

Christians for Biblical Equality Mutuality

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

FALL
2001

\$3.00



Haddad Announced President

See pg. 3

Mimi Haddad named new president of CBE.



Woman Overboard

By Penny Glaesman - pg. 16

The chaplain reclined comfortably on the sunny deck, as the ship was returning from exotic ports of call. The minister did not notice the storm clouds forming — clouds that would build to unfathomable heights! Would the chaplain survive the storm?



Couples Multiply Their Gifts By Serving as Co-pastors

By Sue Poss - pg. 6

"It's more than one plus one equals two," says Steve Street, of serving with his wife Carla. Find out how four couples experience God's multiplication in their new model of ministry.

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HADDAD NAMED PRESIDENT OF CBE



Mimi Haddad
CBE President

July 1, 2001

Dear Friend of CBE,

We invite you to rejoice with us in this good news. At the recent conference in Dallas, Mimi Haddad was presented as President of Christians for Biblical Equality. We feel blessed in this continuation of the strong, visionary leadership that began with Catherine Clark Kroeger.

Perhaps Mimi needs no introduction to you. She has been involved with CBE since 1991. Her interest in biblical equality began to bloom as a student at Gordon-Conwell Theological Seminary. She was instrumental in beginning the CBE chapter in Boston, and upon graduation began to implement her vision of planting chapters across the continent. From Colorado she moved to California, continuing her active work with the chapters as well as serving on the CBE board of directors.

One of her key roles on the board was to develop a fund-raising program, a volunteer role in which she demonstrated uncanny skill, energy and effectiveness. In recognition of her gifts and deep commitment to CBE, the board asked her to consider assuming a salaried position in the Minneapolis office, serving as Director of Development and Public Relations. Mimi held that position from November 1998 to July 1999, when she assumed the title and responsibility of Executive Director. Under her leadership the organization has continued to grow and flourish. The CBE board has now conferred on Mimi the title of President. With that title she will function as CBE's President and Chief Executive Officer (CEO).

CBE is most grateful for the gifted leadership provided by Catherine Kroeger and the other founders, whose vision has given theological credibility to biblical equality. As this responsibility of Chief Executive Officer is now passed to Mimi, we invite your prayerful support as the organization moves forward. These are exciting times for CBE as we continue to address the issues of equality. We are thrilled to present Mimi Haddad as the President of Christians for Biblical Equality.

Mimi and the office staff will appreciate your prayers and financial support as they labor on your behalf for the cause of biblical equality.

Sincerely,
Dan Gentry Kent
CBE Board Chair

Mutuality



**Christians for
Biblical
Equality**

FALL 2001

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 both in the United States and throughout the world.

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IN OUR MAILBOX



CONFERENCE COMMENTS

Thank you for the wonderful conference in Dallas. I came away feeling strengthened, refreshed and closer to God. I have new hope for my relationships and my church.

California

The conference was ... a wonderful, spiritual, uplifting, encouraging time. I can hardly believe I sat right under Richard Foster's "nose," as he has affected my spiritual life so greatly, and sat so close to J. Kohlenberger, whose books I have used very often for seminary classes. To hear Gordon Fee, who transformed my method of biblical interpretation, was an absolute thrill. Thank you for such a well-organized, spiritual conference. It was a refreshment to my soul.

Texas

My mother was very impressed with the whole conference. She said she was won over by the humble and gentle spirit of all those she met — and particularly those who were "up front." She had some of her questions answered and I believe she has become more complete in her advocacy for biblical equality.

Washington, D.C.

This was a great conference. Again, I found this distinct characteristic that the first goal of CBE and its conference is to honor Christ. It is so present, that for me it puts the whole right and godly perspective on our promotion of equality within the church. May Christ keep us forever in this perspective no matter what ups and downs we go through.

Florida

THE NEED FOR CBE

What a blessing it was to find your Web site! I have been searching for a while for biblical teaching on women that makes sense and is truly balanced. I've always had some doubts on some teachings due to either it being extremely restrictive or identifying more with the secular feminist movement. When I read the information you sent to me and other articles on your Web site, it was almost like hearing the gospel again for the first time! My husband, ironically, is the first person I've ever known that has fearlessly defended the rights of women to be used by God in the church. He is at peace with it all, yet it has been a struggle for me.

Kentucky

I believe strongly in the cause you are advocating. Your voice is needed in orthodox Christianity and I hope that it is one that will be given more serious consideration, especially in evangelical circles.

South Carolina

Our small group study on marriage arrived at the topic of husbands' and wives' roles, by way of Ephesians. Basically we encourage[d] the others to go to God's Word regarding "roles," as much of what I have been taught as being biblical was nothing more than a cultural tradition. One man continued to probe, asking questions, saying that he never really thought about it and now would have to. Thank you for being there for us and committing to pray for us and for the work here.

Florida

EQUALITY AROUND THE WORLD

I have just returned from Sri Lanka. I preached to 150 youth that came over enemy lines to be taught and ministered to. I challenged the youth and the adults present to commit their lives fully to Christ and to stand firm in their families, which are either Hindu or Buddhist. I told the people that if they were willing to serve the one true God, then to sign their names on a map [of Sri Lanka] as a sign of their commitment. After the last rally, more than 130 signatures were on the map!

God is so faithful! He has gifted all of his children, I being one, to "go and preach and make disciples." The most amazing thing is that when I step into the purposes of God for my life, lives are changed and God honors and blesses it. I too have studied the Scriptures in dispute, in context, and I have found that the Lord has created me to serve him, not man.

New York

We feel so isolated over here in our stand for biblical equality. Great strides have been made in the area of church-based ministry, but the home is the last bastion. Very few people are prepared to tackle the issue for fear of "tampering" with the Word of God. We are still praying about how and when to begin some courses related to equality — there must be people around who question just as we once did. We're asking God that we might find them and give them good solid answers for their questions so more people can defend this position in a clear, godly way.

Australia

WHEN GIFTS ARE VALIDATED

I have incredible news! My teachers have asked me to be the adult program speaker at commencement representing my graduating class. I could really use prayer as the largest group I have ever spoken before was about 60. This feels so validating!

Minnesota

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.

ADVERTISING

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.

CONTRIBUTIONS

Contributions: Christians for Biblical Equality gratefully accepts tax-deductible contributions to further the truth of biblical equality. We accept contributions in U.S. funds by check or credit card. Donate online at www.cbeinternational.org, call us toll-free at 1-877-285-2256, or write us at: Christians for Biblical Equality, 122 West Franklin Ave., Suite 218, Minneapolis, MN 55404-2451.



Christians for
Biblical
Equality



Churches Discover Co-pastor Model

It's not what most pastor search committees are looking for when they begin: a husband and wife who want to be joint, equal pastors of the same congregation. Yet, it is proving to be a successful model — both for the churches who take the risk and for the couples willing to work to make it happen.

"When we started our process, we were open to anything," says Marinn Bengel, chair of the committee that brought Russ and Amy Jacks Dean to Park Road Baptist Church in Charlotte last October. "But actually it had never occurred to us to consider a team. We didn't even know how to interview them."

The Deans, anticipating this, came prepared with details of how they expected their ministry to work. "A magical thing happened," Bengel says. "We had met 15 other candidates and did phone interviews with another 25. After talking with Amy and Russ, we were thinking, 'Could this be it?' It was almost too good to be true. It was so right, it was unbelievable. It is not what we went to find, but it is so perfect for us."

(continued on page 7)

COUPLES MULTIPLY THEIR GIFTS BY SERVING AS CO-PASTORS

By Sue Poss

Only by the grace of God, say Russ and Amy Jacks Dean, has their dream come true. It's the same for Mark and Mary Driskill, for Bill and Mary Dell Sigler and for Steve and Carla Street as they pioneer a new model of ministry for many churches: married couples serving together as pastors.

"Our being here is a real testimony to how God works," says Mark Driskill. He and Mary started in December 1999 as pastors of Cornerstone Baptist Church in Hartsville, S.C.

Like the other couples serving together, the Driskills have had to find their own way, discovering for themselves the secrets, rewards and potential pitfalls of working together.

Amy and Russ began last October as pastors of Park Road Baptist Church in Charlotte, N.C. "This had been our dream since seminary," says Russ, "and it has been absolutely fantastic."

Having spent more than 10 years thinking about how they could make a joint pastorate work, the Deans were ready when Park Road showed interest. They came to their first interview with a detailed plan of working together — a plan that showed how their individual strengths

could best be utilized to maximize their ministry. He would concentrate mainly on worship planning, administration and outreach; she on discipleship, pastoral care and missions. They would share the preaching.

The Driskills found their way to Cornerstone in much the same way, coming from New Hope Community Baptist Church in Jackson, Ky., where for

10 years he had been pastor and she minister of education.

"We decided that sending two resumes would be confusing," Mary says, "so we designed a brochure/resume that listed our individual and combined gifts, education and

experience. We also sent a video that included one sermon by each of us."



SHARED PULPIT: Russ and Amy Jacks Dean share preaching roles at Park Road Baptist Church in Charlotte, N.C.

—Photo courtesy of Charlotte Observer

The Driskills seek to utilize their individual gifts to strengthen their ministry and home-school their four children, ages 2-10. Mary is the worship planner and administrator; Mark handles outreach and counseling. They're both schoolteachers for their children and preachers for their congregation. "Our church is very flexible and gives us a lot of leeway to do what we need to do," says Mark.

At Kilmarnock Baptist Church on the Chesapeake Bay in Virginia, Bill and Mary Dell Sigler found their place of service five

- continued on page 7 - ►

years ago. The Siglers, in their second careers, were just out of Baptist Theological Seminary at Richmond (BTSR) when they were recommended by BTSR president Tom Graves.

A retired Marine, Bill takes a different approach to ministry than does Mary Dell, a former special education teacher. "They definitely augment one another," says John Texter, who along with his wife Joy joined the church two years ago. The Texters also appreciate the positive role model the Siglers provide. "They are a good example of what a marriage can be and how a couple can work together," says Joy. "They show our youth, especially, what a happy marriage is."

