

Christians for Biblical Equality

Mutuality

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

SUMMER
2002



Building an Equal Marriage

By Debbie Menagh – pg 6

Jennifer Kang has decided to be a stay-at-home mom, and her husband, Tony, is a software engineer. Find out why this traditional arrangement is actually an equal partnership.



Who's in Charge Here?

By the Rev. Susan Finck-Lockhart – pg 10

Who makes the final decision when a couple has reached an impasse? Finck-Lockhart outlines a way to solve problems with God in charge.



Words of Worth: Gender-Accurate Language in Bible Translation

By Joanne Nystrom Janssen – pg 16

Does Jesus call us to become fishers of “men” or of “people”? Does it even matter? Scholars, church leaders and people in the pew explain why it matters to them.

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Mutuality (ISSN: 1533-2470) is published quarterly by Christians for Biblical Equality and is sent free to members and donors.

Mission Statement

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

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Article deadline for next issue: July 1, 2002

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FROM THE EDITOR



*Joanne Nystrom
Janssen
Editor*

At CBE we call marriage "ground zero" for the debate about women's places in the church and the home. We've found that understanding God's design for a woman and a man in that relationship is essential for understanding how women and men can work together to further the gospel. If the two can't stand on the same plane in a one-on-one relationship, how will they be able to treat each other as equals in a ministry environment?

Within marriage, true mutuality is hard to come by. Even though most couples sincerely want to respect one another's gifts and opinions, it doesn't always work in day-to-day life. Cooperating in the decision-making process sounds ideal until you find a decision about which you strongly disagree. What do you do if your husband wants to have another baby but you don't? How do you appreciate your wife's gift of money management when you would like to take a vacation but she says funds are too tight? Many couples don't have a model of husbands and wives living as equal partners, so they don't know how to live out the kind of relationship they believe to be worthwhile.

In this issue, you can read about Tony and Jennifer Kang, a couple committed to having an equal partnership marriage. They share the joys and challenges they have faced in the first years of their marriage. Jon and Carol Trott offer insights on their life in a Christian community in Chicago and how it has given them a unique perspective on gender roles in relationships and in the church. Also, Susan Finck-Lockhart outlines a way couples can seek God's will for a marriage, without the dominance of either spouse. We hope these articles spark your interest in what you could learn at our September marriage conference. (Details on pages 13-14.)

This issue also addresses a new Bible translation called Today's New International Version (TNIV). Because it uses gender-accurate language for people, this version is faithful to the intentions of the original authors and the objectives of Bible translation. See what scholars, church leaders and people in the pew have to say about this translation in "Words of Worth." To gain further insights about its significance, read President Mimi Haddad's column on page 30. Join us in welcoming the TNIV to CBE's shelves — with gratitude for its improved clarity and accuracy.

IN OUR MAILBOX



association with CBE are of great value in my life and through me to the lives of other women and men.

Washington

I picked up a copy of the TNIV and I like it very much. Thanks for all your work towards biblical equality. I am glad we have people like you!

New York

DAUGHTERS SEEK TRUTH

I was impressed with the last Mutuality's article on daughters raised egalitarian. My daughter has been asking some questions lately and has been talking with her girlfriends about things in the Bible that upset her. I am thankful there are resources for her that I didn't know existed when I had the same thoughts. I am thankful to God for CBE, because it is still a rough road.

California

The spring Mutuality is inspiring as well as thought-provoking. I have a 24-year-old daughter who is struggling with equality issues in her marriage. She has heard me "rant and rave" about injustices I have encountered in the past, especially within the church, and now these problems are sitting on her doorstep.

Wisconsin

I was blessed by last issue's article, "Daughters of Confidence." This is an area of great importance; we need to pray for young women who face gender struggles and peer pressure in the church. Thanks for such a fine article.

California

BROADCASTING THE BIBLE

This morning I talked to the host of the largest Christian radio station in Florida when he asked his listeners to call in about the TNIV [Today's New International Version]. I informed him that the terms used for God, demons and angels remain the same, and that pronouns referring specifically to men and women are retained. I told the host that the New Living Translation already has this format and added that one of the most obvious changes is "brothers and sisters." At that point, the host said, "So this really has to do with the intent of the author." "Exactly" was my response, and I added that this version is not "gender neutral," but rather "gender accurate." I am thrilled that the Lord let me tell people what the "new" NIV will say and will not say. Hopefully, this will dispel fear and encourage people to check into it themselves.

Florida

TNIV REACHES HEARTS

I'm glad you speak out and are heard as in the current issue about Today's NIV! All of my years of

WOMEN LEADING THE CHURCH

I've been searching for an organization that affirms women's roles in ministry. My wife and I belong to a non-denominational charismatic church. We have many female leaders as well as a [female] co-pastor who has been a tremendous blessing to both of us. I'm also thankful to see that many men of high standing in the evangelical community support this cause. Thank you for including me in this great move of God.

Ohio

Tonight was the second time that women served the Lord's Supper in our church. One of the women leaders came up to us obviously looking for something. My pastor said, "Can I help you find something?" She replied, "We need some people to serve communion." My pastor volunteered to find men, but she interrupted, "No! We need husband/wife teams. Men and women." She asked my pastor's wife [and another woman]! The two women burst into tears and were completely overwhelmed. [My pastor] truly saw the love of God in their hearts.

Texas

INSPIRED BY LETTERS

I have been a member of CBE from the early days, and I appreciate hearing from Christian women and men from all over the world: those who have just discovered the message of equality, and those who have appreciated and cherished it over the years. I never cease to praise the Lord for CBE, its dedicated board and staff and its scholarly writers. Thank you for the Spring 2002 issue of Mutuality, a tremendously powerful issue.

Minnesota

STUDY REVEALS BIBLICAL SUPPORT

Once I was free from a 42-year abusive marriage, I began to concentrate on studying. I discovered that the biblical texts that are used to limit gifted women

are very controversial, but the texts that support women are numerous. The lack of gender specification in any of the lists of gifts would be the most logical (and God is logical) place to specify male or female roles.

Massachusetts

THE POWER OF PUBLICATIONS

I was a member of CBE in the past and now after letting my membership lapse for a few years, I am gladly renewing! I think highly of your ministry and the great resources you offer. I will look forward to Priscilla Papers and Mutuality.

Minnesota

I really appreciate this ministry and the resources that are available. I have had a Christian bookstore trying to locate "Equal to Serve," and found that it is out of print. It is an excellent book, so I was elated to see that it is a free gift with membership.

Missouri

INTERNATIONAL NETWORKING

I'm so glad that a friend of mine in the U.S. pointed me to your organization. It's great to know that others also believe in equality!

Switzerland

WIDESPREAD NEED FOR EQUALITY

Thanks for promoting equality in our church. Here in New England many conservative churches still believe that all women need to submit to men. Knowing you are going strong and are blessed by him who is our all comforts my soul.

Vermont

God bless you! You have expressed beautifully everything I believe in. I am a Roman Catholic female who is proud to be one, and even our bishops recognize that more can be done for the inclusion of women.

E-mail

CBE SUPPORTS GOD'S TRUTH

The needs of women have been at the forefront of my life and consciousness, and God's voice has been saying, "I love my daughters. They need to know my love for them." But I have been frustrated because of all the mixed messages about women within the church. I was encouraged to know that there are people out there [who are] firmly committed to knowing God's truth about women. Thank you so much for the work you are doing.

E-mail

SUBMISSIONS

Mutuality welcomes submissions of personal stories illustrating how biblical equality provides practical benefits to everyday lives. Along with your name and address, please include a daytime phone number and e-mail address where we can reach you. Mutuality reserves the right to edit all contributions so that the policies and positions of Christians for Biblical Equality are maintained and for clarity, style or length. E-mail submissions are preferred (cbe@cbeinternational.org). Mutuality reserves the right to use or not use any story and to include your full name. Materials will not be returned, unless requested and accompanied by a self-addressed envelope with sufficient postage.

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Mutuality is now accepting advertisements. Rates are \$75 for 1/8 page, \$125 for 1/4 page, \$175 for 1/2 page, and \$275 for a full page. Mutuality reserves the right to refuse any advertisement for any reason. Copy for advertisements should be sent camera-ready. Please call or e-mail CBE for ad specifications. Mutuality's liability for errors or omissions in connection with an advertisement is strictly limited to publication of the advertisement in any subsequent issue or the refund of any monies paid for the advertisement.

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BUILDING AN EQUAL MARRIAGE: HOW ONE COUPLE'S BELIEFS ARE SHAPING THEIR MARRIAGE

By Debbie Menagh

Jennifer and Tony Kang have found through experience that people don't always know how to treat a couple when the wife is in a formal ministry role and the husband is not.

"I appreciate the opportunity to gently blow their perception," says Jennifer, who is ordained as a deacon in the Anglican Mission in America (AMiA). Tony works as a software engineer.

In the two years they've been married, the Kangs have encountered challenges and delights unique to a marriage where both are committed to an equal partnership. As they grow together, they continue to prove that marriages based on shared authority can be successful.

