



Christians for
Biblical
Equality

Mutuality

SPRING
2000

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

Visit *The Egalitarian Exchange!*

pgs. 11-19

Questions That Mislead the Gender Debate

by Rebecca Merrill Groothuis – pg. 4

Asking, and answering, the wrong question is an effective way to “win” an argument without ever even engaging the argument.



The Monstrous Regiment of Women

by Canon Nigel B. Mitchel – pg. 22

The trumpet has sounded, not against the monstrous regiment of women, but for the triumphant regiment of the whole people of God.



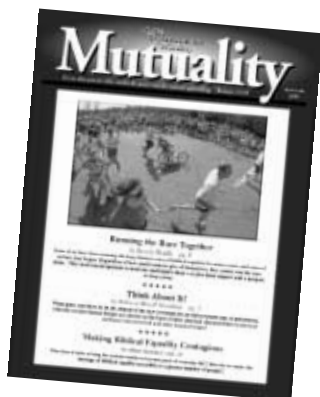
The Power of Words

by Mimi Haddad – pg. 30

Find ways of communicating the message at a lay level, by using metaphors, multiple examples, modeling the message at every turn, and most importantly, by using personal stories.

IN OUR MAILBOX

I just received the Winter '99 *Mutuality* and want to compliment the CBE staff for a great looking piece. I do believe we have a magazine in the making. It looks inviting, had great articles and lots of useful information... My friend...who came to the July CBE Conference, is now on our mailing list and receives our regular info. In class last night she mentioned how much she is learning from the CBE literature!



— Vickie

First of all, let me say thanks for your faithful work with the message of biblical mutuality. I love to read the articles and to be spurred on in my own journey and to realize that I am not alone in the "discussion" so thanks again...

— Phyllis

I read the *Priscilla Papers* and *Mutuality* from cover to cover and thoroughly enjoy them.

— Doris

Once again, because of blessings in my life, I am able to share and hopefully be a blessing to others. CBE has been one of the greatest sources of encouragement and growth to come my way!!! I still eagerly await every issue of the *Priscilla Papers* and the Newsletter. Wish they came more often. My prayer for you in this coming year is for the work to grow and more people to be reached through your ministry.

— Ramona

I was really inspired by Ramona's story (*Nov. Appeal Letter*). I am also a member of a church that places restrictions on women's ministry. CBE has made me so much more aware of the pervasive, insidious gender bias in my church, and its publications....Thank you for your inspirational and edifying material.

— Anne

Please use the enclosed (check) where most needed. I am retired but have started a third career. I work with the thought in mind to use as much of my income as possible to get the word out that God does not consider women second class....Keep up the good work! Praying for you.

— Randie

- continued on page 24 - ►

Mutuality



Christians for
Biblical
Equality

SPRING 2000

Mission Statement

Mutuality, published quarterly by Christians for Biblical Equality, seeks to provide inspiration, encouragement and information about equality within the evangelical church both in the United States and throughout the world. It is sent free to members and donors.

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VISIT US ON THE WEB!
www.cbeinternational.org

"It is pleasant to see dreams come true." – Psalms 68:11 NASV

Dear CBE Family,

Here we are—looking back on a very successful year, and looking forward to what appears to be an even more exciting year! Positive comments about CBE's conference last summer in San Diego are still trickling in, even as momentum is increasing for CBE's Marriage Conference, October 27-29, 2000. (Check pages 10-11.) In fact, an anonymous donor has asked that a copy of Patricia Gundry's book, *Heirs Together: Mutual Submission in Marriage*, be placed in every marriage conference packet. Gundry has just brought this book back into print. It's hot-off-the-press and in CBE's 2000 catalog!

Each month thousands view our web site and some months nearly 100 people contact us for a hardcopy information packet. Our Book Store now has online ordering with a secure server. CBE's 2000 Catalog boasts forty pages, the largest ever.

CBE received notification from the Evangelical Council of Financial Accountability (ECFA) that CBE qualifies as a member for another year. CBE is audited or reviewed every year by an outside CPA. ECFA wants to know that the majority of funds donated to CBE are put into programs, not administration. Also ECFA wants to know that designated funds are used for their expressed purpose. For instance, this past year we received funds designated for a new plain-paper fax machine, which we are now using. We received funds designated to tell people through a major city newspaper that equality is biblical, which we did. And we received funds designated for a badly needed copy machine, which we are still holding, because we do not have enough funds yet. Perhaps you would like to help with this fund?

Many of you have probably heard that the Texas Baptists have left the Southern Baptist Convention. Two of our Baptist brothers in Texas feel that CBE could be a resource for many that are now facing the "submission" question in their state. And since our International Conference will be in Dallas, 2001, people should know about us before we arrive there. Therefore, these two men requested that CBE run ads in the Texas Baptist Standard. This paper goes to 180,000 households weekly. Some funds have already been donated for this purpose, however, not enough to cover the cost of the 1/4 page ad being run in February. If you would like to designate monies to defray these ad costs, that too would be helpful!

Please don't forget to pray for CBE often. Ordinary people like us will not make a difference without our Lord working through all of us. We want to be doing God's work, not our programs. Let me close with a story:

Last summer three boxes that CBE shipped to the conference never arrived. They contained some books, a cash box and a credit card machine with credit card forms for book sales. We had to tear an order form off a catalog and have the hotel make copies at an outrageous price. We used a cardboard box for a cash box. Another box coming from England, containing NIVI Bibles, did not arrive at the conference on time. So a CBE member shipped it back to the CBE office after the conference. This box was lost too. It could be traced to St. Paul, Minnesota, then it "disappeared into thin air." In October, we ordered more CBE brochures from our printer, which he shipped in three boxes by overnight delivery. They too became lost. Now we had seven lost boxes!!

The staff had been praying about these lost boxes nearly every day for all these months. One morning, about a week after the brochures became lost, a frustrated staff member jumped out of her chair, raised her hands and practically yelled, "Lord please bind those demons holding our boxes!" We all echoed, "Amen!"

A few hours later I walked a delivery person with three boxes—our brochures. About an hour later, we received a phone call. This woman had just decided to go into their huge warehouse and check three boxes that had been sitting there for nearly four months. By mistake, our hotel had crossed out CBE's name and shipped them to her company. And the following morning the remaining box—the NIVI Bibles—came too. They had traveled from England to California, to Minnesota, back to California and back to Minnesota again. Still, they were in perfect condition.

God is with CBE! I expect God is going to do great things in 2000 through CBE in spite of us. So please keep on praying. "The earnest prayer of a righteous person has great power and wonderful results" (James 5:16b NLT).



Mary Seltzer
Operations Manager



Mary Seltzer
Operations Manager

QUESTIONS THAT MISLEAD THE GENDER DEBATE

By Rebecca Merrill Groothuis

Political polls unnerve me. The questions are carefully phrased such that one's answer *must* support the perspective of the pollster (not unlike the classic question, "Have you stopped beating your wife yet?").

When those who provide the answers also pose the questions, the debate easily veers off into conceptual territory that is favorable to those who are framing it. We need to keep an eye out for questions that serve more as assertions than genuine queries.



Rebecca Merrill Groothuis

A question often asked by pastors and seminary students is: Which ministerial roles are appropriate for women? But this question is not even asked apart from the assumption that sexuality necessarily limits and defines women's activities, even in nonsexual areas of life (such as Bible teaching and decision making).

The following question, on the other hand, spotlights the crux of the issue: Is there a principle clearly taught and consistently applied in the Bible that states women are universally limited in their rights, opportunities, and authority (whether personal, cultural, or spiritual) solely on account of their sex, and, if so, what is the logical and theological explanation for this? Alas, few there are who ask this question. Those who readily answer "yes" to the first part of the question are usually either mightily confused or sublimely unconcerned with the answer to the second part of the question.

While today's gender hierarchalists are fond of pointing out the "historical novelty" of the egalitarian view, they themselves are promoting a view devised only in the last few decades: that women are, in principle (by virtue of their female nature), ordained and suited to occupy a permanently inferior status with respect to men, yet are not themselves inferior to men. Why, then, must women relate to men *as though they were* inferior to men? This question goes unanswered because it goes unasked.

Consider a question often posed by those who advocate gender hierarchy: Does Galatians 3:28 do away with gender role differences? The answer, readily acknowledged by nearly anyone, is "of course not." Yet,

in posing the question the suggestion is made that some Christians (i.e., biblical egalitarians) are claiming that this text negates all gender specific roles--including, evidently, even gender specific roles such as husband and wife, or mother and father--thus rendering ludicrous any interpretation of this text that deviates from the traditionalist view.

The truth of the matter, however, is that biblical egalitarians are disputing the doctrine of a gender-based chain of spiritual communication and command, not the mere fact of male/female differences and the resultant differences in social/cultural roles. This text is not about gender differences and social roles; it is about the freedom of every believer under the new covenant to stand on equal ground before God, each one accountable directly to God with no mediator but the Lord Jesus Christ.

Asking, and answering, the wrong question is an effective way to "win" an argument without ever even engaging the argument. To face the real issue with this text, one must ask: Does Galatians 3:26-28 rule out a spiritual stratification of male and female in terms of their opportunity to access, understand, hear from, obey, and serve God, such that religious privileges denied to women are granted to men? Posing the question thus sweeps away the benign issue of mere "differences" between men and women (something we all recognize), and places at center stage the debatable theological compatibility of Galatians 3:26-28 with the male hierarchy of spiritual authority defended by traditionalists.

But this is precisely why the question is not typically cast in these terms: it requires one to begin with the premise that the issue is legitimately debatable; the question is real, not rhetorical. Once this is acknowledged, it becomes necessary to take seriously the evidence against the "traditional" position, to leave off making indignant pronouncements and to engage in actual arguments.

Free-lance writer and editor, Rebecca Merrill Groothuis, lives in Colorado with her husband, Doug. She is the author of the books, Women Caught in the Conflict, and Good News for Women.

CBE WELCOMES NEW BOARD MEMBERS FOR 2000

John R. Kohlenberger III, M.A.

John Kohlenberger is a writer, lecturer, and experienced consultant to the Christian book industry. He is the author or co-editor of more than three dozen biblical reference books and study Bibles, including the award-winning *NIV Exhaustive Concordance* and *The NIV Bible Commentary*. Kohlenberger has also served on the board of Am Shalom, an organization affiliated with Bridges for Peace that promotes Jewish-Christian study and dialogue. Kohlenberger currently divides his time between writing and Bible design and typesetting. The inclusive language debate motivated John and his wife, Carolyn, to examine male-female role relations. After careful study and reflection, they adopted the more holistic, egalitarian view for marriage and ministry.



John Kohlenberger
III

football games where their son Jonathan is team quarterback. Their older son, Josh, is an M.Div. student at Fuller Theological Seminary. Smith has been involved in CBE ever since she first learned of its ministry seven years ago. Her support has included founding a CBE chapter in Portland, Oregon and attending CBE's national conferences. She is committed to helping others learn about the importance of biblical equality and community.

Lola S. Scobey

Lola Scobey has experience as an entrepreneur, business owner, marketing and communications specialist, and published author. She is also a certified Spiritual Director and Inner Healing Provider, having completed two-year certifications in each area. As Co-Coordinator of CBE's Colorado Springs chapter, Scobey helped produce a 30-minute radio show on the NIVI controversy in 1997. She has been using her skills in marketing and communications to serve CBE in many ways, including serving on CBE's Long-Range Planning and Strategy session. Scobey believes that mutuality and egalitarianism are principles that Christians must embrace both intellectually and emotionally, and that God is using CBE to share this important message with the church.



Lola S. Scobey

Robin L. Smith, Ph.D.