"The benefit for us personally," adds Mary Dell, "is that we have a shared calling that we can play out together in one church."

The journey to a joint pastorate for Steve and Carla Street has followed a different path. They are pastors of Rivercrest Fellowship in Jackson, Miss., a church they started in 1993. "Some people assume that we started the church so that we could work together," says Carla. "But actually we started it because we saw a need to reach out to unchurched people.

"For us, our journey here began with the struggle we have felt since we became engaged: How is it going to work for us as a couple if we are both called to the pastorate? Even after we decided to start this church, we still struggled with what our roles should be."

They decided they would both be pastor. They have settled into their areas of giftedness, Steve in administration, Carla in education. They share preaching and

visiting duties. They are parents of twin 2-year-old sons who occupy much of Carla's day while Steve runs their auto-glass business.

"I feel like the church gets more than just two people," says Steve, moderator-elect for Cooperative Baptist Fellowship of Mississippi. "It's more than one plus one equals two. It is a multiplication of gifts. We have a synergy that develops because we are each operating from our own strengths and complementing the weaknesses of the other."



SHARED DREAM: Serving together as pastors has been a dream come true for (from top) Carla and Steve Street, Mark and Mary Driskill, and Bill and Mary Dell Sigler.

pangs of ministry," says Mary Dell. "The church is our life."

"It's hard to come home and not talk about church," adds Russ Dean.

But, says Mark Driskill, "I see it as a benefit to have someone in the house who understands being a pastor. We can talk about issues, fears and ideas. It takes a lot of the loneliness out of being a minister."

Overall, all four couples have concluded that the benefits of joint ministry far outweigh the few negatives. "It is all we had hoped for but really, honestly, we didn't expect to find," says Russ Dean. "We are in a place where we can both be pastor — where we can share our gifts for pastoral ministry in an equal way. It is true equality."

Reprinted with permission of the Cooperative Baptist Fellowship.

"All of us on the committee said God did this for us," she adds.

During the past three years, Bengel says, Park Road had declined in membership and morale was low. "We were to the point of thinking that if this search fails, what will we do. If we couldn't start to grow our church, we didn't know if we could sustain it," she says.

"Now we are almost like Lazarus," she says. "We were down to about 125 in worship and hadn't seen any growth in two years. Now we have 250 in worship," she adds, crediting the Deans' warmth and enthusiasm for the renewal. "All signs are that we are a healthy, turned-around church."

At Kilmarnock Baptist Church in the northern neck of Virginia, the search committee five years ago didn't go out looking for a couple either. "We're a country church and we wouldn't have thought of ourselves as a candidate for this kind of team ministry," says Bill Moore, chair of the committee.

After meeting Bill and Mary Dell Sigler, the committee of 10 decided to spend a week in prayer, the result of which, Moore says, was each one coming back convinced that "the Lord wants us to call them." The call went out, the Siglers came, and "things just keep getting better," Moore says.

CBE's 7th Biennial International



Angela Norris Johnson's solo dance.

The conference has been a tremendous blessing for me. I am impressed by your serious attitude towards biblical teaching, and by the high quality of the workshops and general sessions. Thank you for all your hard work.



Attendees enjoyed shopping and visiting in the book store.

Your book titles are so outstanding! Thank you, thank you, thank you for a memorable and enriching experience! I feel more empowered and equipped.



Gilbert Bilezikian, Patti Ricotta and Rosemary Boze are just hanging out ...

This was my first CBE conference and it has been pure joy and delight throughout. I feel full to overflowing — can't think of anything that wasn't great. I almost feel like I died and went to heaven.



I felt so free here. Sessions/workshops were incredible.

At left, an a cappella group from Dallas entertained during the conference.

Conference Scrapbook from Dallas



Attendees enjoyed listening to the musical talent of Robert Winn.

I have been aware of the importance of equality in the church. But I was made more aware of the hurt and abuse that is resulting in families that lack egalitarian principles.

This was my first CBE conference and it was something I will never forget!

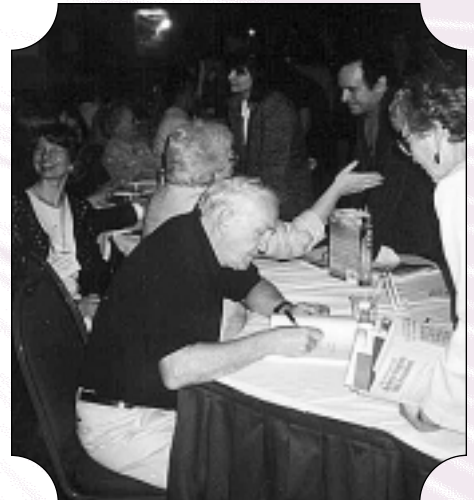


CBE staff and speakers pausing to pray.

Encouraging, inspiring, and the fellowship and prayer were so refreshing. My "tank" has been refilled!

I received more than I had expected and I had expected much. It was affirming. I met many wonderful people. I felt welcomed.

This experience has been life altering. I am so sad to go home.



Gordon Fee and about a dozen other CBE authors signed their books for conference attendees.

I thought I knew most of this, but the sense of esprit, unity, passion for the future, respect for the past, [and] commitment to the full gospel was deeply infectious and I am very grateful.

The Spirit of God was so powerful in love, unity and joy. God bless you all.

Cecilia Yau, Dora Wang, and Lily Lee led a workshop called "Passion for Fullness."



PRISCILLA & AQUILA AWARD RECIPIENTS

The Priscilla and Aquila Award is given to someone who has taken great risks or given great effort to promote biblical equality. This year's recipients are Joe and Audra Trull, Ruth Bolyard and Alan Brehm and others.

JOE AND AUDRA TRULL

Joe and Audra Trull are Oklahoma City high school sweethearts who married while Joe was in college at Oklahoma Baptist University. After completing his Th.D. at Southwestern Baptist Theological Seminary, Joe and Audra lived briefly in Tennessee where he taught sociology and ethics, and she continued her education.

In 1965 the two began 20 years of pastoring churches in Austin, Garland and El Paso, Texas, followed by 15 years of teaching at New Orleans Baptist Theological Seminary. Audra finished her bachelor's degree in elementary education at the University of Texas and taught first grade for many years. The Trulls have three grown children and eight grandchildren.

As Dan Gentry Kent presented them with the Priscilla and Aquila award in Dallas, he explained the following: "Dr. Joe Trull was Professor of Ethics at New Orleans Baptist Theological Seminary. Instead of signing or pretending to agree with Southern Baptists's so-called 'Family Statement' in 1998, he and Audra took early retirement. They have continued to publicly, openly agitate for gender equality since then, as they have explored new ways to continue their ministries."

In their "semi-retirement," Joe and Audra both work in publishing the bimonthly journal, *Christian Ethics Today*. He serves as editor, and she as his secretary and proofreader. Joe is doing adjunctive teaching at nearby seminaries, and both minister at the Baptist Church of Driftwood, a new church pastored by Joe. (Audra is co-pastor without the title or salary, but

they are working on that.) The two are also working on a book tentatively titled: "Putting Women in Their (Proper) Place: The Baptist Debate Over Female Equality."

RUTH BOLYARD

Shortly before retiring from public school teaching, Ruth Bolyard became acquainted with biblical equality. A couple of years later CBE was created, and she volunteered as a full-time staff member, after having spent two years volunteering as a missionary/teacher on an Indian reservation in Arizona.

Ruth spent five and a half years with CBE as the national and international Chapters' Coordinator. When she started in 1990, there were three active chapters in Minneapolis/St. Paul, Denver and Pittsburgh. Amazingly, by January 1992 there were 24 chapters in the United States and five international chapters.

Ruth provided much support to the chapters through personal vision and communication. She helped develop the manuals for chapter organization and operation. She also addressed the specific needs of particular chapters through letters, phone calls and some field work. And because chapters were eager to know what was happening elsewhere, she created a "Chapters' Newsletter," which has since been incorporated into "Mutuality."

At the time she left CBE (early 1995) there were 35 U.S. chapters and 9 international chapters. "This was the job to which I knew God had called me," said Ruth. "It was the most fulfilling experience of my life."

After CBE, she returned to Arizona to work with the same mission agency she had worked with previously, this time as Assistant to the Executive Director. During her time there, the mission director asked her to survey many missions in the United States as

to their egalitarian practices and to define biblical equality in terms of mission organization and function.

The document she wrote and submitted was not given serious consideration, but she said it was a joy to discover that a few mission agencies are incorporating egalitarian principles in their work.

ALAN BREHM

Dr. Alan Brehm received the Priscilla and Aquila Award as a representative of a larger group.

Dr. Brehm was a New Testament professor at Southeastern Baptist Theological Seminary. Dr. Dan Gentry Kent, his colleague, described him as "a brilliant New Testament scholar and a popular and effective teacher."

Dr. Kent presented him with the award with the following words: "He resigned his professorship rather than agree to the infamous 'Family Statement.' He did so with no place to go. He did so, frankly, at considerable personal and family stress. He has paid and continues to pay the price of his convictions.

"And there are many others, whom we also recognize in absentia. I am filled with regret as I call the following names. I regret that there are so many. I regret that these sisters have suffered such intense personal pain. I also regret that I know of only a small, small minority. Some of you will know the stories represented by these names, and you will understand. Hear their names prayerfully, with respect, and with pride:
Sarah Francis Anders
Carolyn Clappett
Donna Forrester
Molly Marshall
Dellana O'Brien
Mary Alice Seals
Nancy Hastings Sehested
Lynn Williams"

DALLAS CONFERENCE SURVEY RESULTS

About one-third of those who attended CBE's biennial conference in Dallas in June filled out the evaluation form. Nearly all thought the conference was the best they had attended.

Interesting data included:

- 95 percent were CBE members.
- 97 percent had bought books or other materials from CBE.
- 65 percent had contributed financially to CBE.

Although CBE does some advertising, 70 percent of those attending had first heard of CBE through friends and family. There is nothing like word-of-mouth advertising! The internet was the first means of contact for 5 percent.