Finding Equality in Christ

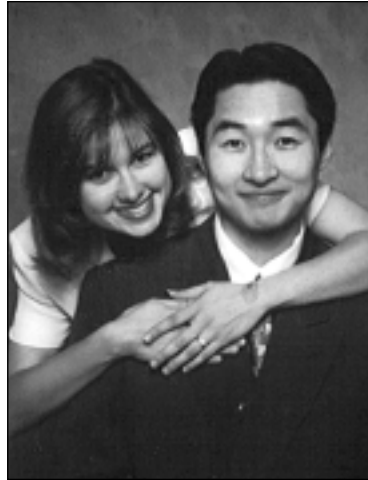
Honoring each other as equals has become the norm for Tony and Jennifer, but they didn't always have a clear vision of God's design for marriage.

Raised Catholic, Jennifer began attending an evangelical fellowship in college where she gained a deeper understanding of what it meant to be a follower of Christ. However, the church sent mixed messages about women. The leaders spoke highly of a woman's responsibility to use her gifts, but Jennifer noticed there were no women on the deacon board, elder board or pastoral team.

"I began to realize that the church would restrict what someone could do because she was a woman," she says.

Jennifer came to understand the scope of this debate in the Christian church, and she soon found support for her beliefs in CBE.

Tony's upbringing wasn't particularly religious. Shortly after he graduated from college, he accepted Christ at a volleyball outreach at Willow Creek Community Church — a large, egalitarian church in South Barrington, Ill. He became a member there,



Jennifer and Tony Kang's engagement photo.

where he appreciated the gifted teaching of both men and women.

"I never realized that keeping women out of ministry and leadership was such a huge issue until I met Jennifer and learned of her struggles," he says.

Called to Ministry

While both Tony and Jennifer had come to affirm women in ministry, they didn't realize how close to home the issue would become. After they married, they attended an Anglican church, and even though Jennifer had attended seminary, she hadn't planned on ordination.

One weekend at a church leadership event, someone asked Jennifer if she was considering ordination. She simply said no. "You should pray about it" was the reply. Another asked if she was in the ordination process. Again, Jennifer said no. But she was seeing a trend, so she prayed, "Lord, I'm not really sure about this, but if one more person asks me if I'm getting ordained, I will at least pray about it."

Five minutes after this hesitant prayer, another person asked, "Are you thinking of pursuing ordination?" Jennifer began praying earnestly about it, and after much counsel, discernment and encouragement, she decided to pursue ordination.

Last November, Jennifer was ordained as a deacon by AMiA. In the Anglican Church, deacons are ordained clergy members who have specific liturgical roles at worship services and pastoral roles in the church.

Their church was supportive of Jennifer's calling. She has, however, faced many challenges as a woman, since the AMiA has not set an official policy on women in ministry.

"My ordination became politically charged because I am a woman, and I found myself being discussed at very high levels that would normally not concern themselves with the ordination of a deacon!" Jennifer says. "Unfortunately, this

prolonged the process much longer than had I been male. It was frustrating at times, but I felt the Lord called me to this time and place for a purpose larger than myself."

Subtle Expectations

Because Jennifer is in a formal ministry role, the Kangs have noticed that they are treated differently as a couple. When people find out Jennifer is ordained, they often assume Tony is ordained or involved in vocational ministry.

The Kangs also sense an expectation that Tony be involved in ministry to the same extent as Jennifer. Before they were married, no one seemed to have a problem with Jennifer leading classes and Bible studies. Now she feels that some people would prefer co-leadership. During the ordination process Jennifer also noticed that people seemed relieved that she was not pursuing the priesthood.

Someone seeking ordination will generally spend some time discerning if they are called to the diaconate or the priesthood, Jennifer says. Her bishop, someone she describes as "a godly, evangelical and somewhat egalitarian-minded man," encouraged Jennifer to do this, because he saw that her gifts could be used in either capacity.

"However, I noticed with other people — both clergy and lay — that there was often a subtle sigh of relief when I said I was not pursuing the priesthood," Jennifer says. "I almost wanted to go into the priesthood just to make a point!"

Jennifer pursued the diaconate, however, because the priesthood is generally a full-time role,

and she didn't want to work full-time once she had children.

Getting Ready for Baby

In anticipation of the birth of their first child, Jennifer recently quit her full-time position as ministry director of The Greenhouse, an organization that plants churches and trains leaders for AMiA. (Jennifer's ordination is separate from the paid job she had, and she will be able to continue serving as a deacon.)

Jennifer plans to be a full-time mom, while Tony continues to support the family. Even though this arrangement seems traditional, the couple's egalitarian beliefs give them a great sense of freedom in their choice.

The decision to stay home wasn't hard at all, Jennifer

says. "I always planned on staying home when I had kids," she says, "because I believe it is best for the mother to stay with the baby as much as possible."

Jennifer doesn't think this view makes her a traditionalist. "I do not hold to strict role interpretations for men and

women," she says. While there are some undeniable differences between men and women, she says it is an illogical leap to say that differences equal hierarchy.

When they first discussed the issue, Tony was surprised that Jennifer wanted to stay home. He thought they'd both keep working, and he was concerned that Jennifer might get bored staying at home. However, quitting her job doesn't mean Jennifer has abandoned all aspects of career life. She keeps close ties to her past



In the above photo, the couple steers a swan paddleboat at Walt Disney World and the photo at right shows Tony driving a boat there.

The Kangs also enjoy many outdoor activities. Below, Jen gets ready for a bike tour in Banff, Canada.



Equal Marriage - *continued from page 7*

ministry and does free-lance writing. Staying in touch with those people and contributing to the ongoing ministry is important to her.

Tony is also determined to be actively involved with their children. His career choices and work schedule allow him to spend about 40-45 hours on the job, while using much of the remaining time to be with his family.

"Jen and I have prioritized," he says. "And, I really want to be with my kids — to get to know them, to build into who they are and not regret when I'm older that I've missed their growing up."

Mutual Respect and Shared Authority

So what is it about an equal partnership that makes Jennifer and Tony consider it an empowering living arrangement? How will their household differ from other Christian households where mom stays home with the kids?

"I can do this so gladly because it is a free choice that I have made and not one that I have felt pressured to make by the church, our Christian subculture, my family, or even my husband," Jennifer says. "Being a stay-at-home mom does not mean I am in a subservient position. It means I am doing something different from what Tony does. We are still fully equal, even though he is the one making the money."

Tony is thankful to have a strong partner in Jennifer. "My wife is a capable and intelligent woman," he says, "and a huge benefit I see in egalitarian marriages is equal input and responsibility for the family." An equal partnership marriage is hallmarked by respect for each other's opinions and confidence in a spouse's ability to make family decisions, he says.

Tony still has primary responsibility for providing an income. But that is far different from having sole responsibility for the overall direction of their family. Tony is convinced "that is a burden best shared by two adults committed to each other and to God."

As they look at their future together, Tony and Jennifer share a common goal to serve God through their marriage. As they put it: "We hope to model what a godly marriage can be like, how it is uniquely capable of allowing both partners to grow as persons and develop their gifts to the fullest extent."



The newlyweds walk down the aisle following the wedding ceremony.



The Kangs at Jennifer's ordination.

Debbie Menagh is a corporate communications professional and free-lance writer. She lives in the Chicago suburbs with her husband, David.

Q&A: EQUALITY IN COMMUNITY

Editor's Note: Jon and Carol Trott are members of Jesus People USA (JPUSA) in Chicago, a group of believers practicing gender-equal relationships while living in community and working in ministry. Living with 500 other people gives the Trotts a unique perspective on gender roles in relationships and in the church. They will speak at CBE's marriage conference in September.



Jon and Carol Trott are members of Jesus People USA (JPUSA) Covenant Church, a Christian community in Chicago. Jon is editor-in-chief of Cornerstone magazine and Carol serves as co-coordinator of the Leland Project, a second-stage housing program for homeless women and children.

Q: What is unique about male/female relationships within the JPUSA community?

CAROL: Many of the men do laundry. Wasn't that supposed to be a woman's job? Men in our community certainly share the raising of children — changing diapers, babysitting, anything that's needed. Also, we all focus on treating each other with respect, dignity and godliness and don't raise questions based solely on gender.

JON: Our ideas about male/female relationships are rooted in the Scriptures emphasized by most evangelicals, along with the stories of Sarah and Abraham, Ruth and Boaz, and the Shulammite and the shepherd. Those examples show us that men and women were meant to be equal partners, but sin caused a male-dominant hierarchy to take shape. Christ overcame the domination of sin so we are now, as believers, free to submit one to the other, seeking the other's good — not just our own. Perhaps the great gift of community is to realize how needy each of us is.

Q: What is your personal experience with gender equality in leadership and marriage?

JON: I experienced Dawn Mortimer's leadership as she edited Cornerstone Magazine until 2001. Her strong leadership and philosophy of "people first, task second" showed me the potential quality of

female leadership. However, as strong as my belief is, the flesh dies hard. The human inclination to dominate or avoid being dominated gets in the way of loving one another.

CAROL: I originally thought that women were always supposed to submit to men, as long as the man wasn't leading the woman into sin. I thought that since someone had to make final decisions, it should be the man's job. Jon and I are growing into a different understanding.

We are learning to submit and listen to each other, but it is a constant, life-long lesson.

Q: What advice can you share with those on a journey to understanding how God might use women and men?