Robin Smith serves as an ordained elder in the Church of the Nazarene and as an Associate Professor of Christian Ministries at George Fox Evangelical Seminary. When she is not busy preaching or teaching, Robin and her husband, Len, enjoy attending Oregon State University



Robin L. Smith



GRETCHEN GAEBELEIN HULL EDITOR EMERITA OF PRISCILLA PAPERS

Since the Fall of 1988, Gretchen Gaebelein Hull has been the person responsible for producing *Priscilla Papers*, having edited over forty issues. According to a recent survey, *Priscilla Papers* has been giving healing, encouragement and inspiration for many years.



Gretchen Gaebelein
Hull

Gretchen served on CBE's first Board of Directors, she co-authored CBE's *Statement on Men, Women and Biblical Equality*, and her book, *Equal to Serve* (reprinted by Baker in 1998) is a best seller at CBE. Gretchen continues to speak for CBE chapters and conferences.

Thank you, Gretchen, for using your talents and careful scholarship to empower, affirm and change the lives of so many! CBE expresses appreciation for all that you have done.

In Gratitude to Tina Ostrander

CBE extends our deepest appreciation to Tina Ostrander who has served as assistant editor of *Priscilla Papers* since 1997. Tina's dedication to excellence and to the mission of CBE has strengthened and furthered an understanding of Biblical Equality for many around the world. Tina holds a B.A. from the University of Washington in Seattle, WA, and a Masters Degree in Theology from Gordon Conwell Theology Seminary.

CAROL THIESSEN NEWLY APPOINTED EDITOR OF PRISCILLA PAPERS

By Sara Robertson

She has many talents.

I remember one view of Carol Thiessen. She was standing in the back of her Mustang convertible, taking movies as the car moved slowly down the road. That was in her days as Director of Promotion at Pioneer Clubs.



Carol Thiessen

Another view of Carol came the day I heard her play a harpsichord that she had constructed. Still another contact came in a conversation about cats. She was trying to convince me what wonderful pets they make. I wasn't convinced, but she has enough cats for both of us.

For the last 20 years, her name has been on the masthead of *Christianity Today* as Administrative Editor. In their farewell comments in the November, 1999 issue, they noted the values she had embodied in her work with that magazine—values of excellence, of professionalism, of meeting deadlines. These are editorial skills and values she will be bringing to her new position as editor of *Priscilla Papers*.

Another value noted was her commitment to the priesthood of all believers. She told me in a recent phone conversation, "I have an appreciation for using gifts meaningfully in the service of the church." We are excited to have her gifts being used in serving with CBE. As she put it in her Christmas letter, "Having served both as elder and as deacon in Circle (Evangelical Free) Church, I look forward to the opportunity of exploring in-depth this sometimes controversial subject." The readers of *Priscilla Papers* look forward to exploring it with her. Welcome, Carol.

Sara Robertson is a member of CBE's Board of Directors and the Greater Chicago CBE Chapter.

CBE COUNSELORS & THERAPISTS DIRECTORY

Mutuality will be publishing the CBE Counselors and Therapists Directory next issue. If you know of any counselor or therapist who agrees with CBE's Statement of Faith and is or would like to be an active CBE member, have them contact the CBE office, if they wish to be included in the directory.

SUBMISSIONS

Mutuality welcomes submissions of short stories concerning equality. Along with your name and address, please include a daytime phone number and e-mail address where we can reach you. Submissions may be edited 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. 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

LEAVE A LEGACY

One minute the news said that David Letterman was going to have a heart test. The next word was that the surgeon had operated immediately. None of us know what a day will bring, do we?

But since David Letterman isn't creating any top ten list these days, we'd like to substitute our own list courtesy of the Presbyterian Church Foundation.

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 1-612-872-6898. Your lawyer or other trusted advisor can offer help. And you'll rest easy knowing you've taken care of this important decision.

HONOR SOMEONE SPECIAL THROUGH A CBE HONOR GIFT

Honor someone you love by making a special contribution in his or her name.

Occasions to consider:

- Birthdays
- Graduations
- Ordinations
- Memorials
- Gratitude for one's parents, siblings, friends, pastors, youth leaders, choir director, mentor, or anyone who has made a contribution to your life.
- Anniversaries
- Weddings
- Birth of a new child

Yes, I want to remember the following persons with a special Honor Gift

Enclosed is my tax-deductible honor gift of \$ _____

In Honor Of: _____

On the Occasion Of _____

CBE would love to honor your someone special in the next issue of *Mutuality*. Your special message:

☐ Please send the acknowledgement to:

Name _____

Address _____

City _____ State _____ ZIP _____

☐ Send the acknowledgement to me, so I can present it personally:

Your name _____

Address _____

City _____ State _____ ZIP _____

☐ I authorize CBE to charge my credit card for the above contribution.

___ Visa ___ MasterCard

___ Discover ___ American Express

Expiration Date ___ / ___

Authorized Signature _____

Please clip and mail to:

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



Ordinary People, Extraordinary Celebrating the Gift of Biblical

October 27-29, 2000

Doubletree Grand Hotel

(Within walking distance of Mall of America. Free shuttle to and from)

Minneapolis, MN

PLENARY SPEAKERS

Virgil Olson, Th.D. – Virgil Olson has a distinguished history of service in the Baptist General Conference, including serving as Professor of Church History and Missions at Bethel Theological Seminary, Vice President and Academic Dean of Bethel College, and BGC Director of World Missions. Since his retirement, Olson has also served as President of William Carey International University (affiliated with U.S. Center for World Mission). He has traveled to over sixty nations and written hundreds of journal articles and numerous books on Church History. He and his wife, Carol, have been married fifty-seven years. They have three children and six grandchildren.



Devotion Leader –
Virgil Olson

“The Empowering Marriage: Dealing with Issues of Conflict and Decision Making, Differences in Gifts and Communication”

Judith Balswick, Ed.D. and Jack Balswick, Ph.D. – Jack and Judy Balswick both serve in the Division of Marriage and Family in Fuller Theological Seminary’s Graduate School of Psychology. Judy is Associate Professor of Marriage and Family Therapy and Director of Clinical Training as well as a licensed marriage and family counselor. Jack is Professor of Sociology and Family Development and Director of Marriage and Family Research. In addition to their own publications, the Balswicks have co-written numerous books and articles. Their most recent books together include *Authentic Human Sexuality: An Integrated Christians Approach* (IVP, 1999) and *The Family* (Baker, 1999). They have two children and three grandchildren.



Jack & Judith Balswick

“Beyond Sexual Stereotypes: How Biblical Equality Leads to Greater Intimacy in Marriage”

Ruth Haley Barton – Ruth Barton is the Associate Director of Spiritual Formation at Willow Creek Community Church. She has written two books, *Becoming A Woman of Strength* and *Equal to the Task: Men and Women in Partnership*, as well as Bible study guides, magazine articles, and contributions to *The Couple’s Devotional Bible*, *The Women’s Ministry Handbook*, and *The Bible for Today’s Christian Woman*. A graduate of Wheaton College, Barton is also a spiritual director trained through the Shalem Institute for Spiritual Formation in Washington, D.C. Barton has worked on a variety of teams in church and organizational settings including serving as president of the Chicago Chapter of Christians for Biblical Equality. She and her husband, Chris, have three children.



Ruth Haley Barton

“How Becoming an Egalitarian Improved our Married Life”

Leanne and Jim Mellado, MBA – Leanne Mellado has been an At-Home Parent for the last eleven years. During that time, she has served in various paid and volunteer positions at Willow Creek Community Church and in the public school system. She also runs a small, home-based business. Jim Mellado earned his MBA from Harvard and serves as President of the Willow Creek Association, a not-for-profit organization that offers conferences, workshops, and resources designed to help local churches reach their full potential. He is also a 1988 Olympic athlete, representing the country of his birth, El Salvador. The Mellados have been married for fourteen years and have three children.



Jim & Leanne Mellado

Marriages: Marriage!

m airport and Mall.)



"Gift-Based Roles in Marriage"

Greg Boyd, Ph.D. – Greg Boyd serves as Senior Pastor at Woodland Hills Church and as Professor of Theology at Bethel College in addition to speaking at churches and colleges throughout the nation. He has written numerous articles and published seven books, including the Gold Medallion Award winner, *Letters from a Skeptic*, which has been translated into five languages. Boyd received his M.Div. from Yale Divinity School and his Ph.D. from Princeton Theological Seminary. He and his wife, Shelly, have three children.



Greg Boyd

"The Plan, The Curse, and the Gift of Biblical Marriage"

Aída Besançon Spencer, Rev., Ph.D. and William Spencer, Rev., Th.D. – Born and raised in Santo Domingo, Dominican Republic, Aída Spencer now lives on the U.S. East Coast, where she has served as a social worker, minister and educator in a variety of urban settings. She is the author of numerous books and articles, including *Beyond the Curse: Women Called to Ministry*, a 1986 Eternity Book of the Year. William Spencer's early ministry included establishing Christian coffee houses, running Jesus music bands, and organizing door-to-door and street ministry teams in Newark. From there he pioneered a ministry to Spanish-speaking inmates at New Jersey's maximum-security prison. He helped found Alpha-Omega Community Theological School (A.C.T.S.), an educational ministry to storefront pastors with centers in Newark, New York City, and Jersey City. The Spencers currently serve as professors at Gordon Conwell Theological Seminary and volunteer pastors at Pilgrim Church, a storefront urban mission church they helped plant. They are also active members of the Evangelical Theological Society and prolific authors. The Spencers have one son, Stephen.



Aída Besançon Spencer
& William David
Spencer

WORKSHOP SESSIONS

- | | |
|---|--|
| Judy & Jack Balswick | <i>Parenting: Raising Children with a Biblical Self-Image</i> |
| Zondra Lindblade | <i>The Future of Families – National Trends</i> |
| Scott Bernstein | <i>Preparing for Marriage, Help for Engaged Couples</i> |
| Cathy & Phil Van Loon | <i>Designing Your Marriage: Creating Options for Shared Work, Family, and Life</i> |
| Carrie Miles | <i>The Mystery of Marriage in Everyday Life: A Closer Look at Ephesians 5 & 6</i> |
| Alvera Mickelsen | <i>Preparing for the Empty Nest & Retirement Years</i> |
| Brian Nystrom,
Panel Moderator | <i>Remarriage & Blended Families</i> |
| Ruth Haley Barton | <i>Beyond Fear & Repression: Celebrating Male & Female in Biblical Community</i> |
| Cynthia VanderKodde,
Panel Moderator | <i>Interracial Marriages and Families</i> |
| Brian Nystrom | <i>Abuse, Domestic Violence, Pornography and other Addictions</i> |

SATURDAY BREAKFAST AND LUNCH PANEL DISCUSSIONS

- | | |
|----------------------|--|
| Breakfast: | <i>Building Healthy Marriages & Families: Equipping the Church</i> |
| Participants: | Scott Bernstein, Jean Leih, Ruth Barton, Virgil Olson, Robert Rakestraw, and Greg Boyd |
| Moderator: | Jan Bros |
| Lunch: | <i>Mutuality in Marriage: Making Every Day Work</i> |
| Participants: | John & Carolyn Kohlenberger, Bill & Aida Spencer, Doug & Monica Le Blanc, Tyler & Chelsea De Armond, and Paul & Mary Seltzer |

EGALITARIAN CHURCH LIST GROWING

CBE members have submitted quite a few names of churches which they feel are egalitarian. However, this project needs to be continued. Please keep sending them. We continue to receive numerous phone calls and emails asking for church recommendations, and usually these come from a city in which no church was submitted. A couple days ago we received three requests from Eugene, OR, Worchester, MA, and Ann Arbor, MI. It's so hard to say "I'm sorry, we don't have any churches listed for your city."

Here is an excerpt from an e-mail we received from one gentleman. "Thank you for your organization. I'm a member of CBE....I have been searching for a church that believes in biblical equality for some time, but sadly I haven't found one yet.

"My wife and I left the church five years ago after being rejected for our views on biblical equality. I had been invited to read an article I had written on the subject of inclusive language, and had read it to the two pastors, a husband and wife team, prior to the Bible study. They both approved of it and said it would make a great topic of discussion, and they said they both believed what I had written was valid.