Those attending were slightly younger than in previous years. Sixty percent were between the ages of 35 and 55. The rest were equally divided between those younger and those older. Attendees included all income brackets with an equal number below \$35,000 and above \$80,000.

CBE attendees are highly educated: 75 percent had graduate degrees and most of the rest had completed four years of college.

Almost all said that the conference had a significant impact on them personally, and most said they would surely share the things they had learned with others when they returned home.

All the general session speakers received rave reviews. Although it was not on the questionnaire, several people commented on how much they enjoyed Carolyn Gordon, the "announcement lady" who brought a light touch to the proceedings.

Among workshops, the largest attendance and highest scores went to Richard Foster, Gilbert Bilezikian and John R. Kohlenberger III. The most frequent comment about workshops was that there were so many good ones listed and individuals could only choose three. Several people suggested that a fourth workshop slot be included next time. Some people asked that the whole conference be one day longer.

Many people wrote helpful suggestions for future conferences. All will be seriously considered in future planning. With your help, the next conference will be even better.

PRESS RESPONDS TO CBE'S CONFERENCE

CBE has received an unprecedented amount of press attention surrounding its 7th international conference in Dallas.

The Dallas Morning News ran an article about Christians for Biblical Equality on June 16, 2001, one week prior to the conference. The article was entitled, "The Bible tells them so: Evangelical group embraces gender egalitarianism as the only scriptural way" by Susan Hogan/Albach. For this article, Hogan/Albach visited the CBE international office in Minneapolis, interviewing President Mimi Haddad as well as the staff and some volunteers. She also spoke with conference speakers, pastors and others affiliated with CBE. To see the online version of the article, visit http://www.dallasnews.com/religion/394621_cbe_16rel.ART0.html. The Dallas Morning News has a daily circulation of 520,157.

Several other reporters attended the conference and ran articles about CBE following the event. Jim Jones, a reporter from the Fort Worth Star-Telegram, wrote an article entitled "Bible doesn't teach male superiority, group argues." The article was featured in the Lifestyle section on Saturday, June 30, but can also be viewed online at <http://web.star-telegram.com/content/fortworth/2001/06/30/features/fw032107-0630->

[XF005-1.htm](#). The Star-Telegram's daily circulation is 262,690.

The Baptist Press, the daily news service of Southern Baptists, also ran a story by Louis Moore about the conference on June 25, 2001. The article was called "SBC, BF&M depicted as opponents of equality for women in ministry." The news service circulates to 40 state Baptist newspapers with a combined readership of 1.16 million, and the news service receives about 1.5 million hits on their Web site weekly. The online article may be read at <http://www.bpnews.net/bpnews.asp?ID=11190>.

Lastly, an article was posted on the Christianity Today Web site on July 11, 2001, called "Seahorses, Egalitarians, and Traditional Sex-Role Reversal: A dispatch from the Christians for Biblical Equality conference." The reporter, Agnieszka Tennant, said, "The uninformed as well as some advocates of male headship at home and in the church propagate at least four fallacies regarding CBE. What I learned at the conference seemed to debunk them all." To read the article, see <http://www.christianitytoday.com/ct/2001/128/33.0.html>. Christianity Today's site receives approximately 4.8 million hits each month.

Church Membership Application Form

CBE church membership is available to those who support CBE's Statement of Faith.

All fees in U.S. Dollars: (Please check 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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 E-Mail: cbe@cbeinternational.org
www.cbeinternational.org



WHY CHURCHES SHOULD JOIN CBE

Do you remember how your life changed when you first heard the message of biblical equality? Can you remember the exhilaration of knowing you were free to use your gifts alongside your brothers and sisters in Christ?

Now imagine what a difference an entire egalitarian church could make in encouraging its members to use their gifts! Churches may now become members of CBE in order to receive benefits that will encourage them in equipping the people in their communities. Church membership also provides important support for CBE's ministry.

Benefits of church membership include:

- 20 percent discount on all items purchased from CBE's Book Service
- Group discounts for church members to CBE conferences, including a 50 percent discount on one church staff member's registration fee
- Listing in our Egalitarian Church Network
- A year's subscription to CBE's quarterly publications, *Mutuality* and *Priscilla Papers*
- A complimentary book each year
- A semi-annual newsletter just for churches
- Access to our video lending library

Imagine being able to check out *Mutuality* and *Priscilla Papers* from your church library. Think of the inspiration and fellowship your church's staff member would receive from being able to attend our conferences at half price! CBE church membership is designed to provide both leadership and laity with the tools they need to use their gifts.

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THE GREAT REUNION BEYOND

By Sarah E. Hinlicky

Sarah E. Hinlicky is at Princeton Theological Seminary, studying for a master's of divinity degree. This article first appeared in the February 5, 2001 issue of Christianity Today and is reprinted with permission of the author.

He just wasn't hungry. It was a magnificent triumph that night when I got him to eat some sautéed chicken and pasta along with his usual bowl of fruit cocktail, but that was a charade for my sake. The meals my aunt Kathy brought down every night were left untouched in the fridge. His previous diet of canned chop suey and ice cream bars was beginning to look healthy to us; after all, some calories are better than none at all. But he didn't want to live anymore, which was why he didn't want to eat anymore, either. The facts added up, but that doesn't mean they made sense to me.

I'm still too young, I still have too many dreams and delusions, to be ready to die. I tell myself I'm not afraid of death because I trust the promise of the resurrection, but that is a pious lie. Death is the great terrifying beyond, and God (seriously considered) is pretty terrifying too, especially when I realize that death will someday remove the curtain of matter and sin and creation groaning in labor pains that buffer me from his countenance.

Meanwhile, as I live, death is nothing but the heartless divider, separating me from my departed loved ones. So I call it the enemy, the instigator of chaos, the void and abyss and predator and devourer and jaws of hell and eternal pit of nothingness without a single spark of redeeming value — death, the senseless plague.

But my grandpa was ready to die, and for sensible reasons. He was nearly 80 years old. He had lost his wife to malpractice three and a half years before,

and his heart had never healed from the break. His health fled after my grandma, leaving arthritis and depression behind, which in turn dragged off my grandpa's vocation as preacher of the Word and administrator of the sacraments.

Funny thing about my grandpa: He retired because he lost one of his legs to circulatory problems, but for the next 15 years he kept up interim preaching anyway, sometimes spending two years with a congregation. The loss of his leg meant nothing, but the loss of my grandma meant everything; it put him out of the pulpit for good. With no wife left to love and no words left to preach, Grandpa did not see the purpose of remaining alone on this

earth. Death was no longer the enemy but the gateway to the beloved.

As death crept closer, it was starting to make some sense to me too. I was insulted by it. Death shouldn't make any sense, I thought, ever. Any talk of good and timely death smacked of euthanasia logic, and I hadn't yet learned to distinguish the two. But life, in an apparent act of conspiracy, was pointing us toward death, almost cheerfully.

DANGEROUS QUESTIONS

I spent the last year visiting my grandpa every couple of months, every time seeing how much worse he was, not eating, not dressing, his cheeks sinking into his face, his hair standing on end so he looked a little like Einstein.

Yet in the middle of all of this, unprecedented things were happening. Ever since I'd declared my theology major in college, Grandpa had not failed to alert me at least once per visit to his reservations about "gals" in the ministry. But sometime in that last year, I guess, he'd forgotten that I'm a "gal" and decided the time would be better spent discussing the meaning of the preaching vocation.

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Great Reunion - *continued from page 13*

His spontaneous sermons were more like Psalms than Leviticus and never neglected, in his grand old Lutheran way, to put Christ and the Cross squarely in the center. And when these recitations were followed by my reservations about me in the ministry, Grandpa, an ex-Jonah himself, took me with him back to the U.S. Navy of World War II, to his early adulthood formed in battle far from the family, to the death of a dear friend, to the witness of a Catholic chaplain — all of which provoked him into seminary to reclaim his sorely tested faith.

He got rotten grades the first year, treating the academic requirements as incidental to his spiritual purpose, and left that summer with no intention of returning. But we all know how that story ends: God always wins. I learned that, after Koine Greek, Grandpa took up Slovak, not Hebrew, knowing already then that he was called to serve the Slovak-American community that had raised him.

His devotion stretched all the way to the homeland; the last decade of his life was spent translating theological works into Slovak for the believers in the old country, deprived of the freedom of faith that their immigrant brothers and sisters had gained.

Is it dangerous to ask if I would have heard any of this if Grandma were still alive and he were not so lonely without her? Is it presumptuous to wonder if his own knowledge of impending death pushed him to tell me all these things? Dare I look into my own heart and ask if I would have visited so much had I not known that our time together was limited? Maybe even asking exposes a skewed perspective. The fact is that I had these things, these times, and these conversations, and in retrospect they make an awful lot of sense.

I felt a weird possessiveness about my grandpa's death because I was the first one to know it was coming. We all knew, vaguely and unhappily, but I really knew. I drove up to visit him in the hospital (a therapeutic rehabilitation, we were told by the staff, nothing serious) right before taking off for the summer. Nobody visited Grandpa for a while because the hospital was so far away. So nobody else had seen him or warned me of what was coming.

EMBRACED BY YELLOWED ARMS

I walked into the room, looked around for him, didn't even recognize him at first, emaciated and bruised and unkempt as he was. And when I finally recognized him, I knew. *This man is going to die*, my brain screamed, and I didn't know what to do with that. I tried to sit and chat with him, but the nausea was rising and I was starting to faint. I ran from the room on the pretext of needing a drink of water, hurled myself into the chapel, and sobbed as hard as I could for five minutes. Then I picked myself back up again, wiped my nose, and came back to tell Grandpa that I had a cold and that's why my eyes were all red. He accepted it.

We talked about his medications, tubes, and nurses; the Yankees; the cousins; my curriculum at school; plans for the summer; the finer points of Slovak grammar. After an hour he was tired and I couldn't contain my grief much longer, so I left with the promise to return the next day on my way back to school. That night the conversation at Mark and Kathy's was about nothing but Grandpa and how bad it really was. My alarms got the ball rolling to bring him home, to die in peace among his family.