JON: It is important to remember that focusing on titles and job descriptions is a huge destructive force in allowing true leadership to emerge. At JPUSA most leadership makes itself known before any title is conferred. People step out and start leading, in big things and in very small things. True leadership ought to come out of love for God, love for one's sisters and brothers, and affirmed ability in the particular field of ministry. I think the church should encourage members to be proactive, to come up with creative ministry opportunities on their own.

CAROL: All people are equal in the eyes of God. He loves each one of us dearly. God has the ability to do this because he is God. It is all a matter of submitting to him, and receiving his love and grace. We are called to seek him wholeheartedly, surrender to him, and use our gifts and talents for him, individually and in community.

By Elsa Petersen

Overcoming Obstacles in Prayer

There are significant theological and experiential obstacles for spouses mutually seeking God's will through prayer.

Many believers teach that God speaks only through Scripture. This means that believers are counseled to "make a wise decision" if their specific situation is not addressed in the Bible. The idea that God does not speak to individual believers comes from a rationalistic, post-enlightenment, but not necessarily biblical worldview. In Brad Long and Doug McMurry's book, "Collapse of the Brass Heaven," they point out, "If God has a love relationship with us, it is likely that he will speak to us."

While it is true that people can misunderstand God's message to them, they should not conclude that God doesn't speak. The possibility for error is present in both prayer and preaching, but we don't stop praying and preaching due to this possibility. There are numerous Scriptures about God guiding his people in various ways, and nothing indicates God's plan to stop speaking to us.

Another obstacle to seeking God's will through prayer as a couple is experiential. In 12 years of pastoral ministry, I've

continued on page 11

WHO'S IN CHARGE HERE? DISCERNING THE LORD'S LEADING IN MARRIAGE

By the Rev. Susan Finck-Lockhart

Karen and Mark are both pastors with vibrant ministries, but their marriage is at a crossroads. Karen has been offered a large church in a growing area that sounds like a perfect fit. Mark has no desire to leave his flourishing ministry. They love the Lord and each other, but they can't agree. How can they decide?

Those who believe in mutual submission emphasize Ephesians 5:21: "Submit to one another out of reverence for Christ." Gretchen Gabelein Hull writes in "Equal to Serve," "How desperately we need to see that mutual submission in marriage ... is not the subtraction of wifely submission but the addition of husbandly submission. In decision making within marriage, the 'one' who makes the decisions should be 'the two become one.'"

Yet people ask, "Who will make the decision when the couple is divided over an issue?" Some authors suggest that the partner who is most affected by the outcome should make the final decision. Others say the couple should take turns in breaking such impasses.

Hull insightfully looks at the root of the issue: "If the partners frequently

find themselves at odds, they must prayerfully ask God to help them establish a true 'one flesh' relationship. Instead of arguing over male headship, they must both focus on Christ's

Lordship." But how can couples do this practically?

In order to include God in marital decisions, couples must believe that the Lord desires to direct the marriage, and that God speaks to individual believers

through the Holy Spirit as well as through Scripture. Both spouses must agree that the leading of God is their foundation for handling decisions.

Individual Prayer Lives

If Christ is going to be the leader of the relationship, both spouses need to be on intimate terms with him as individuals. They need to have and protect individual daily prayer times.

My husband and I take turns being the "parent in charge" every morning. Bill has his time with the Lord before anyone else gets up, or at his office. I run or walk and listen to worship music. Otherwise I go downstairs and read my Bible, pray and write in my journal. He handles the children, the phone and anything else that may arise



during that hour. In love, we allow each other time with the Lord every day.

Prayer Life as a Couple

Doug McMurry and Brad Long have outstanding teaching and practical suggestions for developing a joint prayer life in their book, "Prayer that Shapes the Future." In the chapter entitled "Household Prayer," they suggest: "Discuss the prayer time together, making sure both partners feel respected. When one partner feels like a lesser contributor, household prayer rarely lasts. Prayer tests the fabric of a marriage and challenges two people to respect each other's relationships with God. A daily prayer time forces both spouses to deal with issues that have cropped up in their relationship."

Mutual Agreement

In seeking God's direction for a marriage, the couple must also agree to not proceed on decisions without mutual agreement. Often the Lord will speak to one partner but it will be months or years before the other partner feels the same calling.

For example, in 1994 I had a recurring image of a Hispanic girl from Nicaragua waiting for us to adopt her. If this was a calling of God, I knew he would speak to Bill as well. At the time, Bill was closed to pursuing this idea, and I was partially relieved. I was busy with three small children and a growing church.

In 1996, the Lord spoke to Bill, prompting him that it was time to begin looking for this child. Coming to this point of unity sent our family on a journey that culminated in August 1999 with the adoption of our daughter, Maria Annelisa. I later found out she

had been born in 1994, a month before I began getting the image of the little girl.

Listening to God's Voice

God can speak through many means: a still small voice, a sense of peace or rightness, a word or phrase, a passage of Scripture, or a dream or vision. God can also speak through a spouse who does not have peace about a particular decision but can't verbalize why. This is an indicator for further seeking of the Lord's will.

The goal is for both partners to be in unity and have a sense that they are responding to God's initiative. Even if circumstances seem to point in a

particular direction, one spouse's unease is a sign to wait. God will not tell one spouse "yes" and the other spouse "no."

One example of this is in Payton and Ellen's marriage. They were in the last stages of Payton's candidacy for a new pastoral position. They had both felt positive about the call and had no reason to turn it down, but during their visit Ellen was restless and couldn't sleep. As she prayed, she kept getting the sense that the Lord had something else for them.

Payton balked because it would look awkward and would be a disappointment for the calling church. Yet Ellen's words resonated with him. As graciously as they could, they declined the offer, citing their sense of the Lord saying "no." When they returned home, a message from another church was waiting for them on their answering machine. The Lord was clearly leading them to accept this new position.

heard frustrations like, "God just doesn't speak to me. I believe he can. I just don't hear anything." Part of my ministry has included helping couples explore the ways God can speak.

I recently ministered to a young couple that felt God leading the wife to move from being a full-time worker to a full-time mom. They knew it would be hard to support their family with the husband's work in the news business, a traditionally low-paying field. Finally an interview came, but the work situation caused the husband some hesitation. The job didn't catch his interest and it was barely enough money.

Since their daughter was getting older every day, the wife thought the proposed situation could work. However, neither one felt peace about the offer. As their pastor, I suggested that God was showing them through a lack of peace that this was not the best plan for them. This resonated with them.

Several weeks later the husband was interviewed for a job at one of the most prestigious (and well-paying) newspapers in the nation. Again both traveled to the interview, but this time they felt the Lord's leading. They accepted the position, bought their first home and have recently had their second child. Looking back, they rejoice in God's vision and invitation into the process of praying and obeying.

Payer tests the fabric of a marriage and challenges two people to respect each other's relationships with God.

Who's In Charge? - *continued from page 11*

Waiting on the Lord

Often the Lord will be leading the couple toward a particular decision, but the couple must learn to discern together if the time is right.

Nine years ago, my husband felt that he and his ministry position were not a good match. He wanted to get a doctorate and become a professor. Both of us believed this was the leading of the Lord. I agonized, however, knowing that we would have to leave my beloved church. It was the first church where I had served as pastor, and it was growing numerically and spiritually.

My husband, who affirms my calling as a pastor, pursued every option within commuting distance. When those doors closed, he sent applications to three schools in other states.

My angst with God grew. I asked the church to fence our yard and I bought an elaborate swing set that required hours of assembly by my husband and men from the church. It was a way of saying "We're staying here. We can't move now."

Several months later, at a retreat in New York, we joined more than 200 Christians in glorious worship. The music flowed into a contemplative time, and the fullness of the Lord's presence enveloped the room in a sweet silence.

A sentence in my head interrupted my silent worship: "Get ready to release them; get ready to let them go." Tears erupted from deep inside me. I knew exactly what the Lord meant. He was preparing to move us away from our current situation, no matter how many fences and swing sets I might build. The Lord's word was wrapped in so much love and a certainty of his presence that my will molded instantly to that message.

I started planning informally for my departure, moving people into leadership and setting up structures that could work without me. But, to our shock, Bill was rejected from all three schools. Did I hear wrong?

We continued praying and sensed that it was not the right time. The next year Bill applied to eight schools and was offered full fellowships plus teaching positions at three. When we visited one of the three schools, we both had a joy and excitement that we had found the place.

I was still heartsick about leaving my church, but the year between our decision and our move was the most prosperous year for both our ministries. God graciously gave me time to release the church gradually and equip them for my absence.

In John 10:27, Jesus says, "My sheep listen to my voice; I know them and they follow me." The Lord invites us to become like little children before him. Our job is to seek his will and step out in obedience.

Sometimes we have ice cream in our house for dessert. This is a big treat for my four kids, who stand in line, pleading for their ice cream. They are completely focused on receiving the sweetness of the treat from me. Christian spouses can imagine themselves waiting together to receive the sweetness of the Lord's guidance, ready to devour it when it comes.

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A writer now living in China Spring, Texas, the Rev. Susan Finck-Lockhart serves as a National Representative for Presbyterian Reformed Ministries, International (PRMI). She and her husband have been CBE members since the organization's founding.