"I read the article to a core group of members who had attended the meeting, and as the last word left my lips the attacks began....When the pastor, who had asked me

to read, saw their reaction, he turned to me and said in a hard voice, 'There won't be any feminist agenda in my church,' and he turned away.

"I find it hurtful to go to a community of people who treat my wife as a second class person, who put women into the background, ask them to work for the church, and then say things like, 'Women like working behind the scenes, or of course they know we mean them when we say brother, and this remark is often accompanied by condescension.' I cannot pretend to not feel great grief, and great loss when my wife feels like she doesn't even exist when we step through a church door and the sermon begins.

"If you know of a church, or house church, or pastor, or other CBE members in...that perhaps belong to your organization—I'd love to know about them.

"I've read what others have written in their uplifting e-mails to you, in *Mutuality*....Your organization is needed by all of us who have been rejected by those who say that 'men are the heads' or who would like to see a replay of the fifties, and at the very least see that women stay in the carefully constructed role box they've created. Thank you for your continued work for biblical equality and for giving voice to all of us who believe in a God of mutuality."

—Alex

HEAR EXCERPTS OF AIMEE SEMPLE MCPHERSON'S PREACHING FROM THE '20S

National Public Radio on their internet site, Lost and Found Sound, featured Aimee Semple McPherson on November 26, 1999. With RealAudio Player, you can actually hear excerpts of Sister Aimee's (as she was called) preaching with her own voice. The web site is: <http://gopher.npr.org/programs/lnfsound/stories/index.html>

In 1924 Aimee Semple McPherson discovered radio and used it to preach to hundreds of thousands at once. She was the first woman to preach over radio, and the first woman to own a radio station, KSFG, from which she broadcast her sermons. Aimee Semple McPherson (1890 – 1944) was the founder of the International Church of the Foursquare Gospel.

Our CBE Logo



Christians for
Biblical
Equality

CBE's logo includes both the symbol (fish) and the title (words) in the proportion and placement as shown above.

This is our symbol and one that we want people to see. During 2000, we are beginning the process of putting this logo on all our publications such as *Mutuality*, *Priscilla Papers*, Catalog, Brochures, envelopes and letterhead Look for it.

The Egalitarian Exchange

Verna Mae Kwiatkowski Gives a Name to the New Addition in *Mutuality*!

Verna Mae Kwiatkowski's enthusiasm for *Mutuality*'s new addition is contagious. She writes, "The Winter '99 edition of *Mutuality* filled me with joy and excitement! I am so happy about the new addition you are proposing for the magazine and about the moving into the arts as well. Personal stories and creative arts: Two areas I've been longing for!...God bless you all! I love being part of CBE—seeing our message spread and setting the captives free!"

The last issue of *Mutuality* stated, "We want this section to be a place where personal stories are **exchanged**. Consider sharing how **biblical equality** changed your life. We're looking for stories that run the gamut—from life-changing to everyday incidents." Verna Mae wrote a short note saying, "I suggest 'Egalitarian Exchange' or 'The Egalitarian Exchange.'"

Imagine that! We could state what we wanted, but we could not envision a name for *Mutuality*'s new addition. Verna Mae saw it! This is just one small example of why we need each other, why we need to hear other's thoughts and stories, and why together as a team or community we can be encouraged and inspired to see and understand things that were closed before. Quite a few name suggestions were sent in; each and every one had its merits. Finally, it became clear that Verna Mae had put the initial request into a name. We thank all of you for your efforts.

Verna Mae, a copy of *Heirs Together: Mutual Submission in Marriage* by Patricia Gundry is being mailed to you. This egalitarian, out-of-print book, copyrighted in 1980, came off the presses again in January 2000 with a beautiful new cover.

A TRIAD OF EGALITARIAN SHORT STORIES

By Verna Mae Kwiatkowski

Is a Woman Diminished by Marriage?

The pastor to whom I was speaking was adamant: God definitely had roles for husbands and wives to play in marriage. The husband was the leader, the decision-maker, and the wife was to submit to his leadership.

"If a woman is single, who makes her decisions?" I asked. "Why, she does!" he replied. "And when she marries, then who makes the decisions?" I persisted. "Her husband does," was the predictable answer.

"So, then, is a woman diminished by marriage?" I asked. He was visibly shaken by that question. Before long, his thinking had changed in several areas, including that of women in ministry. We became partners in the Gospel, and he was very supportive of my being pastor of a congregation, something his denomination disapproved.

A good question, I find, is much more effective for bringing change than a lecture!

Should a Woman Hold Back to Elevate Her Husband?

Sometimes the absurdity of a situation shocks one into thinking about things otherwise taken for granted. Two incidents that took place more than twenty years ago remain in my memory as stepping-stones to the truth of gender equality that God wanted me to learn.

The first concerned two Christian workers, husband and wife, who came to me for music lessons. Both were good

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Egalitarian Exchange - *continued*

students: He, because he had a great desire to learn and worked very hard and she, because she was gifted musically and learned easily. One day she told me that she was going to be stopping her lessons. Why? "I realize that soon I will be playing better than my husband, and I do not want to do that to him," she replied. The husband may never have known why she quit taking lessons. It was her practice to elevate him, even if she had to hold herself back to do so, thinking this is what God wants of wives. And she desired, above all, to please God!

Another time a female missionary was visiting our church, the church of her childhood. In a conversation with me she mentioned how sad it was, in her opinion, that so many Christian women were more spiritual than their husbands. "Even in this church!" she said. "Even with my own parents!" Her implication shocked me: Are women to stifle their spiritual development so that their husbands could be their spiritual leaders? Are women to be condemned for drawing close to the Lord?

Let's be aware of stories like these. They may be used as eye-openers, not only for ourselves, but also for those we teach. And perhaps even for those participating in the stories, if we gently, prayerfully help them listen to what they are saying!

The Importance of Gender Inclusive Language

Years ago I set to music Psalm 112:1, 7 and 8 from the New International Version: *"Praise the Lord. Blessed is the man who fears the Lord, who finds great delight in his commands. He will have no fear of bad news; his heart is steadfast, trusting in the Lord. His heart is secure, he will have no fear; in the end he will look in triumph on his foes."*

A man in our congregation loved singing through my book of Scripture songs, but his particular favorite was the song from Psalm 112. Then two things happened in close succession: This man asked if I would become his mentor, helping to train him for church leadership, and I decided to revise my Scripture songs to make them gender inclusive. My student did not care for the changes in his favorite song!

In our mentoring sessions I told him how important it was to use language that includes everyone when reading the Scriptures. He did not seem to understand. So I asked him to turn to Psalm 112 and read verses 1, 7 and 8

using feminine, instead of masculine, nouns and pronouns. He did so: *"Praise the Lord. Blessed is the woman who fears the Lord, who finds great delight in his commands. She will have no fear of bad news; her heart is steadfast, trusting in the Lord. Her heart is secure, she will have no fear; in the end she will look in triumph on her foes."*

"How did that sound to you," I asked. "Could you relate to it?" "Not as well as I did before," he admitted. "That's how it is for females when they hear only masculine language," I said. Point taken.

Verna Mae Kwiatkowski is pastor of the Community Church of Yorktown, New York. She and her husband, Leo, have been members of CBE since 1989 and love spreading the good news of biblical equality.

OUR EGALITARIAN STORY

By Cathy and Phil Van Loon

As a couple, we have always valued equality, even if we haven't always practiced it. It seemed to be not only an issue of basic fairness but also a practical way to share the joys and burdens of our life together. But implementing this ideal has been an incremental process.

Like most newlyweds, we came to our marriage with great optimism, but also with ambivalent beliefs about roles. Our ideals of equality competed with traditional expectations of who would actually cook the meals, take out the garbage, change the oil, earn the money, and change the diapers.

One of the first arenas where we faced this incongruity was meal preparation. It seemed easy at first. We have always loved to do things together, so as newlyweds we planned meals, shopped, cooked and washed dishes jointly. We enjoyed experimenting with new recipes and re-creating old family favorites.

But as our lives filled with school and work (and the novelty of cooking wore off), there was an unspoken expectation that whoever got home first would start dinner preparations. Instead, we each lingered on the way home, hoping the other would get there first, resulting in late dinners simmering with resentment.

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It was clear something needed to change. After a brainstorming session, it was agreed we would take weekly turns planning and preparing dinners. Unfortunately, the discussion about who would do the cleanup was more contentious.

The problem is that one of us is a careful cook, cleaning as he goes, and the other is quick and dirty, worrying about her mess later. The solution? If you cook it, you clean it! The benefits? As the "chef of the week" prepared our meal and did the dishes, we felt pampered and treated to delightful menus we would not have attempted ourselves. The penalty clause for unwashed dishes at the end of the week: You clean the other person's mess until the dishes are caught up.

With the birth of our first child, renegotiations were in order. Now we each cook every other day. Cambria, who is 14 years old, is encouraged to be part of the rotation when her schedule allows. And six-year-old Schuyler loves to be the chef's assistant and was tearing lettuce for salads when he was only two. Additional benefits for the kids include getting to make something they really like, as well as learning the mechanics of shopping and food preparation.

Children, of course, require time and attention. We wanted to share both the pleasures and pains of parenting, so we expanded our model of scheduled responsibility. We take turns chauffeuring, supervising homework, reading, volunteering at school, putting to bed, and getting up in the middle of the night. We even have elaborate charts showing who does what when, but we're flexible about adapting to the moment or renegotiating any changes.

Some things we do together, like church, doctor's appointments, and our children's school and sporting events. Just recently our son's dentist expressed appreciation that we both were there, noting how unusual that was. We even fold laundry as part of our weekly family meeting.

Other tasks are traded off, based on our likes and dislikes. She mows the lawn; he shops for groceries; he researches the trip; she makes the reservations; she drives; he navigates. And there are some jobs, like bill paying, where roles are alternated periodically. Of course, we have some tasks, like washing windows and cleaning closets that no one does.

How do we find the time to do all this? We are not independently wealthy, so someone has to work. Early in our marriage we agreed to share the financial responsibilities of our family. But we didn't want to spend most of lives at work. We wanted time for each other, our children, personal and spiritual growth, recreation, and service. How could we do it?

Our solution is that we both work part time. This may sound radical, but it is actually legal in all fifty states. It has required creativity and occasional compromises, but we have successfully worked part time throughout our professional careers. In fact, neither of us has had a full time job in the last 24 years! (A friend tells us, "You always seem to be beating the system.")

Obviously, this decision requires us to make choices, ones that reflect our value of time over money. We live modestly. (Of course, "modest" in affluent North

America is absolutely luxurious by historical or global standards.) We don't have new his-and-hers SUVs. But neither are we living under a bridge. We are able to travel, we have our toys, and we own our home in one of the more desirable areas of coastal California.

Working part time has allowed both of us to be fully involved with parenting our children. This far outweighs any material bounty we could give them. (This is not to say that their rooms are not crammed with far too many possessions.) Because at least one of us is usually home, we can give guidance and support to our children when they need it most.

Through all of this, we are attempting to live a practical equality. Philosophically, we have always embraced the principle that we are both equally responsible for all the decisions and tasks in our home. But equality has become a reality only as we have structured it into our daily lives.

Cathy and Phil Van Loon are involved in couples ministry at Twin Lakes Church and coordinate the Santa Cruz County (Calif.) Chapter of CBE. They both teach at Cabrillo College—Phil in counseling and Cathy in accounting. They have been married 29 years.

Like most newlyweds, we came to our marriage with great optimism, but also with ambivalent beliefs about roles.

THE SEARCH FOR BIBLICAL EQUALITY IN CHURCH LIFE: A KOREAN WOMAN'S JOURNEY

By Bokyoung Park

When I was a girl of only seven years old, my father passed away. My mother was left with the job of raising her seven daughters by herself. I realized early on that not having a male in our family was a dishonor. At important events my family felt ashamed because we had no one to represent us to the community, a role reserved for male members of a Korean family. With my father's death, my family had lost its public voice and had become invisible in the community.

