuinely long to serve others by revealing the truths of scripture. The staff members are more concerned about making a difference in the lives of God's children than they are with proving their points. CBE's environment is one of unwavering strength fused with a Christ-like gentleness.

I am honored and excited to use my gifts to contribute during my time here.



PHOTO BY JAIME HUNT

Editor's Note: Several times a year, CBE hires interns to work in the organization's headquarters in Minneapolis, Minn. To find out more about becoming a CBE intern, e-mail cbe@cbeinternational.org.

Help CBE Build For the Future

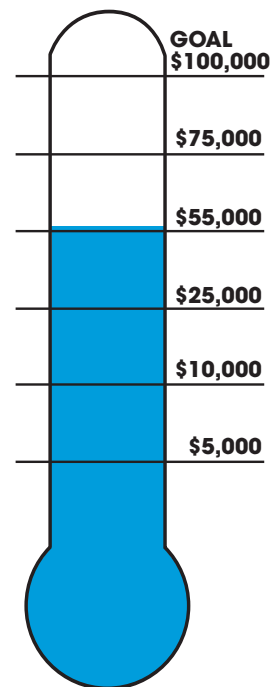
We love it when a glimpse of God's vision for CBE comes through the gifts of our members. Due to the gifts of generous donors, CBE established an endowment fund of over \$55,000. The board designated this money for investment, and the interest from the principal will be used for projects above those outlined in our annual budget.

For example, the interest from the endowment fund was used to bring speaker Funmi Para-Mallam from Nigeria to our Orlando conference. Imagine what income from this fund can provide in time. We need your help to make these dreams reality.

At CBE, we see the endowment fund as a sapling tree. It will grow over time, but we may not be the ones to see it to maturity. With faith, we ask for your help to invest in the future. Please help us care for this fund like a vulnerable tree that needs water, sun and fertilizer to grow. Your contributions will lead to the growth of a large tree that can provide shade for many under its branches.

CBE's First Class of Endowment Donors

- | | |
|-----------------------------|-----------------|
| -Russ Edwards and Ruby Renz | -Jocelyn Garner |
| -Jane Golman | -Jo Ellen Heil |
| -Cosette Jolliff | -Patti Ricotta |



Some Employers Will Match Your Contributions to CBE

Does your employer offer a matching funds program? Over the years CBE has been the grateful recipient of matching gifts from employers, United Way, and the Mustard Seed Foundation. Perhaps your employer or your local United Way will match your contribution to CBE. Please check with your human resources department. What a wonderful way to double the pleasure of giving, making it possible for CBE to reach twice as many with the good news of Galatians 3:28.

President's Message

By Mimi Haddad

Ordinary people overcoming extraordinary giants

CBE has recently become the subject of unexpected news coverage. Our ministry has been featured in publications such as the *Christian Science Monitor*, the *Minneapolis Star Tribune* and the *Associated Baptist Press*. That these stories have led to numerous radio shows is both exciting, and somewhat curious. Why are the leaders of religious news so interested in CBE?

As one reporter and I walked to the elevator after an interview, she candidly said, "I have been a reporter for nearly 30 years, and I rarely meet individuals with such passion. I find your determination undaunted." She seemed amazed at our resolve, particularly when you consider the "giants" we battle.

Perhaps this is the same astonishment the spectators felt as they watched David rush Goliath. Without armor or impressive weapons, David stood up to the taunts of Goliath, whose size and skill had intimidated everyone. Yet David possessed what our members have in quantity — unshakable courage, faith in the living God and the favor of a righteous cause. This combination, when used to resist a powerful foe, imparts both fascination to onlookers — and faith to those who feel helpless. Such faith is contagious.

As our members challenge those in positions of power and resist leaders of influential denominations and organizations, many within and outside the evangelical world are amazed at more than just the merit of our cause. Onlookers are also empowered by the courage and faith of egalitarians, who

understand David's words: "All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord's" (1 Samuel 17: 47). David boldly exclaimed: "Let no-one lose heart ... I will go and fight" (1 Samuel 17:32). David's willingness to stand up to the giant Goliath gave the army of Israel new strength to deal decisively with its enemies.