CBE is Looking for Spiritual Directors Who Support CBE's Mission

If you are a Spiritual Director and would like your name added to our list of egalitarian spiritual directors, send your name and credentials to us at cbe@cbeinternational.org.

Thank you!

Marriage and the Family of God

*What does the Bible really teach
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PORTLAND, OR

A Christians for Biblical Equality Conference

general sessions

**Love, Listening, and Forgiveness:
Why Submission Is a Two-Way Street**
Jon Trott and Carol Elaine Trott (7 p.m. Fri.)

**When "My Way" Became "Our Way": How
Biblical Equality Changed Our Tune**
John and Carolyn Kohlenberger (9 a.m. Sat.)

**After She Nailed His Pants to the Floor:
Communication and Sex**
John Temple Bristow (7:30 p.m. Sat.)

**Freedom of Service: Serving and
Empowering Others**
John Kohlenberger (9 a.m. Sun.)

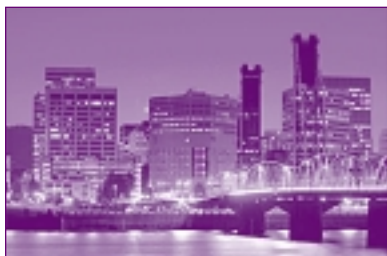
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general sessions

**Love, Listening, and Forgiveness:
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Jon Trott and Carol Elaine Trott



After She Nailed His Pants to the Floor: Communication and Sex

John Temple Bristow



**When "My Way" Became "Our Way":
How Biblical Equality Changed Our Tune**

John and Carolyn Kohlenberger



Freedom of Service: Serving and Empowering Others

John Kohlenberger



couple's panel

Three couples will address "Marriage as a Partnership: Speaking from Experience." Moderated by Carol Elaine and Jon Trott.

workshops

**Ordinary People, Extraordinary Marriages:
Considering a Partnership Model of Marriage**
Brian Nystrom

Respect and Dignity within the Family: Parenting with Equality
Dave Wenzel and Carolyn Kohlenberger

Seven Biblical Models of Marriage
John Temple Bristow

Ephesians 5: Marriage as Redemptive Community
Mary Kate Morse

Dynamics of Grace and Shame: Building Whole Marriages and Families
Richard Shaw

Preparing for Matrimony: Practical Help for Engaged Couples
Naomi Larsen

"It's Good for Me! Is it Good for You?" Negotiating Strategies in Marriage
Phyllis and Rand Michael

Exploring the Relational Challenges of Remarriage and Blended Families
Anita Berardi Maher

Going Back to the Garden: The Creation Account and Marriage Relationships
John Kohlenberger

Understanding Power and Control Dynamics in Marriage
Brian Nystrom

For general session and workshop descriptions, conference schedule and speaker bios, see www.cbeinternational.org

LEAVE A LEGACY

"Choose your giving while you're living; then you'll know where it will go." Why don't you consider leaving CBE in your will? It's a wonderful way to ensure that the truth of biblical equality is passed on to future generations. Courtesy of the Presbyterian Church Foundation, the following list exposes seven not-so-persuasive excuses for not having a will.

Top 7 Excuses for Not Having a Will

1. **Procrastination.** "I'll get to it next month."
2. **Estate "too small."** Still, you may wish to give certain possessions to certain people, or even make a charitable bequest to your church. Or have you thought of including CBE in your will?
3. **"My family will carry out my wishes."** But they may not know how you wish to have your estate distributed, or your charitable intentions. The state has its own idea of how your estate should be taken care of.
4. **"I have no dependents."** Even without them, you have the opportunity to give thought to how you want your estate distributed.
5. **Worries about legal fees.** "It will cost too much." Making a will does not have to be expensive; call around for estimated costs.
6. **Denial of mortality.** "I've got plenty of time to do that." Yet avoiding making an estate plan will not prolong your life one single day.
7. **Overwhelmed.** "Where do I start?" Start by requesting two free books: *Your Guide to a Christian Will* and *Personal Record Book*. Call the CBE office at 612-872-6898. Your lawyer or other trusted advisor can offer help. And you'll rest easy knowing you've taken care of this important decision.

HONOR WITHIN OUR RANKS



Thomas A. Cornwell, M.D., a family physician from Carol Stream, Ill., received the 2002 Pride in the Profession Award for his efforts supporting meaningful, cost-effective care for the homebound. The American Medical Association (AMA) and the Pfizer Medical Humanities Initiative sponsor the award, which is given to "an exemplary physician who serves as a role model in the health care profession." Dr. Cornwell has made over 11,000 house calls, and approximately 98 percent of his patients are on fixed incomes.



Jane McNally was the first female graduation speaker at Jubilee Memorial Bible College in India, which had three women among its 14 graduates. This relatively new seminary grants accredited B.Th. and M.Div. degrees, and graduates are also commissioned as cross-cultural missionaries. Dr. Rochunga Pudaite, founder and president of Bibles for the World, also recently honored McNally at the close of an India Children's Choir performance in Oregon. He had the special Hmar puondum shawl laid on her shoulders, honoring her lifetime of service to India.



Dr. Carolyn Gordon was installed as Associate Professor of Church and Community at Central Baptist Theological Seminary in Kansas City, Kansas. Gordon attended Midwestern Baptist Seminary and then transferred to Southwestern Baptist Seminary, which offered a degree in Christian communications. While there, she realized and accepted that God was calling her to preach.



CBE founder **Catherine Clark Kroeger** was interviewed for a Day of Discovery television series about the book of Revelation that aired on the PAX Network. Day of Discovery's purpose is to help viewers "gain a better understanding of God through what he has said in the Bible," covering issues such as prophecy, social issues, and reasons to believe in Christianity.



WORDS OF WORTH: GENDER-ACCURATE LANGUAGE IN BIBLE TRANSLATION

By Joanne Nystrom Janssen

When CBE member Peggie Roy began reading Today's New International Version (TNIV) translation of the Bible, she was surprised by Jesus' words in Mark 1:17: "Come, follow me, and I will send you out to catch *people*."

"As a woman I feel valued and affirmed instead of disregarded," she said, "which unfortunately I just got used to in reading the Bible."

While some critics prefer the ring of the phrase "fishers of men," the International Bible Society and Zondervan released the gender-accurate TNIV New Testament in order to have a translation that more accurately renders the meaning of the original texts in contemporary English. (The entire Bible will be available in 2005.)

The translation differs from the NIV by only 7 percent, but for people like Roy the changes are significant. About a third of the changes are updates of masculine terminology that is often misunderstood.

For example, "men" has been changed to "people" when it is faithful to the original Greek and Hebrew texts. Other changes include replacing "brothers" with "brothers and sisters" and "sons of God" with "children of God." Masculine language for God and Christ has not been altered.

This goal is one that Roy can appreciate. "Reading the word 'men' where the original text reads 'people' is a gross inaccuracy that has the potential to be hurtful," she says. "Translations need to be true to the original text."

Texts Out of Context

Mark Strauss, associate professor of New Testament at Bethel Seminary San Diego and author of "Distorting Scripture?", agrees. In an online chat about the TNIV, he explained that when Paul said in Romans 3:28 that "a man is justified by faith," he used the Greek word *anthropos*, which scholars agree means "person" in this context. The TNIV

translates it this way.

While this change seems straightforward, many people have not welcomed the improved accuracy and clarity. Opponents have suggested that it is motivated by a feminist agenda.

To Strauss, this criticism doesn't line up with the facts. He points out that many supporters of the TNIV, including himself, hold a conservative view of the role of women in the church. He also notes that over half of the members on the translation team were complementarians (who believe the Bible teaches different roles for men and women in the church and home).

"This debate is not about the role of women in the church," says Strauss. "The real issue is about translating the Word of God as accurately as possible."

Craig Blomberg, professor of New Testament at Denver Seminary, believes the TNIV is more accurate than the NIV. Also a

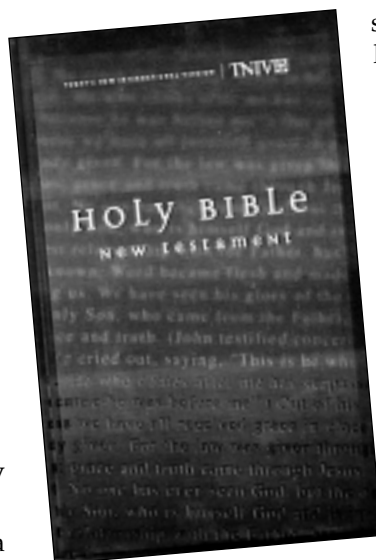
complementarian, he believes gender-accurate language is essential to communicating God's Word to many people in our culture, especially those under 30 years old.

Language has changed over the years, according to many scholars. In the past, words like "men" were understood generically, but this is no longer true. In researching "Distorting Scripture?" Strauss found that studies overwhelmingly showed that "a large percentage of the population perceives masculine generic terms as ... referring primarily or exclusively to men."

This evidence is true to Blomberg's experience. "I have two daughters who understand generic masculine forms but do not relate to them," he says. "They don't encounter them at school or very many other places; church and Bible reading becomes an eccentricity."