As I reached adulthood, I recognized that inherent in the structure of Korean society was gender discrimination. I also recognized that gender discrimination extended even into the Korean churches. When I felt called to attend seminary to train to be a full-time minister, my gender stood as an obstacle. Although others agreed that I had the gift of leadership and that I had been called to ministry, many tried to persuade me to give up my dream, telling me, "Women are not suitable for professional Christian ministry."

Amidst the discouragement and opposition, I enrolled at a seminary in Seoul, Korea. At seminary, as I had expected, I was met with considerable discrimination. I remember a female senior warning me, "If you cannot survive here, you will not be able to endure what you will find in the real field of ministry." I quickly discovered the truth of her warning when I began working as an intern in a local church with several other interns from my seminary. Although we were all at the same level in our theological education and spiritual development, and although we all felt called to leadership in the church, the male interns were treated with the respect due to future ministers, while I was treated as less because of my gender. While the male interns were allowed occasionally to preach in the main service, I was never given that opportunity at the church.

Disheartened by such experiences, the women's issue rose to the forefront of my interests. I realized that the traditional view of women in the church did not encourage women to be fully active in God's mission. During this time, I was also exposed to feminist

theology, and my journey toward feminist awareness began. Surprisingly, despite my experiences and the attractiveness of feminist theology, I was reluctant to become a total activist in the feminist movement. At first, I thought my reluctance was fear of this unfamiliar feminist theology. But as I continued to study, I discovered some non-evangelical elements of the theology, and I learned that it was extremely critical of established churches. These elements made it difficult for most conservative Korean women to embrace this feminist theology. In spite of my desperate yearning for equal opportunity, I could not find a proper evangelical view with which I could identify.

Then, in 1995 while studying in the U.S., I discovered Christians for Biblical Equality (CBE) through reading the book *Women Caught in the Conflict*, written by Rebecca M. Groothuis. Finding CBE satisfied my thirst like fresh, cold water after a long, hot, dry journey. CBE has been a source of strength for me. And through CBE, my story can be a source of strength and encouragement for others who are struggling with discrimination. Through CBE, we, as sisters trying to carry out our God-given ministries, can share our stories. I want to share with my sisters how God has faithfully guided and empowered me, a woman called to do His work. And I want to proclaim that I know that God wants to use women in His mission, and I know He will make the way for us.

Bokyoung Park earned her Ph.D. in Intercultural Studies from Fuller Theological Seminary in 1999. Her research focuses on the evangelical view of the women's issue in missiology. Presently, she is teaching courses on women in ministry from an evangelical perspective at several Korean seminaries in the Los Angeles area.

TEACHERS, LEARNERS, MOMS: A RETREAT FOR THE WHOLE WOMAN

By Tricia Elisara

As an expectant mom, I've been actively researching this new role I'm plunging into headlong. One friend shared with me that although many people prepared her for the pain of childbirth, no one could prepare her for the joy of having a baby. Another told me that I was heading for a lifetime of split-consciousness—a state in which I would

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always be myself, of course, but also someone's mother. Additionally, I've been told that even though my husband and I have always lived out our marriage according to our shared vision, no "project" to date would come close to approximating our greatest joint undertaking yet: the raising of a little child.

I've also learned that transitioning to motherhood has been difficult for some women. Many have told me candidly that although they see the privilege of parenting as their highest calling and first priority, they often miss the intellectual stimulation, adult exchange, global orientation and involvement in ministry that having small children often precludes. Frankly, I'm a bit afraid of this. I'm at the point where I want to be a mother more than anything, and it is a desire rooted deeply, undeniably, in my spirit as well as my gut. But I also want to be the same woman I was before I was someone's parent: A woman engaged in the world around me, not dismissed because I have children and thus a pre-packaged and restricted set of interests and convictions. Sure, I want to talk pediatricians and pak-n-plays as much as the next mom, but, also, I do not want to forfeit thinking about and acting on political issues, social concerns, community involvement, cultural analysis and spiritual formation.

Sadly, the modern church has limited offerings for women generally and moms specifically. Though there are support groups for new moms that fill a certain important role (fellowship with other women, a playtime for children, etc.), for many of us, they just do not set our hearts racing. We can see their benefit and yet feel distanced. In my experience, typical women's events, be they retreats or weekly meetings, not only focus on domesticity to the exclusion of other broad areas of interest to women, but also tend to promote, even tacitly, ideas of traditional male headship. As a person committed to egalitarianism in marriage and biblical equality in church life, this leaves me feeling very alone.

Recognizing this, I began to reflect, prayed and received inspiration. Indeed God nudged me in a small voice: Be proactive and do something different! Don't bellyache the limited options; create new ones.

Soon after, I got on the phone with a number of like-minded women, who are also moms and floated the idea of a "retreat for the whole woman." The response was positive; so we simply began to plan. One woman agreed to co-chair the event with me, and soon after we picked a date, wrote a concept letter, and began to solicit input from the other potential participants.

The concept was simple. Seven women met at my house for a three-day weekend during which we had seven one-hour "workshops." I asked each woman to fill one of those slots by preparing a presentation on a topic of her choice—the only requirement was that it be of interest to them. Instructive, inspiring or just plain interesting, the themes chosen ended up being as diverse as the group: The vaccination debate, children and poverty in the U.S., a theological topic examined from a feminist perspective, artistic motherhood journals, prayer positions in worship, how to involve your children in world missions, and

ideas for remaining involved in the wider community and nation through the power of letter writing. We sat down to each session with open hearts, hungry to learn from the wide range of interests we represented.

The purpose of the presentations was multi-layered. To begin, each person was encouraged to choose a topic close to her heart or to take advantage of the built-in timeline of the upcoming retreat to begin researching something that she wanted to learn more about. This happened! All of the women took serious ownership of their topic—spending time reading books, visiting the library, even conducting interviews—simply because of the inherent accountability of "having to teach something to someone else" about what they cared about.

Secondly, the presentations gave each person a forum for practicing skills in group presentation and leadership skills. Many of the women had previous experience in leadership, and nearly all reflected that speaking to a group is a skill that must be continually practiced and refined—a fact not helped by the fact that women generally are given far too few opportunities to exercise their gifts in the church. This small group experience reminded participants of their talents, built confidence and gave us an opportunity to affirm each other. In addition, by drawing on our own

Additionally, I've been told that even though my husband and I have always lived out our marriage according to our shared vision, no "project" to date would come close to approximating our greatest joint undertaking yet: the raising of a little child.

Egalitarian Exchange - *continued*

resources and setting high expectations (and not looking to an outside “authority”), we benefited from the considerable (and in some cases, unexplored) talents already present in the group.

Lastly, all of the presentations opened new windows for us in areas that we might not find in typical settings for moms. As we embraced these new ideas, the dialogue was earnest, and the questions were substantial. In addition, we stated (otherwise assumed) norms at the start of the event that guided our interaction: A spirit of teachability, encouragement, and openness colored the entire weekend. Freedom marked the three days as well. No one was apologetic about talking “parenting”; indeed, a significant aspect of our retreat was that we were likeminded women who were also connected as mothers. As such, all of the expected “children” topics emerged during the week, and we attacked those with similar passion.

Though the workshops formed the “hard content” of the weekend, we added other elements as well. The first night we introduced piles of materials we each brought for the resource tables that ringed my living room. From children’s authors to creation care curriculum to international music to literature on CBE (!), we each gave a plug for the information we brought, and then spent the balance of the weekend leafing through each other’s contributions. The second night we prayed for our children by name (some like mine en utero!). The third day we worshiped together: Each person brought a prepared piece to create a truly collaborative service. Finally, we had fun. We ate wonderful meals by candlelight, gave each other backrubs during the breaks and eagerly passed around the infant one breastfeeding mom brought to the weekend, thereby not sacrificing the nurturing, warm atmosphere a group of women can create.

We formed new and strengthened old relationships, let our minds roam over social, political, theological and artistic ground, celebrated our roles as moms, and left truly inspired. It was so simple. I encourage you to do the same—create something special and stimulating for the whole woman. And please let me know how we can assist you in your pioneering efforts.

Tricia Elisara works with undergraduate study abroad programs (Global Stewardship Study Program, Belize) part of the year and lives in the San Diego mountains the other part of the year. She and her husband Chris are expecting their first child in late February.

WHY I DISAGREE WITH DOBSON AND THE SBC

By Kim A. Pettit

My friend excitedly shared how much he’d enjoyed Dr. Dobson’s September 1999 letter. “Though I support Focus on the Family’s work,” I responded, “I strongly disagreed with one point Dr. Dobson raised in that letter. I am not encouraged by increased support shown in evangelical circles for the Southern Baptist Convention’s Statement on the Family.” My friend stared. He could not understand how any Christian could object.

Dobson states that over 100 Christian leaders have signed their support for the SBC resolution, including Denver-based Promise Keepers, Colorado Springs’ Navigators and Focus on the Family, and many other organizations. Dr. Dobson adds that Family Life Ministries and Campus Crusade for Christ have also adopted an expanded version of the SBC statement.

How can this be bad news? Isn’t the unity among Christians praiseworthy? Why should I be concerned? I thought about how to answer my friend, and here’s what I concluded:

1) The SBC statement presents a hierarchical view of marriage as the only acceptable model for Christians. However, many Christians around the world support an egalitarian model for marriage. The “*Men, Women, and Biblical Equality*” statement drafted by CBE some years ago states that husbands and wives are “bound together in a relationship of mutual submission and responsibility.” Space does not permit me to offer the reasons why we support an egalitarian rather than a hierarchical model for marriage. The Colorado chapters of CBE (as well as the headquarters CBE office) have a number of fine books and tapes available that address this subject at length, comparing and contrasting the two models of marriage and their respective uses of Scripture. I particularly recommend the relevant tapes by Denver CBE members Jim and Ginny Beck and Doug and Becca Groothuis.

2) The SBC statement supports an inflated view of the family in the Christian life. Most recorded statements we have of Jesus’ teaching, de-emphasizes human family

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ties in comparison to the importance of serving the Kingdom of God (see Matt. 10:34–39, 19:29; Mark 10:29–31; Luke 2:48–50, 9:61–62; 12:51–53). When this is not the case, Jesus uses family ties to teach lessons about faith (e.g. Matt. 15:3–6; Mark 7:9–13). While there are a few instances where Jesus directly taught about family relationships (e.g. Mt. 18:19–21), concern about the family is not central to the Gospels. And, in the Epistles, family and household codes are provided almost incidentally, and always in the context of the family of faith. Blood and marriage ties are mentioned primarily with the larger discussion of relationships between believers (Eph. 5:17–6:9; Col. 3:1–4:1; 1 Tim. 5:1–6:2; Heb. 13:17–7; 1 John 4:10–20), or believers and non-believers (1 Cor. 7; Titus 2:1–10; 1 Pet. 2:11–3:16). Consider how many epistles do not discuss family ties or home life: Romans, 2 Corinthians, Galatians, Philippians, 1 & 2 Thessalonians, James, 1 Peter, 2 & 3 John, and Jude. The New Testament places far greater importance on the community of believers as being central to the faith than it does on the family.

Given this emphasis in the Bible, it is troubling that singles who choose to remain celibate are not mentioned in the SBC statement. The Scriptures mention those who forego marriage and family to better serve the church (Matt. 19:12, 1 Cor. 7:7, 8), and in fact we are encouraged to emulate them as God gives us grace. But this calling is nowhere found in the SBC statement.

Neither are other singles, the divorced, nor the widowed given any consideration. No acknowledgement is made of their existence or of their inclusion in the life of the institution of the church (contrary to the example given to us in 1 Tim. 5 and other Scriptures). But God himself, “a father to the fatherless, a defender of widows,” has promised he “will place the lonely in families” (Ps. 68:5, 6). In Christ all of us are now members of the family of faith, brothers and sisters to one another (2 Cor. 6:18; Gal. 3:26–29).