At CBE's conference this summer, we honored several individuals with our Priscilla and Aquila award, which is given to individuals who "risked their necks" for the gospel. Like David, the award recipients trusted in our living God, despite the size of their task, or

"Yet David possessed what our members have in quantity — unshakable courage, faith in the living God and the favor of a righteous cause."

the power of the opposition. Through their faith they resisted a Goliath and refused to capitulate to displays of power. They would have rather lost their jobs than turn their backs on the call of God. Through their faithful witness the world stood not only amazed, but also changed. Their courage has



inspired many others to trust the faithfulness of the living God. Our Priscilla and Aquila Award recipients are indeed profound leaders, whose testimonies have enduring influence. Only faith in a power larger than that of a Goliath can so embolden us.

We are therefore pleased to celebrate these individuals whose faiths are indeed life-changing. As C.S. Lewis noted, if you want a particular quality or attribute, it is best to spend time with those who possess it in abundance. We are proud that there are so many "Davids" who not only share in the struggle for biblical equality, but whose efforts also impart valor to others. Through the witness of these brave believers, many others are finding the courage to stand up to their adversaries.

So like the reporters who interviewed leaders within CBE, I stand amazed at the courage and faithfulness of our members. They are ordinary people slaying extraordinary giants, because of their faith in the living God. Through their unshakeable faith and courage they are changing the world.

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 and all economic classes, and all age groups, based on the teachings of scripture as reflected in Galatians 3:28: *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

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 the Christ's kingdom.
We believe Christians are to develop and exercise their God-given gifts in home, church, and society.

Mission Statement

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

Core Purpose

CBE will broadly communicate the biblical truth that men and women are equally responsible to use their God-given gifts to further Christ's kingdom.

Envisioned Future

CBE envisions a future where all believers will exercise their gifts for God's glory, with the full support of the Christian community.

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 races, 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.

CBE membership is available to those who support CBE's Statement of Faith. Members receive quarterly issues of CBE's newsmagazine, *Mutuality*, and CBE's educational journal, *PRISCILLA PAPERS*. Members are eligible for discounts on items from CBE's Book Service, including books, articles, tapes, and videos. Members are also offered discounts on all international CBE conferences.

CBE Membership Application

Enclosed is my yearly CBE Membership fee. All fees are in U.S. dollars. Please check one:

United States Members	1 Year	3 Years
Individual	☐ \$35	☐ \$95
Household	☐ \$50	☐ \$140
Low Income/Student	☐ \$25	N/A
Subscriptions*	☐ \$30	☐ \$85

International Members	1 Year	3 Years
Individual	☐ \$44	☐ \$122
Household	☐ \$59	☐ \$167
Low Income/Student	☐ \$34	N/A
Subscriptions*	☐ \$39	☐ \$112

*Does not include membership benefits.

Additional Contribution \$ _____

TOTAL ENCLOSED \$ _____

CBE is an exempt organization as described in IRC Sec. 501 (c) 3 and as such donations in excess of the basic membership fee may qualify as a charitable contribution where allowed by law.

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Christians for Biblical Equality

122 West Franklin Avenue, Suite 218

Minneapolis, MN 55404-2451

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<http://www.cbeinternational.org>

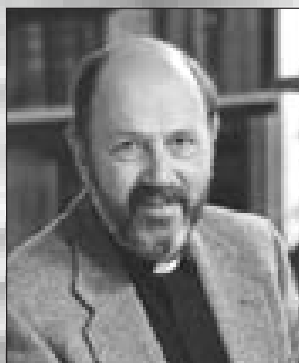
CBE is joining "Men, Women and God," and WATCH in England for a Symposium on "Gender, the Bible and the Church."

September 3-5, 2004 in Durham, England at St. John's College

Speakers include:



Elaine Storkey



N.T. Wright



Christina Rees



Charles Read



Esther Reed



David Instone-Brewer

Enjoy five general sessions, 15 workshops and amazing worship!

Check CBE's Web site at www.cbinternational.org for updates!

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