The next day stank of the end. In two weeks I was going across the ocean to Slovakia (to his people, I realized, and therefore to my people too) and not returning for three months. The inexorable process of death was going to take place before my return in September. I put on my brave face. We talked for an hour and then I tried to go quietly and cheerfully. But it didn't work. As the words "Can we have a prayer together?" slipped out of my mouth, so did the entire contents of my tear sacs.

I had never asked that question before. Our family does table prayers and bedtime prayers, but just-because prayers don't happen — and so my asking gave me away, even to myself. The remarkable thing was that Grandpa didn't question the tears. He knew as well as I did why I was crying. It's just that he wasn't frightened by it. He was ready for what I wasn't, and so he had to give the comfort to me.

He opened his arms — his yellowed and bruised, loose and atrophied, tired and dying arms — opened them wide to me. I threw myself down onto his chest, wondering if I might accidentally crack one of his brittle ribs, and he wrapped those dying

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arms around me. I gripped them. There was something miraculous about them. They were so unlovable, objectively speaking, so ugly and powerless. They looked like death. They pointed to death. They even called out for death. But to me, they were the embodiment of love, love right in the middle of death. I wanted to touch and hold them, to examine their discolored spots, to keep them near because they were telling me that death can't annihilate our love.

His yellow hands stroked my hair, and I started to pray, not very well, not very eloquently, not very coherently. He prayed too, calmly, quietly, humorously even. He said, "Let Sarah be a good conservative theologian for her church," because to my grandpa, "conservative" is the logical equivalent of "confessional and orthodox." I had to giggle through my tears.

But then, a confession and an admission. He prayed, "Lord, I didn't know what to think of this business of letting women be ordained pastors. But I see that you have called my granddaughter into it, so I think it must be a good thing after all." And there it was, at the very end: The man who had baptized me was now blessing me to carry on his work in the world. It made sense; death was making sense. We said "I love you" about five times, and I left, never expecting to see him again.

In a way I wanted to leave it at that, the perfect goodbye, the two precious hours snatched away before death snatched them all, to have it end there. That would have made sense to me. But the sense had to encompass a lot more than me — there was that big sprawling family of mine that had to be made sense of too.

Everything happened pretty fast. By the weekend there was a northward migration of Hinlickys to the Catskills, trekking our way from various points on the eastern seaboard up to the hospital to join together, to take communion in his room together, all of us brought together. Not pretending that death wasn't coming, not denying all sense to the reality of things ending, but finally figuring out how to make it right, how to have a good death.

If any man deserved a good death, it was my grandpa, and if any family needed a good death, it was ours. Our tears were purified from the anger

and resentment of my grandma's death; they were turned into praise for a life well-lived and love freely given.

There was a wrinkle in my calm, sensible acceptance of my grandpa's death. I had thought about putting off my trip so I could go to the funeral, but finally there was no way of knowing how long I would wait for death. So I went. My grandpa left this earth just as my plane was leaving the North American continent: two hours too late. It was bitter for me. I'd missed my grandma's funeral too, and this felt like a double affront. Everyone else was there to sing him on to glory. I had to put a clamp on my grief and keep it turned off, to the point that it was almost impossible to turn it back on again later.

And yet there's sense in that too. My absence required an explanation to the gathered mourners, and at the wake my dad gave it — and not just an explanation, but a story, the story of my grandpa's blessing on my ministry at the end. If I had been there, the story wouldn't have been told, but the story being told changed minds and moved hearts. Grandpa was still preaching to us from beyond the grave.

And then there was this mysterious fact that I was in Slovakia. It was my grandpa's land, his language, his love, his people served in the American diaspora, his interest that got us back there at all. We each went our way, me to Slovakia and him to heaven, carrying on the love of our family and faith into another generation. The work I was planning to do took on extra meaning, uplifting those people and honoring Grandpa's memory. The timing of it made sense. It all made sense.

This is the sense in God's plan that I still resist because it hurts. There is no resurrection without death, real death. Death, where is thy sting? I see you as the enemy, and you are an enemy because you separate us. But your divisions have been twisted and turned against your will to usher us into the new life and new creation. Death reunited my grandpa to my grandma, and someday all of us to them. Ultimately that is the only thing in this life that really makes sense to me.



WOMAN OVERBOARD

By Penny Glaesman

Penny is currently a student at a Southern Baptist seminary where she will receive her bachelor's degree in pastoral ministries with a minor in women's ministries this December, then continuing on toward her master's degree in expository preaching. She and her husband Lyndon are pastors and founders of www.totalechurch.com, the world's first totally internet church established in 1999.

The ship was making her way back home from the various and exotic ports of call as the chaplain reclined comfortably on the sunny deck, absorbing the warmth from the gulf breezes that gently blew across the bow. It was a wonderful time of reflection as the chaplain recalled the blessings of the week.

The worship service on the previous Sunday was composed of men and women from all walks of life and varying denominations. With the presence of the Holy Spirit, the large ballroom was wondrously transformed into "The Church," where believers had come together to worship and give God praise for his blessings.

Three Bible studies had taken place in a room at the top of the ship encircled by windows, allowing the majesty of the ocean and its maker to permeate the room. This room of grandeur also became the background for couples choosing to renew their wedding vows. There was not a dry eye in the house as the love of these devoted couples joined with the unconditional love of God's.

Though there were many wonderful moments, this trip also held its own set of challenges as one of the elderly bandleaders became ill. The band and the chaplain developed a special bond as the servant of God reassured them with words of peace that could only come from the Comforter himself.

"This has been a time of ministry I shall never



forget," the chaplain recalled with a soft sigh. "God is so good to allow me to serve as his minister this week on the high seas."

Brimming with joy over the blessings received, the minister did not notice the storm clouds forming on the horizon. After all, the ship was almost home and the chaplain had completed the assignment appointed by God. The chaplain did not know that those storm clouds would continue to grow dark and build to unfathomable heights, developing into a full-blown squall! Little did the chaplain know that this very call to ministry would lead to the feelings of being a — *woman overboard!*

Yes, the chaplain that week aboard the ship was a woman. Although the cruise line had never had a female minister, it was excited to know that a woman fit the qualifications and was willing to serve in the official capacity of chaplain for that week's excursion. Some of those who had trained her for the ministry did not share the same feelings of excitement.

Later that week I, the female chaplain, was in the seminary offices, inquiring about my classes for the following term. One of the professors, whom I had known and loved for years, called me aside for a talk. During that brief (yet poignant) meeting, I realized that not only were she and others at the seminary not

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excited, they strongly suggested that I not do it again. I was shocked! Perhaps I was more confused, hurt or disillusioned, or all of the above. The storm clouds had gathered, and the gale force winds were soon to follow.

After the talk with my professor friend, I honestly thought all would be well, and we would return to our ministry endeavors. After all, Christians have often disagreed on interpretive matters, yet remained dear to one another knowing they don't differ in purpose. Up to this point I had been asked to participate in numerous areas in both Southern Baptist and seminary life. Heartbreakingly, from my return until today, I have been excluded from these areas of ministry. I had been swept overboard and left to drift alone in the turbulent waters.

The questions during this time became numerous: Where did I stand as a woman minister and why was it wrong for me to take this chaplain position? Was there a place for me at the seminary now? Should I remain a Southern Baptist? Did God really want to use me as a woman in ministry, and what did the Scriptures really say about women in leadership positions? The questions ran over and over in my mind as I tried to sort out my feelings and my call.

I realized I had been on the Southern Baptist trail, simply following their lead without earnestly seeking God's leading or examining issues for myself. Now God had me alone and searching. The challenge was before me as I searched for God's answers to these tough questions.

The next several drifting months were long, hard and lonely for my husband and myself. Sadness, rejection, loneliness and confusion consumed my thoughts. We spent more time in prayer, corporately and individually. We sought counsel from pastors and professors, godly men and women who had devoted their lives to the accurate study of the Word. We opened our hearts and our souls to them as we earnestly searched for God's will in our lives and especially in our callings as ministers.

God has been able to take my abandonment and turn it into a victory for him. Through many sleepless nights and countless tears, I have come to terms with my position as a minister of the Gospel. I am confident that God has in the past and does today use women in ministry. He has opened my eyes to see the many ways women have made an impact on the world for his purpose and glory.

This time of drifting has allowed me to share some of my findings through my writing. I have also heard the cry of other women who are facing the same disillusionment I faced. During this time I have been

reassured by my husband and by my heavenly Father that I have never been truly alone or adrift.

If I had not been faced with these challenges, I would have never set out to find out for myself if I had indeed done anything wrong. The seminary I attend is filled with some brilliant men and women of God who are equipping students with the skills necessary to read, study,

understand and apply the Word of God. I simply took those teachings and applied them in my own life. I can honestly thank my professor friend for remaining firm in her stand, and unknowingly to her, challenging me to seek my own understanding of the Scriptures. I admire her sincere call to ministry, though it is different than mine.

This time of soul searching has renewed my vision, a vision that leads me to lost souls seeking to know Christ. I do not claim to have all the answers. I do claim Christ does, however, and my call is to do no more or no less than to follow him by faith. Though I serve God as a female minister, I serve as his child seeking to share the good news to all — male and female. My call is to be faithful in the sharing of the Gospel, and it is God's job to provide the audience.

Yes, I have landed safely on shore. Though I look around and appreciate that ministry is filled with rewards, I also realize that it can be a lonely difficult journey. But, fortunately for me, mine are not the only footprints in the sand.



I BELIEVE IN GHOSTS

By Lola Scobey

Lola Scobey is an active member in the CBE Colorado Springs Chapter, and she serves on the CBE board. Lola and her husband Terry Woodford are partners in their own business, Audio-Therapy Innovations, a pioneering company in music therapy recordings for children. Lola is a professional writer and certified spiritual director.

It is no contradiction to my Christian beliefs to say that I believe in ghosts. I have seen many ghosts. In fact, I see them all the time.

The trait that defines a ghost is a doom so terrifying, you would pray to God that this curse never, ever befall another human being.

You see, I am pained to tell you that a ghost is one who lives in the perpetual gloom of *acedia*. And *acedia* is by far the most ghastly of the seven deadly sins.