3) The SBC statement implies God is male. I am indebted to the Rev. Lamar Wadsworth, a CBE member in Maryland, for the following observations, “I wish more had been said about the most insidious aspect of this amendment—the underlying assumption that God is male. Few Southern Baptists would go as far as independent Baptist patriarch John R. Rice who taught that only males bear the image of God—but I think most of the SBC leadership today, if pressed on the issue,

would say that males bear the image of God to a greater degree than females do... Buried down in the committee’s rationale for presenting this amendment is the statement that men and women each bear the image of God, but in different ways. To me that is even more scary than the one-sided understanding of submission. The erroneous understanding of submission could not survive apart from the implicit assumption that men by virtue of their gender are more like God than women are.”

4) Endorsement of the SBC statement by an increasing number of Christian organizations means dissenters are excluded as this becomes a confessional issue—where fellowship is not extended to those Christians who disagree, no matter how carefully they have sought God on this issue. After praying for more endorsers, Dobson states: “Now is the time for Christian people to identify themselves unreservedly with the truths of the Bible, whether popular or not.” Thus, those choosing not to adopt and endorse the SBC Statement on the Family by implication either disavow the Bible’s truths, or affirm some of its truths and not others, or buckle in response to popular opinion. But I will not accept these implied insults. I did not become an egalitarian to gain popularity. Contrary to what Dobson and others may suggest, I hold the Scriptures in high regard in their entirety. One reason I and many others have been attracted to CBE, after all, is the “B” in its name—it emphasizes the Biblical basis for our egalitarian beliefs. The CBE Statement of Faith says: “We believe the Bible is the inspired Word of God, is reliable, and is the final authority for faith and practice.”

I do not know whether these four reasons are enough to convince my friend. Still, as a result of our discussion we have begun dialogue on these issues, and he is listening to egalitarian material. In this regard, I am encouraged—because the SBC Statement on the Family, and the controversy around this statement, have provided many opportunities for new conversations. Take advantage of these opportunities—and thank God for them!

Reprinted from the October 1999 issue of The Equalizer, a newsletter published by the Colorado Chapters of Christians for Biblical Equality. Kim Pettit is coordinator for the Pikes Peak Chapter in Colorado Springs. She also edits The Equalizer.

How A CANADIAN PH.D. STUDENT BECAME A MISSIONARY TO DENTON, TEXAS

By Sheryl Ronald Farinha
Co-pastor, Christ Community Church
(Interviewed and edited by Sharon Browning)

Editor's note: I first met Sheryl about 3 years ago. She is the co-pastor of Christ Community Church. My father, Richard New, is the "other" co-pastor. I asked Sheryl to tell her story because I think it is one of hope, joy and perseverance.

Where did you grow up?

I grew up in a small town in rural Canada. Russell has about 2000 people, one school and everything fits within one square mile. My parents moved there when I was 3 and I lived there until I went to university at 17. My father taught physics and chemistry and was the principal of the school.

What denomination did you attend and when did you begin realize that men and women were not treated the same as far as it relates to church function?

I was raised Plymouth Brethren. They are a small denomination that began in Plymouth, England and have churches throughout the US and Canada. Both of my parents' families are well-known in this denomination and have been active in church life for several generations in Canada and Great Britain. Men and women in the branch of the Brethren that I grew up in have different, well-defined roles. There are no clergy and each local church is very autonomous. Each local body is governed by a group of male elders which usually act in this role for life. The Authorized version [King James Version] is uniformly interpreted by all churches and there is a fairly cohesive set of rules and lifestyle options that "we follow". I learned to read at 2 1/2 and by 3 I understood that (1) women are silent during church services (I could read 1 Timothy myself and my Grandpa told me what it "meant"); (2) teaching children in Sunday school and at women's meetings are okay, singing is okay; (3) women wear head coverings (same learning process as above); (4) my father required complete and total obedience from my mother and all four of us children. (He had scripture to back him up on this. My mother believes that she should obey not only his specific commands, but what she believes he would want us to do.); (5) I had specific career options which were to get married and stay at home with children, become a teacher or a nurse.

Although women didn't speak aloud in the services, by 3 or 4 I knew that I was going to an eternal hell unless I got "saved" and that I was responsible for my own salvation. I started very early to try to understand these requirements since I was the only one who could "believe" for me. So while the roles were

different there was actually a lot of spiritual equality in the sense that each individual is responsible to God for their own spiritual life, a devotional life, and for evangelism.

You grew up in a somewhat famous "science" family. Can you tell us about that?

As stated, I was expected to be a teacher or a nurse, until I got married. Case in point: My mother got a scholarship for the highest high school marks in the state, quickly proceeded to get a joint degree in English and French literature and then happily became a teacher. My grandmother told me often that I was too smart to "catch a man" that I should start acting more feminine and less brainy (those being the same thing). My uncles and cousins are all in the Brethren and very well educated, and I was definitely expected to get a college education. My first big rebellious step was to enroll in science, and to insist that I would never be either a teacher or a nurse. I was influenced very much by my father's first cousin who is an M.D., a world class AIDS researcher and who was Dean of Medicine at the university where I completed my undergraduate. He felt differently than the other Brethren about women and careers and encouraged me to continue. My father decided to stop paying for my undergraduate and my mother, in the only time in family memory that she disobeyed my Dad, went to work full time for two years and gave her paycheck to me.

I was also greatly influenced by my single missionary aunts and cousins. These women (since they are nurses and only teaching to "third-worlders"), are supported by the Brethren to do missionary work. The four of them (two returning on furlough from Zambia, two from South America) taught me a completely different theology, a wider worldview. I realized that there were definitely other ways to look at passages from scripture and that perhaps there actually were believers outside the Brethren fold.

I know that you had a painful first marriage, can you share that experience with us?

I married a guy I met at university when I was 21. This was against my parent's wishes since he was not from the Brethren. He was beautiful, well-educated and nine years older than me. We moved far from my family, to his hometown, and I began working in research. He was very physically and verbally abusive, and I became afraid for my safety. Since I only had complete obedience as an option in our relationship, I never thought about separation or divorce. Fortunately, my family doctor was able to recognize something was wrong and got me to a counselor. After 3 years we separated, and, with no support from anyone except my therapist, I divorced him after 6 years of marriage. I had attended a huge Baptist church during my Masters, having been asked to leave the Brethren upon my separation from my husband. I got real care there, and a woman associate pastor encouraged me to continue with my thoughts and pursuit of a different theology. Because I knew no other way, and felt a responsibility to minister wherever I was, I continued to lead committees and teach Sunday School in the North American Baptist system. The total organization really appealed to me, and was very different from the Brethren.

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Not too many people know that you quit your Ph.D. program 3/4's of the way through to pursue your call to ministry. Tell us about this decision.

Now single, and determined to stay that way, I completed my Master's in molecular genetics and applied to the Ph.D. program in another city (3 states away from my ex, where hopefully he couldn't find me). I loved science and grad school and began in earnest to become a molecular biologist. My two younger brothers happened to both be attending college there and one of them (at 19) was involved in starting a new church consistent with Brethren traditions but different than what we grew up with. He convinced me to "return" to the Brethren and I threw myself into church life. But my science life was most important – I had found a place of equality, even if it was a competitive, chauvinistic one. I was invited to speak at a conference in Italy and, during that time, got to know my future husband. When we "coincidentally" ended up in neighboring labs in Edmonton, I started to think that maybe my big plan to stay single wasn't really working.

I could feel God calling me to something more, even as I ministered in female-appropriate places in the Brethren church. I was called a deacon and was a member of the church council, which implements the elders decisions and manages the day-to-day affairs of the church. So I learned a lot about church leadership. I began to occasionally pray out loud in the open times during the services and no one stopped me. They were very shocked but didn't say anything. My fiancée supported me in my decision to teach the college students (about 20-30) and, after much discussion the elders realized they couldn't really stop me there either, if the students kept asking for me to teach them. There was no anger or animosity, just shock and disbelief. We have truly remained friends. I realized then that the system was sort of breaking down and that I had to go somewhere else. I began to pray seriously that I would be shown what to do. I married my believing Catholic husband and dealt with my disapproving family. They decided to come to the wedding when the Brethren elders of my more open church decided to marry us. I was almost done with my degree and had published several papers and a textbook chapter when I realized that God was asking me to give this up in exchange for something better. Because I was now married, my family had less input into my life and I had the total support of my husband. He also saw that God was calling me to a life of more formal ministry. I finally gave in, which was a very painful thing for me. I was sure it looked to everyone as though I was just another graduate student leaving because I was unable to complete the program. I finally said to God that I would do whatever he asked, but that he had to show me a place to do it. I got a job managing a research lab and spent a lot of time thinking through my new and different theology – a layperson's analysis of inerrancy, women's roles, church government. I read a lot of church history. Mark and I began to pray for a faculty position for him. He got a job in Texas, and we moved here in 1995.

You and I often joke about you being a "missionary" to Denton from Canada. How did you come to visit and then co-pastor Christ Community Church in Denton, Texas?

After a couple of months of recovering from our move, we started to look for a church with no real understanding of Southern culture, various denominations, or what was available. Mark said he felt that we should go to "that little church at the corner of Bell and University." I replied that we weren't Baptist and continued to phone and interrogate polite pastors of several denominations. After a month at Denton Bible Church (we both became enraged simultaneously in one service and walked out), I was sitting on the sofa, 6 months pregnant and crying. Mark again suggested we try that little Baptist church. I said okay, but we didn't know the name of it. I remember total discouragement as I flipped through the phone book. I told Mark that God wouldn't send us all the way to Texas and then let us find a church in the phone book. I had really let my theological requirements cloud my listening to the Spirit and didn't even listen to my husband's strong input. Richard New preached and, as Mark and I listened, we both couldn't believe that we hadn't gone there in the first place. The sermon was excellent and was unbelievably close to our own views and thoughts. Richard and his wife asked us for lunch and he patiently answered all of my questions about church government and policy. I didn't say anything about my call to ministry or my personal life. As Richard and Betty walked to the car, Betty asked him what he thought of us. Richard told her that I would be the first woman pastor of University Baptist Church. About a month after my son was born, I asked if Richard would visit me. I offered to do filing or whatever at the church and he said that God had much more in store for me. He then told me what had been revealed to him the first time we met. It ended up being so easy after all – God had really prepared a place for me to serve. Then my path was clear, and I began serving as associate pastor (and now co-pastor).

What are some books that have influenced your life's direction and thought life?

I would recommend any books by Susan Hyatt, Craig Keener, Gordon Fee, or Eddie Hyatt for current, educated viewpoints regarding women in ministry. There are many other excellent books but these individuals have shaped my thought and empowered me as I have grown towards a role in church leadership.

Sharon Browning is the N. Texas Chapter Coordinator for CBE. Besides endeavoring to educate the church regarding equality issues, Sharon is a Legal Assistant at a large lawfirm downtown Dallas, Texas.

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Sheryl's e-mail address is: sfarinha@gte.net*

**Send *your* story to the
Egalitarian Exchange.
Deadline for next issue is April 10.**

We Praise God...
We Thank God...
We Pray to God...



"But You are holy, O You Who dwell in the holy place where the praises of Israel are offered."

— Psalm 22:3 Amplified

We praise God for:

- Bringing CBE into the year 2000 with many opportunities to spread the freeing wisdom of equality to the Church and beyond.
- Our faithful financial supporters and volunteers.
- For "growing" CBE in 1999 through conferences and resources for ministry, through staff and business resources, through editors and writers for CBE's publications, and through the gifts and talents of CBE's Board of Directors.

"Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you."