Translation 101

Some of the misunderstandings about the TNIV are linked to misunderstandings about Bible



translation in general. Alan Johnson, emeritus professor of New Testament and ethics and adjunct professor at Wheaton College and Graduate School, says that every translation is “inexact” because languages are not exactly similar.

“Translation aims, as faithfully as the receptor language allows, to communicate the ‘meaning’ of the original language accurately, understandably, and without misleading the modern reader,” he says.

This means that a “word-for-word” translation isn’t necessarily more accurate. For example, Strauss reminds us that a literal translation of the Spanish phrase, “Como se llama?” is “How do you call yourself?” The closest English equivalent is “What is your name?”

“To say ‘word-for-word’ and ‘accurate’ together is something of an oxymoron,” says Strauss. “No two languages are the same, so to simply replace words in English for Greek words does not produce an accurate translation, but gibberish.”

Changes Explained

With this understanding of the goal and purpose of translation, how does the text of the TNIV differ from the NIV?

The TNIV reads like the NIV 93 percent of the time. Changes were made to the other 7 percent primarily to improve clarity, gender references, footnotes and headings, and sentence structure and grammar.

Some of the improvements are word changes reflecting contemporary English terms, according to IBS and Zondervan. For example, “sixth hour” is translated as “noon,” and “with child” has been changed to “pregnant.”

Because the TNIV changes some gender-oriented language, the translation has been erroneously called “gender neutral.” The more precise term is “gender accurate” according to the TNIV Web site (www.tniv.info), because “the TNIV does not remove [specific male or female] attributes or ‘neuter’ any passages of Scripture.”

“The TNIV uses generic language only where the meaning of the text was intended to include both men and women,” according to the Web site. “These changes reflect a better understanding of the meaning of the original Greek and Hebrew.”

The gender-related changes do not affect the translations of the passages related to gender roles. This makes sense, says Craig Keener, professor of New Testament studies at Eastern Baptist Theological Seminary, because the translators have different perspectives on this issue. But he cites this

as another example refuting the claims that this translation has a radical feminist agenda.

Gary M. Burge, professor of New Testament at Wheaton College and Graduate School, was glad to see a minor change in Ephesians 5. In the NIV, the passage included a break between 5:21 (“Submit to one another out of reverence for Christ”) and 5:22 (“Wives, submit to your husbands as to the Lord.”) In the TNIV, the section begins with 5:21, and the heading now says “Instructions for Christian Households” instead of “Wives and Husbands.”

This change in connecting the two verses together reminds the readers “that submission is the call God places on all of our lives, not simply wives,” says Burge.

Why the Criticism?

Over 20 revisions and new translations have appeared since 1985 that use gender-accurate language, according to John R. Kohlenberger III, an expert in Bible reference books and a member of CBE’s board of directors. These include the New Revised Standard Version, the New American Bible and the New Living Translation. So why is the TNIV causing so much fuss?

Mark Strauss points out that the NIV was the first Bible to become more popular than the King James Version (published in 1611). “Any changes are likely to inflame some people,” he says, “especially in the context of a strongly anti-feminist Christian public.”

New translations historically have always received criticism, he adds, pointing out that William Tyndale was killed for translating Scripture into the language of the people.

Some of the criticism is linked to the release of the New International Version, Inclusive Language Edition (NIVI) in 1996. Released in the United Kingdom, the NIVI included changes for gender accuracy, but not the other scholarly updates of the TNIV. The NIVI was met with such controversy that in 1997 IBS discontinued its plans for a revised NIV in the United States.

Under extreme pressure, leaders from Zondervan and IBS also signed the “Guidelines for Translation of Gender-Related Language in Scripture,” a document created in Colorado Springs in 1997 by opponents of the inclusive language NIV. This document spells out the ways in which gender-related language can be translated, using a more restrictive approach than the one taken by the translators of the NIVI and TNIV.

TNIV • continued from page 17

In a February 12 statement issued by IBS and Zondervan, they state that prayer and consideration led them to determine that the guidelines were “too restrictive to facilitate the most accurate possible text in contemporary English idiom.” Opponents of the TNIV perceived the withdrawn endorsement as a broken promise.

Words Impacting Lives

Language is important to Harriet Bicksler, a CBE member from Pennsylvania. After all, as a publications specialist, she makes her living with it.

“I believe that language both changes and reflects attitudes,” she says. “If we believe that the gospel is for all people, men and women alike, our language ought to reflect that.”

A recent editorial project emphasized this point for Bicksler. She was commissioned to edit a book that explains her denomination’s doctrine in easy-to-understand language appropriate for people new to Christianity and the denomination. Using a gender-accurate translation seemed essential for this audience.

Roberta Hestenes, international minister for World Vision International, has seen similar applications. For several years she has intentionally used gender-accurate translations in her preaching, teaching and oral Scripture reading.

“When translations use older and increasingly obsolete patterns of gender usage that obscure the presence of women in the text,” she says, “this can lead readers into misunderstanding, misusing, and even sometimes mistakenly rejecting the Scriptures.”

Gender-accurate translations are particularly useful for congregational life and evangelistic outreach, she says, especially among younger people and those for whom English is a second or third language.

“These translations remove an unnecessary barrier in sharing the Good News of Jesus Christ,” she says.

Craig Keener shares similar sentiments: “Translations are to help us understand the Bible better, not to make the task more difficult.”

The TNIV New Testament is available from CBE in hardcover for \$16.99 and softcover for \$12.99, plus shipping and handling.

HONOR GIFT

Laura and Peter Brown have made a contribution to Christians for Biblical Equality in honor of the memory of Marjorie Burns Brown. Laura described her mother-in-law as someone “who has fought quietly and persistently for the freedom for men and women to exercise their gifts in love and joy and to the glory of God.”

Donate \$1,000 and Receive a Concordance

Have you been meaning to join CBE’s Partners Program by contributing \$1,000 or more per year?

At the end of 2001, we offered a free copy of “The Analytical Concordance to the New Revised Standard Version of the New Testament” by Richard Whitaker and John R. Kohlenberger III to new gifts of \$1,000 or more. Because we still have a few left, we’re extending the offer. Hurry — concordances are available while supplies last!

Donate online at www.cbeinternational.org, and we will send you this valuable resource.



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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, to mention a few. 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.

2002 CBE Counselors and Therapists List

Christians for Biblical Equality does not necessarily endorse these counselors/therapists as professionals. We present these names as agreeing with CBE's Statement of Faith and as active CBE members. Counseling arrangements should be made with the individual counselor/therapist.

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If you are a CBE member and a counselor or therapist and your name does not appear in this list, please contact the CBE office for an application.

Prayer Update - continued from page 25

*The love and affection of the angels be to you,
The love and affection of the saints be to you,
The love and affection of heaven be to you,
To guard and cherish you.
May God shield you on every steep,
May Christ aid you on every path,
May Spirit fill you on every slope,
On hill and on plain.*

"Blessings" Carmina Gadelica, Vol. III, pg. 207

Scriptures and meditations provided by Susan McCoubrie, one of the founders of CBE and retired staff member. Prayer items recorded by Mary Gonsior from daily staff prayer.

CBE's Core Values

Christians for Biblical Equality is an 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 teaching of 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.
- God has given each person gifts to be used for the good of Christ's kingdom.
- 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

To 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.

Send your friend a CBE informational packet!

This packet includes a brochure, catalog, sample copy of Mutuality and intriguing articles.

Name _____

Address _____

Please send to: Christians for Biblical Equality
122 West Franklin Ave., Suite 218
Minneapolis, MN 55404-2451
or e-mail: cbe@cbeinternational.org



Visit CBE's Web site at
www.cbeinternational.org
for the latest ministry news,
cutting-edge biblical
resources and free articles!

OFFICE HIGHLIGHTS

By Mary Seltzer

CBE is fast becoming a sought-after organization. During the first part of 2002, a number of newspapers and magazines, including Christianity Today, USA Today and the Associated Press, featured CBE in articles. Several radio stations asked for interviews. President Mimi Haddad has been speaking at conferences and conventions, and the invitations keep coming. Several chapters hosted booths, handing out CBE information. At a women's expo booth hosted by the Smoky Mountain Chapter, nearly 400 people added their names to a list requesting more information about CBE.



Mary Seltzer
Operations Manager

Contributions for the first quarter were up about 2 percent over first quarter last year. However, this is not keeping pace with all the opportunities that are opening. One of the largest 2002 budget increases was in "allocations for outside conferences." Quite often CBE receives invitations to host a booth at a conference. We evaluate each one carefully to see if the strategic plan and budget can support our participation. However, we didn't have to think too hard when considering hosting a booth at this summer's Cornerstone Festival, usually attended by 25,000 people. Mimi Haddad was also asked to sit on a panel and lead four workshops on women in church history and feminine images for God.

CBE just published its 2002 catalog with 158 book titles, 23 of which are brand new. If you missed CBE's 2000 and/or 2001 conferences, this catalog contains videos and audiotapes from these events, plus many more tapes and articles. We've heard that some people use the catalog to introduce their friends to CBE. If you need extra copies, please let us know.