Acedia is widely misunderstood as sloth or laziness. This could not be more incorrect. In fact, many ghosts have highly distinguished themselves by being extremely busy all the time.

Acedia means sadness.

Sadness at being called to a state of nobility that requires great courage. And sadness at seeing oneself turn away from that high calling in despair. Ghosts, you see, have lost the courage to be.

I was introduced to a sad young Sunday School teacher. Since childhood, she has been taught that summoning up her bravery to respond to God's call to become a pastor would be a sin. She risks a lifetime as a ghost. I observe a wife repeatedly accepting that God will punish her for being the person she really is — she is becoming a ghost. I see a fearful teenage girl rejecting, even attacking, the person she suspects she is inside — that girl is birthing a ghost.

And ghost women tend to marry ghost men. Men trapped in a shadowy realm of harsh roles and stereotypes and demanding expectations.

C.S. Lewis said our whole world is a shadowland. But the saddest, dreariest ghetto of shadowland is populated by ghosts sagging with *acedia*. Ghosts whose God-given purpose has been sucked away by hierarchical rules and deception. Perhaps you know someone — a mother? a sister? who now lives — or died — wearing rags in this forlorn place? Perhaps even you yourself consumed garbage in this bitter ghetto for a time? Perhaps you are still struggling to leave?

For over a decade, CBE has stood as a haven of refuge for souls who are being undermined. We accept the reproach and attack that can fall upon those who penetrate this ghetto of shadowland with Christ's message of identity and liberation. We must. Jesus calls us — every time we see a ghost — to carry scriptural hope to women and men who have lost the courage to be.

I am writing because I believe you are a person who won't settle for *acedia* in yourself — or others. At CBE we share your vision of biblical equality.

We are dedicated to proclaiming this liberating message. Help us inject the light of scriptural truth into shadowy veins and command ghosts, in the name of Jesus Christ, to become real. Please send a gift that will give others — perhaps someone you know or love — the courage to be.

Yes! I want to help CBE share the message of wholeness to those who have lost the courage to be!

I want to give: \$___ each month \$___ today

Name: _____

Address: _____

City: _____

St/Province: _____ Zip: _____

Phone: _____

E-mail: _____

Please charge my card as indicated above.

☐ Visa ☐ MasterCard ☐ American Express ☐ Discover

Card Number: _____

Expiration Date: _____

Authorized Signature: _____

Thank You!

NEW CBE STAFFER

Julia Bloom began working as CBE's Departmental Assistant in February 2001.



*Julia Bloom
Departmental Assistant*

My husband and I are both musicians, and being an artist-type, I have been passionate about social justice issues since I was in high school. Throughout high school and college, however, much of my thought and energy went into escaping the legalist fundamentalism of my past. The issue of women's equality in ministry and marriage was still quite beyond the scope of my thinking. I had never heard anyone question it.

My first contact with CBE came when my husband and I, after more than two years of struggling with trying to live out a hierarchical marriage, saw an ad for CBE's marriage conference in Prism magazine. The conference was to be held in the Minneapolis area, where we lived. We didn't know much about the egalitarian point of view, so we decided it wouldn't hurt to learn about it, whatever we concluded about its truth. We volunteered in the bookstore to help bring down our cost, and by the end of this amazing weekend, I had a small stack of books I was eager to take home and read, and I had signed up to be a volunteer at CBE's office!

At the time I did not have a full-time day job, so starting in December I volunteered in the office one morning a week. The more time I spent with the CBE staff, the more time I wanted to spend with them! By the middle of February, I had accepted a part-time staff position, and moved up to full-time in June. God has done so much in my life and in my marriage since last October! Now I am excited to be a part of CBE, and to know that each day, my desk job is making a difference in someone's life — maybe even someone else like me!

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.

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, simply send your name and credentials to CBE at cbe@cbeinternational.org.

Thank you!

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

*Praise to God, Immortal praise,
For the love that crowns our days;
Bounteous source of every joy
Let thy praise our tongue employ;
All to thee, our God, we owe
Source whence all our blessings flow.*

Anna Laetitia Barbour, 1772

We praise God for...

- A successful conference in Dallas, Texas, with the highest attendance ever.
- CBE members who attended the Dallas conference, including many seminary students from the Dallas/Fort Worth area.
- Beautiful and wonderful fellowship shared by a diverse conference audience.
- Providing opportunities for those attending to connect with others who share their egalitarian faith.
- Speakers who gave us a powerful and uplifting vision of the unity of the church and our responsibility to one another.
- Workshop leaders who presented a variety of topics.
- Providing scholarships for those in need.

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone. Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life...

*The Rev. Dr. Charles F. Price
Book of Common Prayer, pg. 836*

We thank God for...

- CBE Board Members who met together for a semi-annual board meeting following the conference.
- All of those who constantly lift up CBE's ministry in prayer.
- New videos and audiotapes for CBE's Book Service and Church Lending Library.

- Providing savings on CBE's health insurance for staff.
- Safe arrival of staff, conference materials and books in Dallas and for safe return from Dallas.
- CBE's booth at the Cooperative Baptist Fellowship conference in Atlanta, Ga.
- Donations for CBE's silent auction at the Dallas conference.
- Successful disinfection of viruses discovered on CBE's computers and network software.
- CBE's new printer/copier.

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

You have looked into my heart, Lord, and you know all about me. You know when I am resting or when I am working and from heaven you discover my thoughts. Don't let me follow evil ways but lead me in the way that time has proven true.

Psalm 139:1-2, 24 Contemporary English Version

Please pray to God for...

Ministry

- Positive press coverage that accurately portrays CBE's ministry.
- That the Global Celebration for Women conference in September would humbly honor the many women who have served God faithfully throughout the life of the church in a way that teaches and inspires us all.
- Wisdom and understanding for ministers and pastors, that they would equip the church to use their gifts as God has called.
- A spirit of service in elder boards, that they might empower congregations to serve the Lord in their communities with all their God-given gifts.
- Wisdom for those whose churches do not support their gifts; for those who are struggling to be accepted and find a way to serve.
- Church committees that have formed to study egalitarian issues in church and home.
- Individuals seeking an egalitarian church home.
- Mercy and justice for individuals who suffer abuse in churches and homes.
- Wisdom in planning a redesign for CBE's Web site.
- CBE members who are placing conference videos on local public access television stations.
- CBE members who are bringing Priscilla Papers into college and seminary libraries.
- Funding for new egalitarian curriculum.

Please Pray to God - *continued from page 21*

- New and present volunteers working at CBE's headquarters.
- Increased library subscriptions to Priscilla Papers in the United States and Canada.
- Increased CBE church and individual memberships.
- An increased egalitarian presence on college and seminary campuses.

General Office Needs

- Upgrade of all CBE computers.
- Wisdom in evaluating new technology.
- Provision for quality printing services.
- Protection for office equipment, network and computers.
- Sufficient funding for growing staff.
- Efficient use of office and storage space.
- Upgrade for accounting software.
- Rising cost of office operations, postage, etc.

Conferences

- Global Celebration for Women being held in Houston on September 19-21, 2001.
- Materials to distribute at CBE's booth at the Global Celebration.
- Planning for CBE's next marriage conference (projected 2002).
- Planning for CBE's next international conference (2003).

Book Service

- Audio tapes and videos from the conference.
- Participation in the Global Celebration for Women in Houston, Texas, in September 2001.

Chapters

- That those who attended the chapter workshop in Dallas would be empowered to start new chapters.
- That struggling chapters would grow and their leadership would be encouraged.
- Chapter leaders who plan activities and provide egalitarian materials in local communities.
- Encouragement, education and support for chapter members who serve local churches and ministries.

International

- Churches worldwide that are studying egalitarian issues in church and home.
- Support and encouragement for egalitarian missionaries working overseas.
- CBE's Norway Chapter, holding their 10th Anniversary in Oslo in September.

Prayers for Members

- **Health/Illness/Surgery**
Keith, Liz, Sarah, Cass, Gary, Gordon, Julie, Karen, Matthew, Paul, Ralph, Alexis, Kate, Rick, Brie, Laura, Laurie, Gail, Baby Nathan, Amy, LaVonne, Jim, Richard, Cathy, Vania, Aaron, Betty, Sharon, Sherry, Shannon, Nate, Joe, Dorothy, Rod, Lois, Colleen, Cary, Johnny, Jane, MacAlister, Willie, Becky, LuVerne.
- **Home/Family**
Laura, Kristen, Rob, Ann, Colleen, Nathan, Lisa, Brian, Linda, Shelly, Lynne, Sarah, Nate, Carol, Jeff, Winnie, Linda, Robert, Joanne, Steve, Bruce, Tom, Sue, Jenny, Debbie, Stella.
- **Career/Ministry/Travel**
Rick, Mimi, Mary, Susie, Joanne, Debbie, Peggy, Gordon, Leona, Scott, Karen, Patti, Steve, Susan, Erik, Paul, Alice, Maria, Robin, Julie, Arlyn, Nathan, Lloyd, Sherri, Elizabeth, Adria, Patricia, Claire, Dennis, Louise, Pat, Janet, Marie, Carol, Gwen, Hilda, Cathy, Peggie, Heidi, Sayres, Susan, Carla, Dan, Faith, Mary, Mary Jo, Yvonne, Holly, Loretta, Tom, Ron, Sharon, Janice, Kim, Jocelyn, Eleanor.

*May the risen Lord lead each of you into the desert
Of your heart, and speak to you there in his spirit,
And show you there the radiant mercy of his
Father's face. Then may he lead you to his brothers
and sisters who are everywhere awaiting your love.*

*Catherine de Hueck Doherty
from Poustinia (Celtic Night Prayer), pg. 310*

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 TO ATTEND GLOBAL CELEBRATION FOR WOMEN

CBE will have a presence at the Global Celebration for Women in Houston's Reliant Astrodome from September 19-21, 2001.

"The Global Celebration for Women is a worldwide effort to unite the lives and hearts of Christian women in every region, nation and community," says the Celebration's Web site. "Never in history has such an undertaking been accomplished. Many international women's organizations have partnered to bring about this exciting event."