— I Thessalonians 5:16-18 NRSV

We thank God for:

- The great response to CBE's website online ordering.
- Our new *Priscilla Papers* editor, Carol Theissen.
- Deborah Menken Gill who was a guest teacher in Wayne Grudem's class on Gender Roles.
- The successful move of CBE's Bookstore and offices from the 3rd floor into new adjacent 2nd floor space of the Minnesota Church center.
- Significant progress being made on the computer network upgrade.
- The development of new databases for Counselors and Therapists, and Egalitarian Churches.
- The successful printing and distribution of CBE's 2000 Catalog.
- The CBE members who sent their personal stories for *Mutuality's* new section "The Egalitarian Exchange."

Please pray to God for:

While these verses are written in the first person singular, we can expand the ideas and use them to corporately pray for CBE...

"Unto You, O Lord, do I bring my life. Show me Your ways, O Lord; teach me Your paths. Guide me in Your truth and faithfulness and teach me, for You are the God of my salvation; for You, You only and altogether do I wait expectantly all the day long."

—Psalm 25:1,4,5 Amplified

General Office Needs

- Continuing progress in ongoing computer upgrade and server set-up
- New software to be loaded, and upgrades to CBE's database
- Wisdom and time to develop the Speakers Bureau, and Church Track
- A new copy machine
- Seeking to hire an Administrative Assistant
- More volunteers

Conferences

- God would encourage many to attend CBE's Marriage Conference in October 2000 (Minneapolis)
- Those who need and want to attend CBE's Marriage Conference will be able to do so
- Guidance on producing the Conference Brochure (budget and design)
- Designing an attractive brochure
- Finalizing of site details
- Encouragement of conference speakers and their preparations
- Advertising for CBE's 2001 Conference in Dallas, Texas

Book Service

- Internet Book Store (keeping up the website; updating books, prices, pictures)
- Overwhelming response to CBE's 2000 Book Catalog with its many new titles
- Volunteers to come forward to review new books

Chapters

- The new "Chapter Connection" section in *Mutuality*
- Need for people to take on chapter leadership

International

- CBE Norway European Conference June 2000
- International Conference - August 10-13, 2000, Ansgar Bible Seminary, Kristiansand Norway
- Translation of CBE materials into more languages
- Safety of those living in the trouble spots around the world

Development

- Strategic influence in churches where equality is not embraced
- Development of a Church Track for sharing the message of biblical equality through discounts on CBE's books, conferences and resources
- Positive response to CBE's 2000 Pledge letter

"Perhaps we do not think enough what an effective service prayer is, especially intercessory prayer. We do not believe as we should how it might help those we so fain would serve, penetrating the hearts we cannot open, shielding those we cannot guard, teaching where we cannot speak, comforting where our words have no power to soothe; following the steps of our beloved through the toils and perplexities of the day, lifting off their burdens with our unseen hand at night. No ministry is so like that of an angel as this – silent, invisible, known but to God."

—Elizabeth Rundle Charles (1827-1896)

"To all of you that are in Christ Jesus, the Messiah, may there be peace – every kind of peace (blessing) especially peace with God, and freedom from fears, agitating passions and moral conflicts. Amen – so be it."

—I Peter 5:14b Amplified

Scriptures and quote were supplied by Susan McCoubrie. Susan, a founding CBE member, retired from the CBE staff in 1997 and now volunteers as the CBE Prayer Update Coordinator.

Ordinary People, Extraordinary Marriages: Celebrating the Gift of Biblical Marriage!

October 27-29, 2000

Doubletree Grand Hotel

*(Within walking distance of Mall of America.
Free shuttle to and from airport and Mall.)*

Minneapolis, MN

See pages 8-9 for more information.

*N***EW 2000 CBE CATALOGS ARE AVAILABLE FOR DISTRIBUTION**

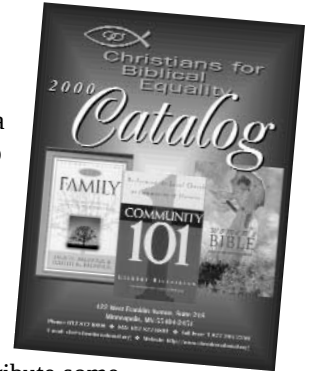
By now you should have received your 2000 CBE Catalog. This year we have printed several thousand extra catalogs for CBE members to distribute. Please let us know how many you need.

Last October we sent a message to CBE members who have e-mail and asked if they knew of any way to distribute some extra 1999 catalogs. The responses poured in and when the "dust had settled," between 2500 and 3000 catalogs had flown out the door. That was probably the greatest number of responses we have ever had to any kind of appeal. Catalogs were requested for classes, churches, retreats, colleges and seminaries, fellow clergy, friends and relatives.

The typical response was that yes, I'd love to have some catalogs for handing out, but was afraid it would cost CBE too much money. Listen to these responses, "I have opportunities quite often to speak on women's issues in churches, and I always hate to ask for catalogs because I know they cost you money, but I would love to have 75 of them. I also will be teaching at least one course, maybe two in college and a seminary next spring on women's issues, and I always try to get my students to join CBE and would love to give them a catalog. Thanks!"

Some other responses were, "I can easily distribute 50 to people who would take them seriously. If you don't get enough offers, send me 100." "I can use 25 copies. Thanks!" "YES, please send me some catalogs! I can certainly use them! Thanks!" "We would be delighted to receive 2-3 catalogues."

One person less than two weeks after she requested 75 says, "I have had a very positive reception in distributing CBE catalogs around....They are almost all gone, already, and several people have been pleased to take a few for their friends, or churches, as well. One theology prof who teaches ecclesiology said he'd offer them to students in class...I'm willing to distribute more, if you like."



THE MONSTROUS REGIMENT OF WOMEN

By Canon Nigel B. Mitchell

The Israelites did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor. He had nine hundred chariots of iron, and oppressed the Israelites cruelly for twenty years. Then the Israelites cried out to the Lord for help. At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam, and said to him, "The Lord, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'" Barak said to her, "If you will go with me, I will go; but if you will not go with me, I will not go." And she said, "I will surely go with you; nevertheless, the road on which you are going will not lead to your glory, for the Lord will sell Sisera into the hand of a woman." Then Deborah got up and went with Barak to Kedesh. Barak summoned Zebulun and Naphtali to Kedesh; and ten thousand warriors went up behind him; and Deborah went up with him. In the battle that day all the army of Sisera fell by the sword; no one was left. The hand of the Israelites bore harder and harder on King Jabin of Canaan, until they destroyed him and all his host. Deborah and Barak sang to the Lord, saying: "When locks are long in Israel, when the people offer themselves willingly—bless the Lord! Hear, O kings; give ear, O princes; to the Lord I will sing, I will make melody to the Lord, the God of Israel.

— Judges 4:1–10, 16, 24; 5:1–2

"To promote a woman to bear rule, superiority, dominion, or empire above any realm, nation, or city is repugnant to nature, contumely to God, and the subversion of good order, of all equity and justice." So wrote the Scottish theologian John Knox in the year 1558 in his book titled *The First Blast of the Trumpet Against the Monstrous Regiment of Women*. Although he made his points more strongly than many others, Knox was only repeating the widely held notions of his day. He quoted Aristotle and Aquinas, as well as a host of secular authorities, to demonstrate female inadequacies: "Nature, I say, doth paint them forth to be weak, frail, impatient, feeble, and

foolish." He quoted Saint Paul, along with the ancient Fathers of the Church, to demonstrate the "proper" place of women, and was in full agreement with his contemporary Martin Luther that *Kinder, Kirche und Kuche*—Children, church and the kitchen, are where women rightly belong, according to the divine plan.

And no one is going to argue with that. Except perhaps anyone who has read chapters 4 and 5 of the book of Judges, of which we heard a small excerpt as our first reading this evening. In this story, we have a biblical precedent for a woman who exercises spiritual, political and military leadership in a way that even the modern world seldom replicates. The story of Deborah, and her sidekick Barak, is worth hearing, and worth taking into consideration when we start talking about the "place" of women in the divine plan.

Deborah is described as a Prophetess. Her husband is named, but there is no suggestion that he is the head of the family, or the one exercising spiritual authority over the community. The people of Israel came to Deborah for judgment—and in those days that meant civil lawsuits, establishing new laws for the people, settling religious arguments, and proclaiming the word of God. The Bible is quite clear on this—Deborah was the only woman amongst the twelve judges named in the book of Judges, but she was also clearly, and in her own right, a prophet of the Lord.

There is a recurring theme in the book of Judges. The people did what was good in the sight of the Lord, and they prospered. After a while they forgot God, and lapsed into moral and religious practices which were against the laws of Moses. Famine, pestilence, and persecution from invading armies were the consequences of these actions, until God raised up a judge to lead the people to victory over their enemies and back onto the path of righteousness.

In the case of Deborah's story, we are not told what the people did, but whatever it was, it was 'evil in the sight of the Lord', so a Canaanite king called Jabin, with a general called Sisera at the head of his army, occupied the land and made the lives of the people of Israel suitably miserable. The people cried out to Deborah for help, and she went into conference with Barak, who was supposed to be the leader of Israel's armies. She commanded him what to do, where and how to do it, and

sent him off with God's blessing to drive Jabin and Sisera back where they belonged.

But Barak was a wimp. He refused to go, probably threw down his sword, stamped his foot, and pouted out his bottom lip. He wouldn't go unless Deborah went along to hold his hand. Which is eventually what she did.

With Deborah and Barak in command, the warriors of Israel made short work of Jabin and Sisera. Most of their army was killed on the battlefield, and the ones that were left ran away and kept on running until they reached their homes. King Jabin was totally destroyed, and General Sisera tried to take refuge in the camp of one of his allies. He ended up having a tent peg hammered through his head by a woman called Jael. The way the story is told in the Bible, Jael's actions in luring Sisera into the tent and then pegging him out made her the hero of the whole story.

In chapter 5 of the book of Judges, Deborah sings a song of victory. She compares herself to a mother protecting her children. And so she was, by the grace of God. She was not elected or appointed by the people, but like her male counterparts, she was someone who was recognized as having the call of God. She had that special charisma and wisdom and leadership ability that only comes from God's Spirit. And no one seemed to mind that it was a woman who was doing this.

It makes you wonder what John Knox would have said.

Of course, Deborah did not accomplish the task alone. Every leader needs followers. Barak was at her side, and he did eventually do his work, though he was both reluctant and fearful. Deborah was clearly the leader—she was the one in charge. Barak was a follower, and not much of a follower, at that.

It is interesting that Deborah did not take his task from him, though one gets the distinct impression that she could have just as easily led troops into battle herself. She was clear that this was Barak's job. But she did want to make sure that he understood a couple of things: Firstly, God was orchestrating the victory. It was God's victory, not Barak's, or Deborah's, or anyone else's. Secondly, having said all that, the biggest applause at the end of the day would go to a woman. That woman, of course, was Jael, who lured Sisera into her tent, and who showed her skills with a hammer and a tent peg in doing the Lord's work.

After these events, nothing more is heard of Deborah, or Barak, or Jael.

The Bible simply says that the land had rest for forty years, until the Israelites once again began to do what was evil in the sight of the Lord in chapter 6. It is safe to assume that Deborah went back to her work, judging the people of Israel, settling their disputes, teaching and proclaiming the Word of the Lord.

There are many women in the Biblical story who have pivotal roles. Eve, Sarah, Deborah, Ruth, Bathsheba, Rahab the Harlot, Mary the mother of Jesus, Mary Magdalene, who was probably neither virgin nor harlot, but the first witness of the Resurrection; to name but a few. Somehow John Knox, and his spiritual descendants even today, seem to have missed the point. God doesn't call "men" to do his work in the world. And he doesn't call "women" just because they are women either. He calls the right people, in the right place, at the right time. God is an equal opportunity employer.