CBE's upcoming marriage conference in Portland, Ore., has already drawn some press attention. This conference, scheduled September

27-29, is taking a fresh look at what the Bible teaches about marriage and the family of God. Gifted speakers and seasoned couples will offer biblical solutions to real challenges, while the music and drama will move you to laughter and tears. You won't want to miss sessions such as: "Why Submission is a Two-Way Street," "Negotiating Strategies in Marriage," "Dynamics of Grace and Shame," "Respect and Dignity within the Family," and "Ephesians 5: Marriage as Redemptive Community."

We've begun to receive registrations, and judging from comments, it sounds like it will be a packed house. The Ramada Inn has given CBE a special rate of \$55 per night, and if rooms are available, you can obtain this same rate a few days before or after the conference for vacationing. So, register today!

A CBE member from Tennessee has put forth an exciting conference challenge. She gave a contribution so CBE can offer scholarships to people from her state and challenges you to donate funds so CBE can do the same for your state. Only 49 more states to go! Will yours be next? We've already had requests for scholarships, so funds are definitely needed.

There are still a few "NRSV Analytical Concordances of the New Testament" by Richard E. Whitaker and John R. Kohlenberger that another member donated for new Partners — donors who give \$1000 (\$84/month) for a year or more. Sign up to be a Partner before they're all gone.

CBE received a donation of several hundred books to help over 120 Christian colleges located throughout India. We estimated that postage costs would be over \$4,000. Funds have been coming in for this ministry project, and we have begun sending the books. You're invited to partner in this project.

CBE staff prayer time is 10 a.m. each day. If you have a prayer request, let us know. Again, thank you for your prayers and support of biblical equality and CBE.

DOES YOUR CHURCH SUPPORT WOMEN IN MINISTRY? SOMEBODY WANTS TO KNOW

Since graduating from college a year ago, Karen has been discouraged in her search for a church. "I have found nothing," she says. "Attending church has actually been a frustration and source of spiritual depletion."

Maggie's church doesn't believe in biblical gender equality. She says little boys as young as 10 years old can do more than she ever could as a grown woman, like read Scripture, serve communion or lead singing. "I've almost quit attending services because of my anger, frustration, sadness and feelings of futility," she says.

Every day, individuals visit CBE's Web site seeking a church that supports women in leadership and ministry. They turn to us for help.

CBE depends on you for recommendations of churches that support biblical equality. Churches do not need to be member churches to be listed on CBE's Web directory, but need only to agree with our Statement of Faith.

If your church or other churches in your area affirm women in ministry, please let CBE know. Just fill out the coupon on this page and mail or fax it to CBE.

With your help, CBE can help women like Maureen, who has all but given up trying to serve within her church. She and other women have formed their own Bible study groups, written curriculum and serve in Christian organizations.

"We feed off the success stories of CBE where women are free to experience all their God-given potential and calling," says Maureen. "We see you down the road and appreciate the path that you are clearing. Thanks!"

You can also give a gift membership to your church or have CBE send them information about our Church Membership program. Visit CBE's Web site at www.cbeinternational.org and recommend a church online today!

Church Form

Church Name _____

Address _____

City _____

State/Province/Country _____ Zip/Postal Code _____

Phone _____

E-mail _____ Church Denomination _____

- ☐ I recommend the above church as one that supports a biblical basis for the equality of women and men in church, home and society.
- ☐ The above church would like to become a member of CBE.
- ☐ I wish to give a gift membership to the above church.

My Name _____

Address _____

City _____ State/Province/Country _____ Zip/Postal Code _____

CBE church membership is available to those who support CBE's Statement of Faith. (See page 31.)

All membership fees in U.S. Dollars: (Please circle one)

0 - 100 members	\$ 40
101 - 500 members	\$ 60
501 - 1000 members	\$ 80
1001 - 2000 members	\$100
2001 - 5000 members	\$200
5001 - 7500 members	\$300

Additional Contribution Enclosed: \$ _____

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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Credit Card Number																							
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Please send payment to: **Christians for Biblical Equality**

122 West Franklin Avenue, Suite 218
 Minneapolis, MN 55404-2451
 Phone: (612) 872-6898
 Fax: (612) 872-6891
 E-Mail: cbe@cbeinternational.org
www.cbeinternational.org



WE PRAISE GOD... WE THANK GOD... WE PRAY TO GOD...

Lord God of Israel, we praise you.

Only you can work miracles.

We will always praise your glorious name.

Let your glory be seen everywhere on earth.

Psalm 72:18-19 CEV

We praise God for...

- CBE's Web site and upgrade to our online bookstore.
- Providing resources to ship hundreds of books to Christian Bible schools in India.
- The opportunity to introduce CBE to Chinese Christian churches in the United States.
- CBE's 2002 Book Service Catalog containing 23 new titles.
- Favorable and accurate media attention, including articles by the Associated Press, Christianity Today, USA Today, Minnesota Christian Chronicle, and CKNW Radio in Vancouver, Canada.
- Vision to broaden CBE's territory, increase focus on missions, and strengthen international partnerships.
- Vision to strengthen resources internationally, especially where suffering and oppression are great.
- Egalitarian missionaries in India, Tanzania, Pakistan, Russia, Islamabad, Egypt, Lebanon, Yemen and other Muslim countries.
- International Bible Society and Zondervan for publishing Today's New International Version (TNIV), a gender-accurate Bible translation based on the New International Version.

*Let them give thanks to the Lord for his unfailing love
And his wonderful deeds for human beings.*

Psalm 107:31 NIV

We thank God for...

- CBE's membership within the Evangelical Press Association (EPA).
- Favorable pricing and facilities for CBE's 2002 Marriage Conference in Portland, Ore., on September 27-29, 2002, "Marriage and the Family of God."

- Vision for creating brochures for the marriage conference, and favorable pricing.
- CBE's new computer network server, allowing CBE to continue to grow into the future.
- Strong support for CBE's ministry through additional Partners and Visionaries.
- New Board of Reference members J. Lee Grady and Alvera Mickelsen.
- New CBE conference coordinator and departmental assistant, Michelle Morzov.
- Bethel College editorial intern, Elsa Petersen.
- The opportunity to participate at the Christian Management Association meeting in March and at the SpiritLed Woman conference in April.
- The opportunity to meet with California members, the Greater Los Angeles Chapter, Florida members and the Central Florida Chapter.
- The opportunity to participate at Cornerstone Festival in Illinois in July through speakers and a booth.
- Providing two new computer monitors through generous donors.

Please pray daily for CBE, honoring Galatians 3:28.

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.

Amen.

The Book of Common Prayer

Please pray to God for...

Ministry

- Health, wisdom and encouragement for CBE staff and their families.
- Continued strong financial support for CBE's ministry in 2002; financial support for the marriage conference.
- Maximum attendance at the marriage conference.
- Book projects, egalitarian curriculum and a summit of egalitarian leaders.
- Sending books to chapters and denominational conferences during 2002.
- Promoting CBE's message and ministry with evangelical leaders through promotional video/CD-Rom.
- Airfare and travel expenses for CBE staff.
- Funds for increased mailing and postage costs.
- Good health, encouragement, finances and travel arrangements for everyone involved in the marriage conference in September.

- Media coverage that accurately portrays CBE's ministry, conferences and resources.
- An increased presence in colleges and seminaries in the United States and Canada; increased distribution of Priscilla Papers.
- Increased church and individual memberships.

General Office Needs

- Computer hardware such as 19" high-resolution monitors, CD-RW drives and a digital camera.
- Computer software such as Adobe Acrobat, Photoshop, Illustrator and QuarkXpress.
- Office chairs and folding machine, an additional phone line, staff/consulting needs.
- CBE's new server.

Conferences

- Advertising and mailings for CBE's marriage conference.
- Funds for conference printing, advertising and scholarships.
- Plans and budget for CBE's 8th International Conference "Celebrating the Priesthood of All Believers" (2003), in Orlando, Florida: hotel, speakers and workshops.

Book Service

- Continued sales of books from 2002 catalog.
- Reaching people with CBE's message through our resources.
- CBE's bookstore's new order processing system, integrated with our database.

Chapters

- Chico (CA) Chapter's monthly meetings, speakers and presentations.
- Connecticut group's airing of "The Egalitarian Connection," a grassroots program on Public Access TV.
- Norway Chapter's efforts to increase awareness of biblical equality and to reach out to the newest churches established in Norway that often have a hierarchical view of men and women.
- Texas Chapter's efforts to increase awareness of CBE and to partner with individuals and ministries to advance biblical equality.
- Santa Cruz Chapter's bimonthly meetings for biblical study, emotional support, and intellectual discussion, to understand and be inspired to practice love as Jesus taught.
- Greater Los Angeles County Chapter monthly meetings, seminars and lectures.
- Greater Phoenix Chapter members; the chapter is now inactive.

- Oregon Chapter's April conference on the image of God and gender issues in Scripture.
- The Tampa area continues to have a need for others interested in starting a chapter there.
- Central Florida Chapter's efforts to open doors, build bridges and form new relationships with Christian and community leaders.
- South Africa Chapter has new leadership and would appreciate prayer for their local ministry.

International

- Persecuted Christians around the world.
- Translation of CBE's statement into Modern Hebrew, Urdu and Dutch.