CBE will host a booth where attendees can receive promotional materials about the organization or purchase select titles from CBE's bookstore.

CBE is also hosting three workshops at the event. President Mimi Haddad will speak on "History's Best Kept Secret: Women in Ministry." Catherine Kroeger will address "What Does the Bible Say about Women in Ministry?" and Alvera Mickelsen will answer the question, "How Can God Use Me After 55?"

"This celebration will be the largest global effort ever made by Christian women to publicly honor God and his work through women around the world in transforming nations and peoples with the power of Jesus Christ," says Winnie Bartel, Chair of Global Celebration Partners.

General session speakers will include Anne Graham Lotz, Elizabeth Dole, May Feng, Jane Hansen, General Eva Burrows and Judy Mbugua. See www.globalcelebration.org for more information.

Send your friend a CBE informational packet!

Name _____

Address _____

Please send to: Christians for Biblical Equality
122 West Franklin Ave., Suite 218
Minneapolis, MN 55404-2451

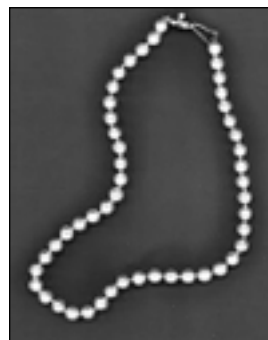
HONOR WITHIN OUR RANKS



Douglas LeBlanc was featured in the July 9, 2001 issue of Christianity Today with a first-person article dealing with reconciliation between conservatives and liberals. In the magazine's editorial, David Neff described LeBlanc as a writer with a "passion for fairness."

Carolyn Olson received a national Lifetime Achievement Award from the National Association of Business Owners. Olson owns a research firm in Minneapolis, and is one of CBE's original board members.

Some silent auction items were not sold at the Dallas conference. They are still in need of a good home!



Starting Bid \$1,500.00

A generous donor gave CBE these genuine pearls from Mikimoto Pearl Island for our silent auction, which was held at the Dallas Conference in June. Since they were not purchased there, we would now like to make them available to anyone who would like to bid on them. The starting bid is \$1500.00.

For more information or to bid, please contact the CBE office at 1-877-285-2256 and talk to Sarah or Mimi, or e-mail us at cbe@cbeinternational.org. Additional silent auction items may be seen on our Web site at www.cbeinternational.org.

THE CHAPTERS CORNER



Recent and Upcoming Chapter Activities

CALIFORNIA

Santa Cruz County Chapter

The chapter has begun a study from the workbook "Male and Female in Christ: Discover what the Bible really says about Women — and about Men," by Carrie Miles and Laurence R. Iannaccone with Linda Ikeda.

In March, Janet Vanderhoof helped them examine the rich images and metaphors in the Bible for a fuller picture of God and God's love for us. They saw God as parent, provider of all good things, protective defender, and dispenser of justice. They also saw God as the comforter and nourisher of our needs and one who takes great delight in us.

Brian Neuschwander facilitated their discussion in April on what it means to be "naked and unashamed" in close personal relationships. As their model, they explored the relationship between Adam and Eve before the destruction of sin entered the story. They saw that woman was created to relieve man's "aloneness," and this new community reflected the image of God as seen in the three-in-one Godhead. The word used to describe woman as a "helper" is used most often to describe God, and the word used to describe woman as "suitable" means "corresponding in likeness."

They studied Genesis 3 in May to understand what happens to ideal relationships when the oneness and trust God intended is broken by sin. They saw that blame and self-justification separates the woman and man from God and from each other. God curses the serpent and the ground, and the consequences are work and pain for humans, leading

to more separation. The statement that "he [man] will rule over you [woman]," can be seen as a prediction of the natural consequences of sin — not necessarily a command. This meeting was facilitated by Andrea Smith.

Phil Van Loon led the discussion in June when they examined how Jesus frees us from the effects of the fall. They contrasted society's expectations of men who are successful with the Bible's definition of success. They saw that Jesus came to redeem us and reverse the curse of sin in the Garden of Eden. They also discussed some of the ways to live more simply with less worry about economic loss.

In July, Phil and Cathy Van Loon gave a report on CBE's conference, "Equipping the Church, Empowering the Saints," as they attended the conference in Dallas along with Andrea Smith.

August's meeting will be an informal bonfire on the beach with guest CBE members from Massachusetts, Texas and Colorado.

COLORADO

Pike's Peak Chapter

In June, Edith Woolard organized a chapter dinner with Stan Grenz and his wife Edna. Also in June, Jill Rasmussen-Baker finished her studies at Fuller and now she has received a call to a church.

The July 8 meeting went well. Besides chapter attendees, they also had visitors from Denver.

A testimony from Kim Pettit, the Pike's Peak Chapter Coordinator:

"On our drive back from a vacation in California, I was talking with my

husband about various ministry options we have, and how there are so many doors open that maybe I should reconsider CBE involvement. I wanted God to confirm that I'm doing what I am supposed to be doing. We had to get gas, so we stopped at a gas station. I jumped out to stretch my legs and make a phone call. At that very moment a man was talking on the phone, in Spanish, to someone who was asking about women's leadership in the church, and wondering where they could get more information. I scratched out a note recommending a book in Spanish and offering assistance. I handed it to him and we went on our way. If I had been two minutes earlier or later, I wouldn't have caught that bit of conversation. God is amazing!"

FLORIDA

Central Florida Chapter

The Central Florida chapter hosted a get-together on Sunday, July 29, at the First United Methodist Church of Winter Park, Fla. Their guest speaker was the Rev. Stacy Cline, dean of students at Elim Bible Institute. Cline discussed the implications of sharing the scriptural concept of biblical equality with others and led attendees through an interactive time of questions and answers.

ILLINOIS

Chicago Chapter

The Chicago chapter is making informal contacts with people who indicate an interest in biblical equality, being a positive influence in our churches, and deepening relationships by getting together one-on-one for a meal or conversation. Due to several inquiries about Chicago chapter events, they will be making plans to do something in the fall.

BOOK REVIEW:

NO PLACE FOR ABUSE

By Catherine Clark Kroeger and Nancy Nason-Clark

200 pages, InterVarsity Press, 2001

B194PRegular price \$10.99

Introductory Price \$7.99*

Reviewed by Kriss Erickson

"When abuse strikes, there is no home."

So say Catherine Clark Kroeger and Nancy Nason-Clark in their book, "No Place for Abuse." This quote struck me, as I grew up in a fundamentalist church where mentioning some personal abuse brought blame to me and sympathy to my father. This book is refreshing in its directness as it addresses the ticklish issue of how churches have traditionally dealt with abuse.

According to Kroeger and Clark's sources, 22.1 percent of women in the United States have been abused in a relationship. That number is large enough to include at least a small percentage of women who attend church regularly.

In their 13-chapter book, the authors explain how men rationalize and justify abuse, and how often churches have sided with men. They point out on page 43 that "evangelicals feel very passionate about the family and speak warmly and enthusiastically about the importance of 'family values.'" The longevity of a marriage may seem of greater importance than the health of its members.

The main thrust of their message is love, and expressing the heart of God through relationships. "When we love people, we too will weep for them," they say on page 53. This attitude is important, because when an abused woman cannot turn to her church for support, she can feel that her life is next to worthless.

The authors handle abuse with respect and sensitivity, while bringing up the lack of support in churches in a straightforward way. On page 68, one victim said her congregation is "not a safe place to come ... because nobody knows what to do with you." Women like

these are brave enough to remind us that "keeping the family together is not the highest goal of the Christian faith" (page 100).

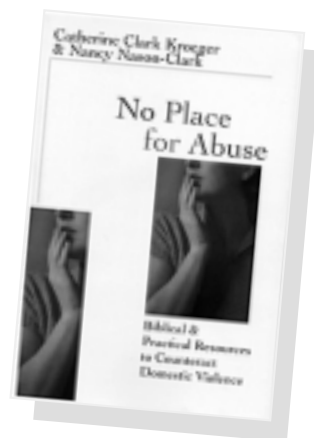
Kroeger and Clark challenge spiritual shepherds to acknowledge that violence in families is a problem and then offer help and healing for victims. Kroeger and Clark include checklists of healthy and unhealthy ways churches may respond to physical or emotional abuse in families.

In Chapter 5, "Searching the Scriptures," the authors provide scriptural references that condemn patterns of abuse, stalking and harassment, abusive speech and more. The authors also include references showing how God responds to violence against women and children.

I especially appreciated their view of communion in marriage and the interaction between men and women. In Chapter 6, "Man and Woman," they say, "A wife who is considered less than her husband cannot bring her full self to the marital union, nor can the husband know the joy of full communion" (page 87). Their emphasis was on each person's dignity and the growth of trust rather than gender roles. Yielding to God was their main concern.

"No Place for Abuse" brings the focus of relationships where it needs to be: on our Lord. God created women and men in his image, and we should look to him for guidelines on how to treat each other. As the authors say on page 98: "Women must answer to God and not to their husband, their relatives or their faith community ... God calls husband and wife, as coheirs, to live joyfully with respect and love for each other."

Kriss Erickson has been a freelance writer since 1981. She has a bachelor's degree in theology and is currently attending Mars Hill Graduate School in Bothell, Wash., seeking a master's degree in Christian counseling and in divinity. She has a 6-year-old son, Jason, and is married to a graphic facilitator named Michael.



BOOK REVIEW:

WHY NOT WOMEN? A BIBLICAL STUDY OF WOMEN IN MISSIONS, MINISTRY, AND LEADERSHIP

By Loren Cunningham and David J. Hamilton with Janice Rogers
 279 pages, YWAM Publishing, 2000
 B195PRegular Price \$14.99/
Introductory Price \$10.99*

Reviewed by Shari Voigt

Authors Loren Cunningham and David J. Hamilton combine biblical truth and cultural awareness in their book, "Why Not Women? A Biblical Study of Women in Missions, Ministry, and Leadership."