It has taken some 3000 years since the time of Deborah, and over 400 years since John Knox, but in the latter part of this century most of us have realized this truth. If God raises up women as leaders, in the military, in secular politics, or in the Church, who are we to take up the trumpet against them? The Bible, although it is often quoted against the leadership of women, contains memories in the story of Deborah, and in other accounts throughout both Testaments, of the women who have responded to God's call. They have guided and led his people in their spiritual and secular pursuits, and at last in the present day, they have begun to take their place alongside men in the leadership and sacramental ministry of his church.

John Knox's fulminations against the person he calls "that Jezebel of England," although they might make glad a republican heart, have no place in the church of today. The trumpet has sounded, not against the monstrous regiment of women, but for the triumphant regiment of the whole people of God.

May God continue to call women and men to positions of leadership in his Church and in the nations of the world. And through their work and ministry, may God's kingdom come on earth, God's peace be known, and God's will be done amongst all his people.

"The Monstrous Regiment of Women" is the edited text of a sermon preached by Canon Nigel B. Mitchell at St. George's Cathedral (Anglican) in Perth, Western Australia, November 1999. Reprinted by permission.

In Our Mailbox - *continued from page 2*

God bless you! God bless you! God bless you! Until I read your literature, I felt alone in my understanding of God, His Word, and the role of women in ministry. Thank you for your dogged pursuit of truth and God. I pray for HUGE spiritual fruit for men and women of the Body of Christ.

Am writing for an update on the status of a developing chapter in AL. My husband and I are very interested in being part of the formation of the chapter, or beginning a chapter in Birmingham, if one has not already been planted...We see the need for an EXPLOSION of these CBE truths in the south, and would love to be a part.

— Jane

So glad to be signed on with you. Thank the Lord that you are out there. We are in the process of building up our library on CBE issues so we can spread the good news.

— Heron and Rhonda

Thank you for your faithfulness to His calling! Your ministry has blessed me so very much! *Priscilla Papers* and *Mutuality* offers hope to those who are true servants to the call of Sweet Jesus Christ!...Looking forward to getting to know you better!

— Beatrice

I was deeply blessed by the conference this past July and by the many books and tapes I brought home. You might also like to know that my own congregation (Reformed Church in America) just opened all offices to women a year ago, after struggling with the issue off and on for some years. As a result, we elected our first women officers earlier this month—two elders, myself included. It is an awesome responsibility, and I appreciate the support I know continues to be available through CBE.

— Kathy

When I received the Fall 1999 *Mutuality* in the mail, I was deeply disappointed by the poem included within its covers: "Ode to Equality" (page 14).

The fact that most Christian businesses are owned or run by white males in an unnamed Colorado town does not automatically mean that there is no equality between the races/sexes with the Church of Christ in that area! Perhaps there are statistically more men in that area. Perhaps women have chosen not to run businesses in that

area. The concern should rather be whether these businesses are operating to the glory of God! Who cares about their sex/race? Does the fact that the vast majority of new businesses are owned by women in this country mean that there is discrimination against men? Absolutely not!

While in the "secular" world it is quite well known that white males are the only group it is "PC" to discriminate against, I am fearful that such hate toward us will not benefit the Body of Christ. Although I do have a genuine hope that CBE is committed to true Christian equality, it will only be accomplished by raising up women rather than tearing men down.

— Erik

Last week I was visiting friends in...and met a young woman who was leading a class at...Church, made up of "seekers" in what was labeled Christianity 101. Two bright young women were concerned, in view of what Paul seems to be teaching, that if they became Christians they would be reduced to second class citizens. The leader wasn't sure how to answer. I was able to give her the CBE "gospel" with some materials. I will send her a check for her to join.

In reference to my last note re: "The First Woman Elder in a Christian Reform Church in Wisconsin from Our Church," I am sad to say that the classis by a vote of 19-16 refused to seat her. This, in spite of several women's leading workshops and taking active roles in other ways. One pastor said he would be offended to sit by a woman elder. Bless you. Carry on. Still a long way to go.

— Jack

AREWELL AND THANK YOU TO DONEETSA

Doneetsa Anderson, who had served as CBE Chapters and Membership Coordinator for about a year and a half, is now serving as a case manager for Damascas Way.

Damascas Way is a Christ-centered organization, which helps men adapt to society after being released from prison. For many years Doneetsa has been voluntarily conducting weekly Prison Fellowship Bible studies and sometimes weekend seminars at jails and prisons throughout the state of Minnesota.

THE CHAPTERS CORNER

We are excited to share the recent activities of many of our CBE Chapters. CBE members are communicating the message of biblical equality in so many places and in so many ways. Does your chapter have a newsletter, website, or photos from a meeting or event that you would like to share with other CBE members? Send them to CBE headquarters for publication in *Mutuality*.

United States CBE Chapters

CALIFORNIA:

Greater Los Angeles County Chapter – Greater Los Angeles County members have been working through “Biblical Studies on Biblical Equality” by Berkely and Alvera Mickelsen during their monthly meeting times. They welcomed four guests at their Annual Christmas celebration at Marie Callender’s Restaurant. Members exchanged gifts that symbolized biblical equality and enjoyed a presentation by Judy Hao on “Three Wise Women” from Luke 1–2, Mary, Elizabeth and Anna.

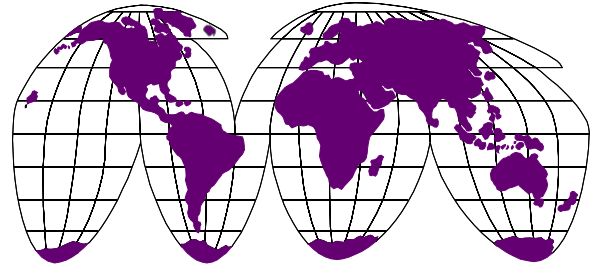
On November 8, the chapter spent an evening with Curtiss Paul DeYoung. Curtiss shared the events of his life that lead to the writing of *Coming Together*, a book the Chapter had studied together for one and a half years.

On November 5–6 chapter members hosted a booth at the CMTA(Glass) Convention at the Pasadena Convention Center. They distributed over 350 packets of CBE information to attendees who stopped by the booth over the course of the two-day convention.

San Diego Chapter – This past fall, San Diego Chapter members hosted a presentation entitled, “Are We on the Same Page? An Evangelical Response to Germaine Greer’s *The Whole Woman*” with Dr. Glen Scorgie. The evening at Bethel Seminary West’s campus included dinner.

Santa Cruz County Chapter – Santa Cruz members celebrated their newly granted official status as a CBE chapter at their January 22, 2000 meeting. Congratulations Santa Cruz!

Members attended a Christmas Potluck Dinner at a member’s home on December 11, 1999. Janet



Vanderhoof sang a song she wrote based on Psalm 57, entitled “Hiding in the Shadow of Your Wings.” Mark Vanderhoof accompanied her on guitar. Janet also led a discussion of the book *Battered into Submission* by Phyllis and Jim Alsdurf. At the end of the evening, Santa Cruz County members signed their charter and assigned officers (Cathy Van Loon will serve as Chapter Coordinator).

COLORADO:

Colorado Chapters of Christians for Biblical Equality – Members met on January 29 for dinner at the Air Force Academy Officer’s Club featuring Alice Scott-Ferguson, Pikes Peak CBE chapter member and author of *Little Women, Big God*. This chapter published a newsletter entitled *The Equalizer* which serves the Colorado CBE chapters, Denver/Flat Irons and Colorado Springs (Pikes Peak), as well as chapters in progress, Pueblo and Aspen.

On November 14, members met to discuss Pikes Peak chapter goals, shared their vision to start a new chapter in Pueblo, and discussed the importance of giving, both to local chapters and the international organization.

Pueblo Area Members – Pueblo CBE members met for the first time in November to discuss starting a chapter in their area. They shared their vision with members of the Colorado Springs Chapter and were encouraged by their support and prayers.

ILLINOIS:

Chicago Chapter – Chicago Chapter members met on November 18 to hear Tim Weber speak on “Getting the Story Straight About Women in the Bible and History.” Afterward they enjoyed a time for questions and refreshments. At their Steering Committee Meeting they discussed reaching out to the students at Wheaton College and Trinity Seminary. They are seeking ways to encourage students to meet together on campus and invite others to learn more about Biblical equality.

The Chapters Corner - *continued*

MASSACHUSETTES:

Cape Cod Chapter – Members of the Cape Cod chapter helped staff booths at the annual meetings of the Evangelical Theological Society and the Society of Biblical Literature/American Academy of Religion. They reported positive responses to the message of biblical equality.

MICHIGAN:

Grand Rapids Area – CBE members met for the first time on August 4, 1999 and have been growing ever since! They met on November 11, 1999, for discussion, encouragement, and book recommendations.

MINNESOTA:

Twin Cities Chapter – Twin Cities Chapter members distributed nearly 400 CBE catalogs at their display booth at the Minnesota Church Ministry Association Convention this past fall.

On November 6, 1999, members of the Twin Cities Chapter hosted a mini-conference entitled “Beyond Mars & Venus.” The conference featured Ruth Haley Barton, Associate Director of Spiritual Formation at Willow Creek Community Church and author of *Equal to the Task: Men and Women in Partnership and Becoming a Woman of Strength: 14 Life Challenges for Women and the Men Who Love Them*.

MISSOURI:

Gateway Chapter – Gateway Chapter members celebrated their first annual Salmon Dinner on October 23, 1999. Some members grilled fresh salmon for the group from their fishing business. They have invited Mardi and Dick Keyes from the Boston area L’Abri group to speak on Women in Ministry for their spring 2000 workshop.

NORTH CAROLINA:

Triangle Area Chapter, Raleigh-Durham – The Triangle Area Chapter is now an officially chartered CBE Chapter. **Congratulations, North Carolina!**

The Triangle Area Chapter of CBE has been organized and has begun several programs in the Research Triangle area of North Carolina. After meeting bimonthly for

prayer and Bible study for eight months, the chapter was chartered in October of 1999 and the steering committee organized an inaugural event at which Cathie Kroeger spoke on “Men, Women and Biblical Equality” on November 9th, 1999. Fifty-five people from all over North Carolina attended. Chapter membership currently stands at about twenty.

This spring, the chapter is holding monthly discussion groups, using case studies covering such topics as gender relationships, abuse and the church, women in ministry, difficult passages, and husband-wife relationships. There will also be another major event during Women’s History Month in March on “Women in Ministry, Ancient and Modern” which they hope to have cosponsored by Duke University Chapel. They are also starting a semiannual newsletter, *The Aquila and Priscilla Scroll*, which will have its first issue in April, 2000.

OREGON:

Greater Portland Chapter – On January 22, 2000, members of the Portland Oregon Chapter hosted a workshop with Daryl Dixon, entitled “Barriers to the Dream: Identifying barriers that keep the church from being multicultural” at George Fox University’s Portland Campus. Mr. Dixon is Director of Multi-cultural Services at George Fox University and founder of the Sycamore Project, a community youth program designed to fight racism through cross-cultural training and education. On January 23, their Greater Portland Oregon Winter 2000 conference featured Catherine Clark Kroeger, CBE founder and President Emeritus. Visit the Portland Chapter’s website to find out more about upcoming events: <http://cbeoregon.tripod.com>.

TEXAS:

North Texas Chapter – The North Texas Chapter will be hosting a One-Day Winter Conference, February 26, 2000, entitled “Three Important Questions.” The important questions addressed in this conference will be discussed by the following excellent speakers:

1. Who has the last word? —Gretchen Gaebelein Hull, author and speaker
2. Does race matter? —Kathy H. Dudley, Dallas Leadership Foundation
3. How does equality work in marriage? —John Leverington, Family and Marriage Counselor

The North Texas chapter is multiplying into several mini-chapters in order to better reach the large Dallas/Fort Worth Metroplex with the message of biblical equality. The new chapters include: Garland/Mesquite, Plano, Fort Worth, Carrollton/Dallas, Denton, Cedar Hill/Duncanville, and Mid-cities: Arlington, Bedford, Hurst.

ceremony called "Honoring Your Foremothers" where each showed pictures and gave a short talk on relative and/or a historical woman of faith whose example had inspired them.