Prayers for Members

- Health/Illness/Surgery
Brian, Ruth Ann, LuVerne, Astri, Dan, Barbara, LaVonne, Steve, Dawn, Rose, Billy, Roxie, Patty, Josie, Jane, Timothy, Lois, Leeann, Randy, Virgil, Richard, Marilyn, Jo Ellen, Amber, Jenny, David, Julie, Jason, Kyle, Allison, Becca, LaVonne, Phil, Andrea, Lois, Dennis, Ruth, Betty, Bob, Steve.
- Home/Family
Sue, Mary, Vania, Aaron, Nat, Lisa, Virgil, Mary, Yvonne, Teresa, Nancy, Lois, Peggy, Jennifer, Carol, Laurie, Natalie, Christianne, Rachel, Sarah, Nathan, Theresa, Craig, Medina, David, Chris, Inga, Rhonda, Heron, Scott, Nina, Andrea, Erik, Dave, Megan, Julie, John, Micah, Barb, Susan, Rudy, Wendy, Cindy, Eleanor, Kim, John, Christine, Anna Marie, Rose, Mike, Margaret, Kyle, Melanie, Pat.
- Career/Ministry/Travel
Wendy, Don, Lee, Debby, Dave, Ron, Stina, Christina, Becky, Fay, Agneiska, Kathy, Pat, Bobbi, Lee, Jocelyn, Carol, Linda, Jennifer, Tony, Shirley, Jim, Jane, Doneetsa, Julia, Carrie, Brian, Pat, Marlys, Marcy, Jenny, Brian, Carrie, Darcy, James, Ginny, Jennifer, Tony, Susie, Ken, Willie, John, Carolyn, Barb, Lorry, Ron, Alvera, Ann, Harriet, Terry, Doug, Tim, Joan, Lois, Helen, Ben, Liz, Trevor, Sharon, Margaret, Donna, Holly, Sam, Guen, Bea, Razia, Carol, Manja, Rai, Andrias, Tabita, Charaine, Sharon, Jane, Susan, Emily, Becca, Mary, Jon, Theresa, Joy, Pat, Cathy, Marlys, Elsa, Sandra, Wayne, Melissa, Ray, Kim, Kurt, David, Stacy, Rosalie, Bill, Aida, Rachel, Ben, Phyllis, Jane, Peggy, Finney, Jediah, Diane, Gordon, Reynold, Sterling, Ed, Susie, Rudy, Sherry, Gwen, Linda, Mimi, Dawn, Geoffrey.

THE CHAPTERS CORNER



ARIZONA

Greater Phoenix Chapter

The Arizona Chapter needs your help! If you or someone you know would be interested in reviving this group, please contact Judy Blake at h.j.blake@att.net.

CALIFORNIA

Chico Chapter

The Chico Chapter decided to meet monthly this year because of all of the exciting ideas they had for speakers and presentations. Their chocolate-themed February meeting featured Tom and Debra Tripp, who spoke honestly about their lives, their journey and their struggles to know each other and God's will for a marriage relationship.

At their green-themed March meeting, Nina Campbell reviewed the book "Men Are from Israel, Women Are from Moab" and spoke about godly relationships between the genders.

The April meeting featured Katy Thoma, director of the local homeless shelter who spoke about socioeconomic equality and challenged the group to give time, talent and treasure to help the homeless.

In May and June they are excited to hear from Pastor Toni Hartman and Pastor Peter Shaw. Plans are underway for The Annual Domestic Violence Awareness Forum in October and Nina Thiel's drama presentation "Always the Women" in November. The Chico Chapter meets on the second Friday of every month. For more information, e-mail labri@chico.com.

Greater Los Angeles County Chapter (GLACC)

On April 6, this group had their spring seminar event with Jack and Judy Balswick speaking on "Men and Women in Reconciled Partnerships."

On May 4 and June 1, regular monthly meetings will be held, studying "Beyond Rhetoric: Reconciliation as a Way of Life" by Samuel George Hines and Curtiss Paul DeYoung.

The chapter meets on the first Saturday of the month, September through June, from 10:00 a.m. to 12:00 p.m. For more information, contact Betsy Glanville at 626-584-5287.



Ricardo Cortes and Kristinia Faul, charter members of Santa Cruz County Chapter, began their equal marriage on March 30.

Santa Cruz Chapter

The Santa Cruz County Chapter has been going through the workbook "Male and Female in Christ" by Carrie A. Miles and Laurence R. Iannaccone. They have been exploring how Jesus releases people from the obligations that resulted from the Fall and redirects attention to what really matters.

In January, Linda Neuschwander facilitated a discussion on how "Jesus Frees Women From Being Defined by Domestic Roles." Mark Vanderhoof facilitated the discussion in February on how "Jesus Frees Women From Being Defined as Sexual Temptress."

At the end of March, chapter charter members Kristina Faul and Ricardo Cortes were married in a bilingual and bicultural wedding ceremony and reception complete with Mariachi band. We celebrate with them a partnership marriage that is united under Christ.

The chapter meets bimonthly on the second Saturday of the month (with some exceptions) for biblical study, emotional support and intellectual discussion in an effort to understand and be inspired to practice love as Jesus taught. Anyone from the greater San Francisco and Monterey Bay

Area (and beyond) is welcome to meet with them. For more information, contact Cathy or Phil Van Loon at cvanloon@jps.net.

CONNECTICUT

New London Chapter in Process

The Connecticut group continues to host a Public Access TV program called "The Egalitarian Connection" from Waterford on Eastern Connecticut CableTV, Inc., Channel 24 every Saturday at 7 p.m. and Comcast, Channel 12 from Groton at 5 p.m. on Tuesdays. They presented a short series on homosexuality that aired April 6-20 on Channel 24 and from April 9-23 on Channel 12. If you would like more information on how to do something like this in your area, please contact Equality3in1@aol.com.

COLORADO

Pike's Peak Chapter

The Colorado Springs Chapter met for dinner on April 18 at a local restaurant and then attended the free worship service at The Fifth International Wesleyan/Holiness Women Clergy Conference held in Colorado Springs. For more information about this chapter, contact cbe_coloradosprings@hotmail.com.

FLORIDA

Central Florida Chapter

On April 21, Mimi Haddad spoke to this chapter in a lecture entitled "Did the Apostle Paul Really Say *That?*" Her visit to town caused many doors to open and new relationships to be formed with several Christian and community leaders at places like Asbury Theological Seminary, New Covenant Episcopal Church and the SpiritLed Woman's Conference, which attracts thousands of participants. The Tampa area continues to need others to help start a chapter there. The Central Florida Chapter will gladly support the efforts of those seeking to start such a chapter. For more information, please call Pauline Pedersen at 407-331-4388 or contact Beatrice Werner at poppaBiz@aol.com.

OREGON

Greater Portland Chapter

On April 27, the CBE Oregon Chapter held their spring 2002 conference, where evangelical theologian Larry Shelton spoke on "The Image of God and Gender Issues in Scripture."

For more information and directions, see their Web site at CBEOregon.tripod.com or contact them by e-mail at CBEOregon@yahoo.com.

TENNESSEE

Smoky Mountain Chapter

In March, the chapter was favorably received at the Knoxville Women's Expo. In fact, it was incredibly encouraging for them! Many people expressed an interest in receiving more information about CBE, and the chapter members had wonderful conversations with attendees. The event made the steering committee even more committed and resolved to get the good news out. For more information, contact bprenshaw@yahoo.com.

TEXAS

North Texas Chapter

Eddie and Sue Hyatt count it a privilege to take on the coordination of the North Texas Chapter. They are grateful to their friend, Sharon New, for pioneering the chapter and pray God's best for her as she makes strategic decisions in the days ahead. For more information, contact CBETX@aol.com.

INTERNATIONAL CHAPTERS

Norway Chapter

The Norway Chapter held its first meeting of the year in March, where they discussed the path the group should take. In that meeting they decided that they would continue their Web site (www.bibelsklikeverd.no), as well as their magazine called "Biblical Equality," which they send out 2-3 times a year. They also decided to investigate the possibility of being involved in a mission project together, and found out that one of their members, Janet Ulnes, is busy in translating a Bible study written by Mimi Haddad from English into Norwegian. They are really looking forward to being able to offer such a Bible study in Norway!

In order to get CBE's name out, the chapter determined to write in more Christian magazines and newspapers regarding women and equality. In that way they hope to become more known and in turn be able to spread the good news about equality! For more information, contact kontakt@bibelsklikeverd.no.



BOOK REVIEW:

THE CHRISTIAN FAMILY IN CHANGING TIMES

Reviewed by Carol Brisson Zechlin

In the last three decades, Christians have endured intensive teaching about the family — marriage and parenting seminars, books and tapes, even radio broadcasts and Web sites. Yet the more resources thrown at families, the more the family has eroded.

"Perhaps it's time to rethink the evangelical sound byte we call the Christian family," says Robert M. Hicks in "The Christian Family in Changing Times."

Dr. Hicks asks some penetrating questions: When you think of the phrase "Christian family," what comes to your mind? In your search for the ideal family, how do you picture it? Is your image a biblical expression or merely one you *believe* to be a biblical norm?