Loren Cunningham is the founder of Youth With A Mission, one of the world's largest mission societies. Over 40 years, he has broken through generational, gender and ethnic barriers, releasing hundreds of thousands into ministry. He's ministered in every country, giving him a unique perspective of the potential of the church to complete the great commission.

David J. Hamilton is a veteran missionary who has ministered in more than 100 countries. He speaks several modern languages and has studied the original languages of the Bible. His master's thesis, done in 1996 for the College of Christian Ministries, and published as "I Commend To You Our Sister," serves as a basis for much of the material in "Why Not Women?"

Cunningham shows how biblical gender equality is an issue that goes to the heart of the church. Satan is attacking the church by a tactic of deception that effectively cuts the number of workers available to complete the Great Commission. "Two-thirds of all Bible-believing Christians are women," he says. "Why would anyone look at the huge harvest we face and the tiny workforce trying to gather it in and seek to eliminate any workers whom God would call?" He also shares examples of how women are devalued, mistreated and discouraged because of this deception.

This spiritual attack is also against men and their ministries, because the belief that women are not equal fosters the sin of pride. "A man's pride destroys his

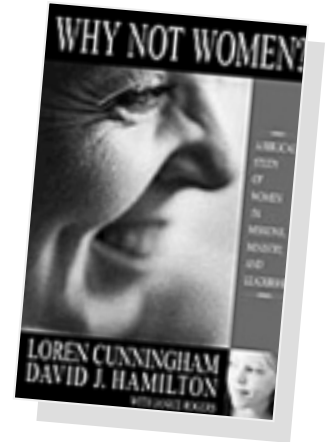
intimacy with God and effectively stunts the growth of his ministry." And finally, he shows how this is an attack against the character and image of God: "When bias against women is perpetuated by Christians, the message it sends is that God is unjust." The authors trace our cultural roots to ancient Greece and Rome, revealing the incredible difference between the Greek and Roman beliefs about the origins of life and the biblical record. Greeks said women were the daughters of Pandora (an evil goddess put on earth to curse men), and the Romans said women were the offspring of Venus (a sensual god prostitute) or Juno (the shrewish and scheming goddess of marriage). In contrast, the Bible says God created both man and women to rule the earth. Woman was designed to be an equal partner with man.

Before reading this book, I didn't realize we are still under the influence of Greek and Roman culture to some degree. I thought I understood how women were treated in biblical times, but never truly visualized it. This book made me feel the pain of my ancient sisters.

Understanding these cultural influences as well as the way language has changed over time is crucial for gaining insight into the difficult passages of the Bible. Approximately one half of the book is devoted to studying the teaching methods of Paul and the original languages of the Bible. The authors also included several illustrations to clarify concepts within this study.

This book represents a call to action for all Christians, male and female, for obedience to our Lord, using whatever gifts he has endowed us, to do whatever he's calling us to do.

Shari Voigt is a freelance writer specializing in custom newsletters and promotional copy. As a wife, mother, youth leader and active participant in local women's ministry, she cares about sharing the message of biblical equality.



CONFERENCE AUDIO & VIDEO TAPES

Audio Tapes

Individual tapes \$5.00 each unless otherwise noted.*

GENERAL SESSIONS

- ACK600 Before the Unwrapping: Learning to Live in Love Julie Pennington-Russell
- ACK601 Transforming Grace Richard J. Foster
- ACK602 The Cultural Context of Ephesians 5:18-33 Gordon D. Fee
- ACK603 Equipping the Church for the Ministry of Reconciliation Robin Smith
- ACK604 Equipping the Church, Empowering the Saints Panel Discussion
- ACK605 Devotions: Live, Love, Laugh and Leave a Legacy Kathy Dudley

WORKSHOPS

- ACK606 Chapter Leaders Workshop, Tapes 1 & 2 Panel (\$8.00)
- ACK607 Martyrs, Monastics and Missionaries: Great Women of the Faith Rosalie Beck
- ACK608 A Biblical Challenge to the Southern Baptist Teaching on Women from a Fellow Baptist Gilbert Bilezikian
- ACK609 Using Drama to Understand the Women in the Bible Janet Burton
- ACK610 African Christian Women: Biblical Images Inform Modern Concerns .. Lynn Cohick
- ACK611 Let the Women Speak in Church: 1 Corinthians 14:34-35 as a Corinthian Slogan That Paul Opposes Sharyn Dowd
- ACK612 O, Curses: Genesis 2 & 3 ... Joy Elasky Fleming
- ACK613 A Practical Strategy for Spiritual Growth Richard J. Foster
- ACK614 The Feminine Images of God in Scripture Carol Gertz
- ACK615 From Pentecost to Present Day: Women in Revival Movements Sue and Eddie Hyatt
- ACK616 A Christian Understanding of Submission Alan Johnson
- ACK617 Women and Spiritual Gifts ... Dan Gentry Kent
- ACK618 Gender Accuracy in English Bible Translations: A Five Hundred Year Tradition John R. Kohlenberger III
- ACK619 Background to 1 Timothy Catherine Clark Kroeger
- ACK620 Passion for Fullness: Examining the Woman's Identity and Roles from Biblical, Historical and Sociological Perspectives Lily Lee, Cecilia Yau and Dora Wang

- ACK621 Nurturing Marital Intimacy: The Key to Building Egalitarian Relationships Anita Berardi Maher
- ACK622 God's Order Versus the World's Order: Oneness Versus Hierarchy Patti Ricotta
- ACK623 Déjà Vu All Over Again: The Rhetoric of Pro-Slavery Appears Again Joe Trull
- ACK624 Life Is a Box of Chocolates: Why Metaphors Matter David Williams

COMPLETE CONFERENCE SET

Save \$40.00 on conference tapes! This comprehensive set includes 26 tapes from CBE's 2001 conference in Dallas, including 6 general session tapes and 20 workshop tapes. The tapes come in two folios. (No other discounts apply to this offer.)

ACK625 \$90.00

CONFERENCE SAMPLER SET

Save \$20.00 on conference tapes! This set includes 16 select tapes from CBE's conference in Dallas, including 6 general conference sessions and 10 representative workshop sessions. Workshop tapes include: Martyrs, Monastics and Missionaries; A Biblical Challenge to the Southern Baptist Teaching on Women from a Fellow Baptist; African Christian Women; Let the Women Speak in Church; O, Curses: Genesis 2 & 3; The Feminine Images of God in Scripture; Women and Spiritual Gifts; Gender Accuracy in English Bible Translations; Passion for Fullness; and Nurturing Marital Intimacy. (No other discounts apply to this offer.)

ACK626 \$60.00

Video Tapes

Videos are \$15.00 each.*

- VCK600 Before the Unwrapping: Learning to Live in Love Julie Pennington-Russell
- VCK601 Transforming Grace Richard J. Foster
- VCK602 The Cultural Context of Ephesians 5:18-33 Gordon D. Fee
- VCK603 Equipping the Church for the Ministry of Reconciliation Robin Smith
- VCK604 Equipping the Church, Empowering the Saints Panel Discussion

*Above prices do not include shipping and handling.

FFICE HIGHLIGHTS

And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested.

I Chronicles 4:10 NKJV



*Mary Seltzer
Operations Manager*

"The Prayer of Jabez" by Bruce Wilkinson has been topping many national bestseller lists this year, both in the religious and general market. Whether you like the book or not, the one-verse prayer the title refers to from the Bible was heard by God — it says God granted Jabez what he requested. During the past quarter, the CBE staff decided to end our daily prayer sessions with this prayer, and appropriate its concepts to the ministry of CBE.

We believe God granted what was requested. However, it was somewhat unsettling to ask God to "enlarge [our] territory, that Your hand would be with [us]," especially after we received a call from a Dallas Morning News reporter asking if she could visit our office for a day. This resulted in a large article on the front page of the newspaper's religion section one week before our international conference in Dallas. (See page 11 for more information.) During the last weeks before the conference, we also had a number of calls from professors at colleges and seminaries, asking if they could bring their students for a session, a day or a workshop. Several donors came to the rescue and provided scholarships for needy students!

One of the speakers asked for a show of hands of those who were attending their first CBE conference. From my perspective, it looked like two-thirds of the hands went up! We pray that these first-timers were blessed indeed. From the comments we received, we know that many had their lives enriched.

Not only did our conference enrich the attendees, it provided an opportunity to advertise CBE's ministry and Web site, so even those who couldn't attend were able to read and study our materials. Advertising dollars are so important! For example, this year we sent a Dallas conference brochure with CBE's Web address to about 6,000 churches and placed 16,000 in the Texas Baptist Standard. In addition, we sent direct mailing to individuals, put about 7,000 flyers in college student mailboxes and aired several radio spots in Dallas. This exhausted our conference advertising budget, but God "enlarged our territory!"

Plans for CBE's 2003 international conference in Orlando, Fla., are already underway.

J. Lee Grady, author of "10 Lies the Church Tells Women," and Linda L. Belleville, author of "Women Leaders and the Church," will be two of the keynote speakers. Why not read their books in preparation for the conference?

Thank you for your prayers and financial support!

P.S. Speakers, teachers and professors: We printed extra catalogs for you to use as resources. Just let us know how many you need.



CBE History - *continued from page 30*

Alan Brehm, who was forced to resign from his teaching post at Southwestern Seminary when he refused to sign the amended Baptist Faith and Message Statement 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, all formerly with the Southern Baptist Convention.

Ruth Bolyard, for initiating CBE's international chapter ministry.

In 1989 CBE became a member of the National Association of Evangelicals. By 1991 over 1,500 joined CBE with more than 4,000 in our database.

The office, which had been located in Susan McCoubrie's home, was moved to Inver Grove Heights, Minn., in 1990. It is now located at 122 W. Franklin Ave, Minneapolis, Minn.

Leadership

Catherine Clark Kroeger served as the first President of the organization, and Alvera Mickelsen served as the first chair of the board of directors. In 1995 Kroeger resigned as President and in 1996 Virginia Patterson became board chair and Catherine Kroeger became President Emerita.