We all have an image of the "ideal" family that we seek, but much of this comes from our own family experiences. These experiences impart meaning where meaning may be lacking, according to Hicks. Scholarly literature calls this power "myth," referring to something that provides significance or rationale instead of something that is not true. We all have these myths but usually aren't aware of them.

Next to the power of personal experience, the greatest purveyors of myths about the family in other eras are television and movies. We have been strongly influenced to think that the ideal family was alive and well in different time periods, such as Victorian England and frontier America. Actual history debunks the notion that things were better in families in earlier times. In fact, three or four decades ago the Christian family was rarely mentioned at all in conjunction with the church or society in general.

Hicks goes on to disclose some of the common myths we adopt about the Christian family, such as

"Myth #1: Marriage Roles Are Determined by Gender," "Myth #2: The Husband/Father Is the Head of the Home" and "Myth #5: The Christian Family Is Defined by Biologically or Legally Related People Living in the Same Domicile."

Instead of focusing on roles (which is a word that doesn't appear in the Bible), Hicks prefers to talk about biblical responsibilities. "A husband is to 'love his wife as Christ loved the

church,' " he says. "But this clear command makes no statement about whether the husband should be the primary wage earner, do dishes, or change diapers."

The balance of the book is given over to a survey of what the Old and New Testaments teach about families. Through his study, Hicks discovered principles and biblical responsibilities for healthy families that aren't always emphasized by churches. For example, he found that the focus of the Bible is on the kingdom of God instead of the earthly family.

This book inspires us to hold our views about the Christian family against the light of God's Word. Our family practices and beliefs might not be as "Christian" as we think. It also offers hope and encouragement for families who do not fit the traditional Christian family mold. I recommend this book for every bookshelf because of its sane and judicious conclusions about family living.



The Christian Family in Changing Times

By Robert M. Hicks. 160 pages, Baker, 2002.

B225P \$12.99/**Introductory Price \$9.74**

Carol Zechlin splits her time between teaching piano and voice lessons and writing. She is currently working on a book about her growing-up days in Upper Michigan.

BOOK SERVICE NEWS



New Books

The IVP Women's Bible Commentary

Edited by Catherine Clark Kroeger and Mary J. Evans

This clearly written volume addressing every biblical passage is written from the women's perspective, unique to the world of biblical commentaries. Written by 88 contributors from around the globe, the resource includes descriptions of women of the Bible, articles about women's issues, and essays on theology and interpretation. 896 pages, IVP, 2002.

B222H Was \$29.99/**Introductory Price \$22.49***



God's Big Picture: Finding Yourself in God's Plan

LaDonna C. Osborn

People everywhere ponder the same question, "Where do I come from?" This book clearly outlines God's plan for humanity: salvation through Christ. In the process, it shows that God intended women and men to stand on a level plane before God and each other. Attractive and easy to read, the book is a great tool for sharing the gospel. 135 pages, Osborn Publishers, 2001.

B218P Was \$7.95/**Introductory Price \$5.96***

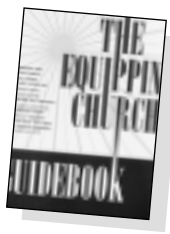


The Equipping Church Guidebook

Sue Mallory and Brad Smith

As a companion to "The Equipping Church," this workbook helps develop leaders and systems for lay mobilization, discern talents and gifts, and recruit, train and support volunteers for meaningful ministry. This groundbreaking material has been tested on hundreds of churches in America and includes numerous charts, diagrams and worksheets. 350 pages, Zondervan, 2001.

B219P Was \$19.99/**Introductory Price \$14.99***



Paul: A Novel

Walter Wangerin Jr.

This imaginative, dramatic retelling of Paul's life is told through the eyes of the men and women who knew him. Through extensive biblical and on-site research, Wangerin brings the world of the early church to life as he retells its struggles and conflicts. This wonderful story includes the contributions of women in the early church. 512 pages, Zondervan, 2000.

B216P Was \$14.99/**Introductory Price \$11.24***



Discovering God's Heart for Suffering Women: A 40-Day Prayer Pilgrimage

Gwen McVicker and Idelette McVicker

Journey on a 40-day prayer pilgrimage on behalf of abused, exploited and persecuted women around the world. This spiral-bound journal makes the pilgrim more deeply aware of suffering women and more committed to pray and work for them. Not just a litany of sorrows, the journal offers the encouragement and hope of a loving and redeeming God. 168 pages, Vision Publications, 2001.

B223P Was \$19.00/**Introductory Price \$14.25***



Black Man's Religion: Can Christianity Be Afrocentric?

Craig Keener and Glenn Usry

This historical resource offers hope and inspiration to those who want to move beyond racism and segregation within the church. The authors address issues such as the contributions of ancient Africans to the spread of the early church. They also challenge the notion that African culture was unenlightened before the influence of Europeans, making this a must-read for anyone interested in church history. 249 pages, IVP, 1996.

B224P Was \$14.99/**Introductory Price \$11.24***



EMBRACING TODAY'S NEW INTERNATIONAL VERSION

By Mimi Haddad

At CBE, we began the New Year by celebrating the release of Today's New International Version (TNIV) of the Bible, now available through CBE and in bookstores around the country. The press did an excellent job of obtaining opinions from church leaders and scholars alike, and within a short time many seemed ready to consider the strengths of the TNIV. A glance at the history of Bible translation offers some insights as to why some are reticent to embrace the TNIV.

As far back as Jerome's translation of Scripture from Greek to Latin in the second century, new translations are often viewed with suspicion. Church officials persecuted John Wycliffe in the late 1300s and William Tyndale in the early 1500s for translating Jerome's Bible from Latin into English. In 1603, England's King James commissioned a new translation that became the beloved King James Bible, but Puritans and pilgrims in America boycotted this translation.

Almost every translation has been condemned as heretical. What is the fundamental complaint in each situation? Simply that new translations are different.

C.H. Dodd, chair of the New English Bible translation team in 1961, said that the task of Bible translators is twofold: first understand the ancient authors and texts, then restate their thoughts in the native idiom. We constantly need new Bible translations because the native idiom is always in a state of flux. Newer words are added, the meanings of others have changed, and some words are no longer in use.

Most objections to the TNIV are a reaction to novelty, even though the TNIV retains 93 percent of the text of the NIV. In fact, most changes in the new version deal with words unrelated to gender.

The first priority of the translation team was to update language for clarity. For example, rather than using "during the fourth watch of the night" in Matthew 14:25, the TNIV reads "just before dawn." Such changes make the Word of God easier for



Mimi Haddad
President

modern readers to understand.

A second priority of the translators was gender accuracy. The TNIV makes it clear when the biblical author is referring to both men and women. For example, in Titus 2:11 the TNIV proclaims, "For the grace of God that brings salvation has appeared to all people," rather than "... to all men." The Greek word in question is *anthropos*, which usually means "people." Using the proper word choices in the TNIV allows people to see that God, through Christ, offers both women and men redemption through Christ. This is the good news of the gospel, available to all people.

In today's culture, male pronouns are no longer used for both men and women. Exclusively male language excludes women. Yet, it is inspiring to know that the biblical language embraces women in texts such as Romans 3:8: "For the grace of God has appeared that offers salvation to all people." When translators do their job properly, women become more visible in the Bible. This does not distort Scripture! The gospel fails to be good news when women cannot identify with such texts, despite the intention of the biblical author.

Modern language does not include women in words like "men," "he" or "his." Fifty years ago it was acceptable to refer to women in this way, but language has changed rapidly in the last several decades. This is one reason I like to promote the TNIV. Children and most adults more easily understand it.

For example, a friend read the King James Version of Titus 2:11 to a 4th grade girl. "For the grace of God ... brings salvation to all men." She then asked the young girl: "Does that apply to you?" "No," she answered. Then she read it again from the gender-accurate translation: "For the grace of God that brings salvation has appeared to all people." "Does that include you now?" "Yes," she said." We can agree that the change is important!

Some people reject the TNIV because they believe the translators worked under a feminist agenda. This is false for three reasons. First, the passages updated by the TNIV are those upon which all Christians agree: regardless of gender all

Embracing TNIV - *continued from page 30*

people have access to God through Christ. Second, the texts that Christians debate when considering the leadership of women (1 Timothy 2:11ff, Ephesians 5:21ff, 1 Corinthians 14:34ff) are matters of interpretation, not translation. The TNIV makes no changes in these texts. Third, the TNIV translation team is comprised of consummate scholars and faithful Christians who do not agree on the interpretation of the difficult passages on gender. They do agree upon the principle of accuracy in Bible translation, and gender is one of many concerns facing Bible translators. Their goal is to ensure that the intention of the original authors is maintained, something the TNIV sought to do.

While the TNIV is a late bloomer in updating language as it relates to gender, it is not different from what most translations have done in the past 20 years. To modern ears, the TNIV is good news. Visit the TNIV Web site (www.tniv.info) for more information, and consider offering International Bible Society and Zondervan your support and prayers.

How can you practically forward the TNIV? Buy copies for family and friends. Suggest the use of this translation when reading Scripture in church, or ask your church leadership to purchase the TNIV as pew Bibles. Celebrate with CBE a truly exceptional translation.

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- 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 the patterns God designed for us.

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