With Catherine Kroeger's retirement as President, the need for a full-time leader was met in the person of Mimi Haddad. Haddad had helped start CBE chapters across the country and had served as development committee chair on the board of directors. She was persuaded to move to Minneapolis in 1997 to head the organization as Director of Development and Public Relations. In 1998 she became Executive Director. She was named CBE President at the 2001 conference in Dallas. Mimi is completing her doctorate in historical theology from the University of Durham in England.

Dan Kent became chair of the board of directors in 2001. The board meets twice a year. It is made up of business people, counselors, authors, educators, theologians, and those involved in other types of full-time ministry. These volunteers serve three-year terms, which can be renewed once. Then they must rotate off the board.

As the organization has matured, the role of the board has also evolved. Rather than being involved in a hands-on

capacity, the board has become a policy-making board. The fulfillment of the strategic plans and the administration of the organization are done by the staff.

II. Who we are

The main marketing tool in the early days of CBE was word-of-mouth. And the organization grew, particularly after the publication of the statement "Men, Women, and Biblical Equality," in *Christianity Today*. This statement has been translated and disseminated into 14 languages.

Now a more intentional marketing program, using strategic media, is designed to keep membership growing.

There are three membership tracks — individual, chapter and church. CBE chapters provide support and grassroots outreach and education in a variety of locations across the country and the world. Their programming varies

according to local needs and interests.

Churches serve as egalitarian havens for those who wish to worship and serve without gender discrimination.

Individual members demonstrate their commitment to equality through their annual membership dues. Their benefits include reduced rates at the resource center and at the conferences. Membership fees also include subscriptions to *Mutuality* and *Priscilla Papers*, each published quarterly.

Primarily CBE is funded through contributions. A program of direct mail and personal contact focuses on gifts from individuals and church budgets. Many in-kind gifts have also contributed significantly to the operation of the organization, especially in the technical realm.

Other operating income comes from the resource center and from the conferences.

History of Income

In the last five years, contributions have increased 145 percent, or 29 percent annually. Sales from books have increased 86 percent from 1996-2000. Total revenues have increased 103 percent the past five years, a yearly average of 20.6 percent. Through prudent management the organization has continued to grow and to operate in the black.



The CBE board in March 1991. Pictured clockwise from upper left: Jim Beck, Nancy Graf Peters, Deborah Lunde, Alvera Mickelsen, Catherine Clark Kroeger, Gretchen Gaebelein Hull and Faith Martin.

III. What we do

Communication

A key publication of CBE is a scholarly journal, *Priscilla Papers*. It was originally edited by Betty Elliot and published by Catherine and Richard Kroeger as an extension of a study center in their home. Gretchen Gaebelein Hull became the editor in 1989. Carol Thiessen, formerly an editor of *Christianity Today*, succeeded her in 2000. The journal includes scholarly research as well as inspirational material and book reviews.

Mutuality is a quarterly magazine featuring first-person accounts, other articles, book reviews, and news of CBE. Many academic institutions and churches subscribe to *Priscilla Papers* and *Mutuality*.

Resource Ministry

CBE produces and distributes information that offers a scriptural basis for biblical equality. The annual catalog continues to grow and resource sales are a key component of CBE's income.

Web site

Daily, people find CBE through the Web site, <http://www.cbeinternational.org>. These contacts lead to resource sales and membership.

Conferences

From the beginning, a major facet of the CBE ministry has been national conferences. These three-day events, consisting of general sessions and workshops, have been a significant means of inspiration and education. Conferences have been well attended, and the programs consistently receive high marks for the quality of the speakers and their presentations. They have also been a means of bringing visibility to the organization and of generating new members.

The international conferences have been held in the following locations.

1989 - St. Paul, MN	"Serving Together: Women & Men, All Races and Economic Groups"
1991 - Winter Park, CO	"Your Sons and Daughters Shall Prophecy"
1993 - Wheaton, IL	"Toward a Future and a Hope"
1995 - Wenham, MA	"Empowered by the Word"
1997 - St. Paul, MN	"For Such a Time as This: Building Godly Relationships"
1999 - San Diego, CA	"A More Excellent Way: Reconciliation Through Christ"
2001 - Dallas, TX	"Equipping the Church, Empowering the Saints"

In addition to the regular biennial conferences, CBE has also conducted two topical conferences.

1994 - Chicago, IL	"Women, Abuse, and the Bible"
2000 - Minneapolis, MN	"Ordinary People, Extraordinary Marriages"

IV. Where are we going?

In October 2000 the CBE board of directors adopted a strategic plan, with the intent of reviewing that plan every three to five years. Highlights of that plan include:

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

Envisioned Future

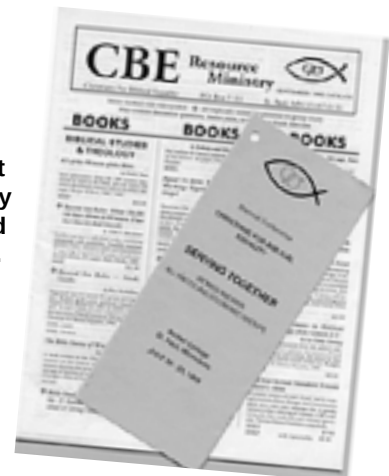
CBE envisions a future where all believers will exercise their gifts for God's glory, with the full support of the Christian community.

Key Results

To accomplish this plan, four key result areas have been adopted. Goal setting and specific activities each year will focus on these key results:

- 1) To promote egalitarian scholarship
- 2) To popularize the message
- 3) To produce greater market penetration
- 4) To establish a financially sound organization.

The resources available about biblical equality have multiplied over the years. Pictured is a 1995 catalog and the first conference brochure from 1989.



A BRIEF HISTORY OF CBE

After several years of careful analysis and prayer, CBE leaders have finalized a strategic plan to carry God's work at CBE forward. In the last issue of Mutuality, we presented CBE's strategic plan. As we look ahead to the future, we never want to forget the past. It is therefore a great privilege to present you with an updated history of CBE. I wish to thank Sara Robertson, Nancy Graf Peters and Alvera Mickelsen for their help.



Mimi Haddad
President

*Sincerely,
Mimi Haddad
President of CBE*

I. Where we've come from

The headlines of the Fall 1987 issue of Priscilla Papers announced "New Organization Incorporated." The actual date was August 28, 1987. The name of the organization was "Men, Women and God: Christians for Biblical Equality." At that time it was affiliated with Men, Women and God, International, based at the London Institute for Contemporary Christianity. (In time the name was shortened to Christians for Biblical Equality when the group was incorporated in Minnesota as a non-profit 501(c)(3) organization on January 2, 1988.)

Initially this group was made up of members of the Minnesota Chapter of the Evangelical Women's Caucus. They had withdrawn from EWC after the 1986 conference in Fresno, Calif., when EWC was moving in a direction these members perceived as unbiblical. But equality is biblical, and the need for communicating this truth led to the formation of a new organization, growing out of Catherine Kroeger's contact with Men, Women, and God in London.

The Minnesota group issued a nationwide invitation to attend a two-day conference in St. Paul, Minn., in March 1987, to determine the interest and feasibility of establishing a new organization. At the close of the conference, 22 people from throughout the United States were invited to join the first steering committee, and many from that group convened at the Brewster, Mass. home of Catherine and Richard Kroeger in August 1987. This group determined that a national organization was needed to provide education, support and leadership about biblical equality.

The group in Massachusetts formulated a Mission Statement, a Faith Statement and a Constitution. They also elected the first board of directors, comprised of three men and six women.

CBE's first major project was the creation of a statement on "Men, Women, and Biblical Equality" which laid out the biblical rationale for equality as well as its application in the community of believers and the family. The authors, Gilbert Bilezikian, W. Ward Gasque, Stanley Gundry, Gretchen Gaebelin Hull, Catherine Clark Kroeger, Jo Anne Lyon, and Roger Nicole, were joined by a host of other signers who also wished to align themselves with these views. It was presented at the first CBE international conference in St. Paul, July 20-23, 1989, attended by over 300. In 1990 it was published widely in such national forums as Christianity Today and Leadership. This generated much interest in the form of new CBE members as well as in the form of theological attacks. Eventually this opposition grew into an organization known as the Council on Biblical Manhood and Womanhood.

Individuals were also subject to attacks. This was acknowledged with the establishment of the Priscilla and Aquila Award. It is given to someone who has taken great risks or given great effort to promote biblical equality. Some of the recipients have been:

David Clowney, who resigned his teaching post at Westminster Seminary because he could no longer subscribe to a position denying women equality and freedom in ministry.

Al Schmidt, formerly professor at Concordia Seminary, St. Louis.

Pat and Stan Gundry. Stan was formerly professor at Moody Bible Institute.

Lorraine Anderson, pastor within the Conservative Baptists denomination.

Barbara and Dan Gentry Kent. Dan chose early retirement from his teaching post at Southwestern Seminary when he could not subscribe to the Southern Baptist position on the subordination of women.

Alvera Mickelsen and Catherine and Richard Kroeger, who had been driving forces of CBE since its inception.

Gretchen Gaebelin Hull, editor of Priscilla Papers from 1989 to 2000.

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.

- continued on page 28 - ►

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.

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 the patterns God designed for us.

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 US dollars. Please check one:

United States	3 Years	1 Year
☐ Individual Membership	\$ 95	\$35
☐ Household	\$140	\$50
☐ Low Income		\$20
☐ Library Subscription	\$ 85	\$30

International

☐ Individual Membership	\$122	\$44
☐ Household	\$167	\$59
☐ Low Income		\$29
☐ Library Subscription	\$112	\$39

All gifts of \$250 and over include a complimentary membership.

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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Priscilla and Aquila Awards

The Priscilla and Aquila Award is given to those who have taken great risks or given great effort to promote biblical equality. Three awards were given at CBE's conference in Dallas: Joe and Audra Trull (not pictured), Alan Brehm and Ruth Bolyard. To find out more about the conference and the award recipients, see pages 8-11.



At left, Dan Gentry Kent presents the award to Alan Brehm, who served as a New Testament professor at Southeastern Baptist Theological Seminary.



Above, Alvera Mickelsen presents the award to Ruth Bolyard, who developed CBE's chapters as a full-time volunteer.