International CBE Chapters

NORWAY:

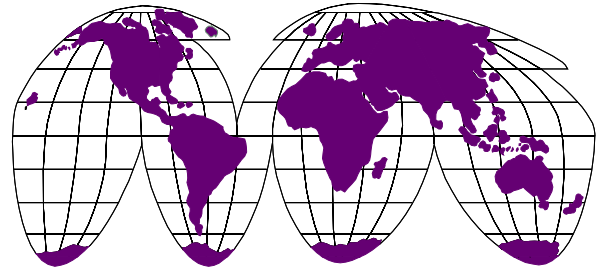
Oslo Chapter – It's not too soon to plan to attend CBE's European Conference on August 10–13, 2000, hosted by CBE's Oslo, Norway, Chapter. This international conference will feature speakers from the United States, Sweden, Norway and India, including CBE founder and President Emeritus, Catherine Clark Kroeger.

SOUTH AFRICA:

Durban, Natal Chapter – Twelve women and some of their husbands met for dinner with an American woman who was visiting Africa with a group called "Circle of Concerned African Women Theologians." They had a

Newly Forming CBE Chapters

New CBE chapters are forming all over! Check CBE's website (www.cbeinternational.org) to find out if there's one in your area. Contact us if you would like to start a CBE chapter—we will be glad to send you information and resources to help you get started!



If you would like to contact the chapter in your area, or if you are interested in starting a chapter, please contact the national office at 612-872-6898 or e-mail us at cbe@cbeinternational.org for more information.

United States Listings

ARIZONA

Phoenix Area

CALIFORNIA

Los Angeles
South Bay-Peninsula
Orange County
San Diego
Santa Cruz

COLORADO

Denver
Pikes Peak
Flatirons/NW Metro

ILLINOIS

Greater Chicago

MASSACHUSETTS

Cape Cod
Greater Boston

MINNESOTA

Twin Cities

MISSOURI

Greater Kansas City
Gateway

NEW YORK

Long Island

OREGON

Portland

NORTH CAROLINA

Triangle Area

PENNSYLVANIA

Philadelphia

TEXAS

Houston
North Texas

WASHINGTON, DC

National Capital
District

CHAPTERS IN PROCESS IN THE FOLLOWING AREAS

Alabama
Alaska
Colorado
Connecticut
Florida
Indiana
Louisiana
Michigan
Oklahoma
Southeastern
Pennsylvania
Seattle, WA
Tennessee

CHAPTERS

Calgary, Alberta
Moose Jaw, Saskatchewan
Oslo, Norway
Durban, Natal South Africa

RESOURCE CENTERS

Marburg, Germany
Vienna, Austria
Limerick, Ireland
Adelaide, South Australia
Brisbane, Queensland

International Listings

BOOK REVIEW:

WOMEN MINISTERS ACCORDING TO SCRIPTURE

Reviewed by Shari Voigt

Women Ministers According to Scripture

By Judy L. Brown,
Morris Publishing, 1996, 312 pp.

Regular price \$15.95, **Sale price \$12.95**

Sale ends April 30, 2000!

Price does not include S&H. Member discount does not apply.

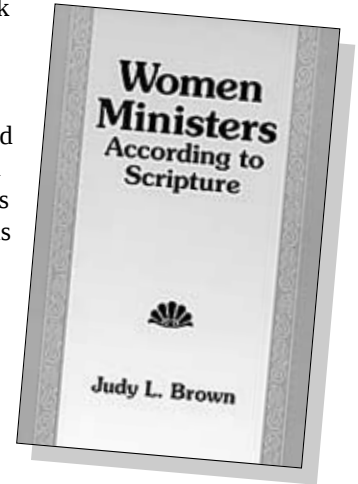
Right off the bat, from the very title of the book, *Women Ministers According to Scripture* by Judy L. Brown, promises to be an eye-opening, in-depth learning experience. Chapter by chapter, Bible in hand, the author compels us to look at the bigger picture.

Judy Brown, Ed.D., is the Professor of Church Ministries at Central Bible College in Springfield, Missouri. Her introduction states, "I have but one cause in life, and that is the cause of Jesus Christ." Her qualifications for writing this book include many years of teaching experience, in addition to pastoral and foreign missions experience. She is an ordained minister.

Brown begins with an overview of the diverse roles women hold in the modern church and the disparity between duties performed and job title. She asks the questions: Why can women "share," but not "preach?" Why can women write the textbooks for seminary but not receive a degree in theology? And more importantly: Jesus treated women with a high level of respect, dignity, compassion and equality—why don't our churches?

Chapters one through five examine the Old Testament. Great detail is given to the account of the creation and the fall. Specific Old Testament stipulations about women are explained, including spiritual privileges and responsibilities. It's interesting to note that several women served in high-level spiritual leadership capacities in ancient Israel with no indication that they functioned under the supervision of a man. There were female prophets and judges, although never a female priest. The office of pastor in today's church does not equate to that of a priest, rather it is very similar to that of an Old Testament prophet.

Page after page, this book continues its thorough coverage of the New Testament—how women were treated by Jesus, and how women were treated by Paul. We see examples of women at Pentecost, as Coworkers, Deacons, Pastors, Teachers, Prophets, and even as an Apostle—all in the early church.



Difficult passages are discussed throughout the book, *Women Ministers According to Scripture*, and three final chapters are devoted to explanation of First Corinthians 11, First Corinthians 14, and First Timothy 2. Judy Brown emphasizes the importance of using proper hermeneutics at all times. She based her research on the premise that the whole of Scripture must be used to interpret any one part; that truth is changeless, but situational details may not be; that it's important to know whom the material was written for and why; that the cultural, historical, and literary details must be examined; that Scripture is the inspired, infallible, authoritative, rule of belief and behavior; and finally, that progressiveness characterizes scriptural revelation. Based on these premises, she offers logical and researched conclusions.

Women Ministers According to Scripture concludes with a complete listing of endnotes, works cited, Scripture and subject indexes. The addition of these supporting materials and indexes makes this book an ideal reference tool that I plan to refer to again and again.

Independent Writer/Editor, Shari Voigt, lives in eastern Wisconsin with her husband and two teenage sons. Her e-mail is svoigt@athenet.net.

**To order call toll free
1-877-285-2256**

BOOK SERVICE NEWS



SPECIAL OFFER

In The Spirit We're Equal: The Spirit, The Bible, and Women—A Revival Perspective

by Susan C. Hyatt

This book is devoted mostly to the theology and history of women in ministry. Hyatt shows that in every revival movement of the Holy Spirit through the centuries women were always and consistently elevated to reflect the egalitarian perspectives of Jesus, despite the prevailing religious and social restrictions of the day. Her historical studies begin with the New Testament women, and progresses through the early centuries, the Middle Ages, the Reformation, the Friends in the 1600s, the Methodists in the 1700s, the Holiness Movement in the 1800s, and American Revivalism.



This book is not an argument for biblical equality, rather an affirmation for men and women for whom biblical equality is already a living reality. It is designed to bring hope, healing and wholeness while encouraging all Christians to better partner with the Holy Spirit and with one another. Embracing this good news, Hyatt says, can widen and deepen the mighty River of God flowing in the world today. 304 pages, Hyatt International Ministries, Inc., 1998. **B132P**

Retail \$16.99...**CBE's price \$8.50** Sale ends April 30, 2000. Price does not include S&H. Member discount does not apply.

NEW – The Spirit, the Bible and Women: Teaching & Study Guide for In the Spirit We're Equal

by Susan C. Hyatt.

B132SG 119 pages, Hyatt Press, 1999.

Price: \$25.00 (does not include S&H)

What people are saying about this new teaching and study guide:

- "This training has opened my eyes to all the love Jesus Christ had for women. I know now that I don't have to be ashamed in moving towards my calling."
- "I feel free at last! I no longer despise the fact God created me a female. I have been delivered of a woman-hating spirit!"

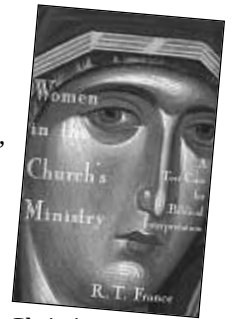
- "I always knew (something in me knew) that women are equal with men. I just didn't know how to prove it. Now I do!"
- "I am so excited about this course. I do believe it will help bring true Revival."
- "I didn't believe any of the authoritative headship, chain-of-command, or covering principles, but I didn't know how to prove my position. I'm so glad you verbalized what my heart has been telling me my entire life."

**Please note: This guide is designed to be used in conjunction with Susan's book, In the Spirit We're Equal. The book and the Teacher/Student Guide will be offered as a package for \$40 after the sale ends April 30, 2000.*

Women in the Church's Ministry: A Test Case for Biblical Hermeneutics

by R.T. France

R.T. France, in this engaging volume, takes the opportunity of the 1995 Didsbury lectures to explore the important questions of biblical interpretation raised by the disagreements over the nature of women's ministry among evangelical Christians.



France challenges readers to think about what it means to claim that our theology and practice are biblical. Frances insightful arguments then help point the way beyond the impasse over the role and place of women in church ministry. 96 pp. (B129P)

Retail \$12.00...**CBE's price \$6.00 (while supplies last)**
Price does not include S&H. Member discount does not apply.

Wanted



CBE members to review books, articles, and tapes for possible inclusion in CBE's catalog!

If you love reading and want to volunteer your time, please contact the national office and an application will be sent to you. Thank you!

THE POWER OF WORDS

By Mimi Haddad,
Executive Director of CBE

In the last issue of *Mutuality* we asked a critical question—why does it take so long for certain truths to become part of everyday life? For example, the Royal Navy knew for decades that drinking citrus juice would eliminate scurvy, saving the lives of thousands—yet no one adopted the behavior. Even after watching sailors recover within hours of consuming citrus products, few changed their behavior. Why is this?



Mimi Haddad
Executive Director

In 1997 CBE celebrated its tenth anniversary. Many within the CBE community wondered—if the Bible teaches the truth of biblical equality, if world-renowned Bible scholars like F.F. Bruce endorsed CBE's *Statement on Men, Women, and Biblical Equality*, why, after ten years hasn't the broadest spectrum within the church adopted the truths of biblical equality? Moreover, CBE has produced more scholarly materials on gender than any other group! We've established chapters around the world, held over seven International conferences, our website boasts hundreds of hits each week, and we've translated our *Statement on Men, Women, and Biblical Equality* into Chinese, French, German, Spanish, Norwegian, Indian, Indonesian, Japanese, Korean, Malaysian, Portuguese, Russian, and Swedish.

After much prayer and seeking, several gently suggested we consider communicating the truth of biblical equality in a way all people can understand. For you see, we've committed the same error as the Royal Navy. We've done our research, CBE materials represent the truth of the Bible, and we're skilled at communicating these truths—but not to everyone.

So, thanks to our sisters and brothers at Willow Creek, we're learning how to communicate biblical equality in plain English. In the next several issues of *Mutuality* we'll take a look at the different methods of "diffusing" the truths of biblical equality to the broadest possible audience.

Step One...Eliminate Complexity!

"Complexity is the degree to which an innovation is perceived as relatively difficult to understand and use."¹ The higher the complexity, the lower the rate of adoption.

Perhaps you remember attending your first professional meeting, purchasing your first computer, or even going to church or Bible study for the first time. Highly technical language or jargon estranged many of us. Often, CBE meetings are perceived in this way—highly complex with

respect to language, theology, grammar, Greek and Hebrew, and the like. And, too often we leave the discussion at this level.

Many view biblical equality as a very complex subject. Dialogue surrounding the "problem passages" often leads to technical and complicated theology, and complex principles related to linguistics. Many people are unable to go there with us. They lack the time or resources to study, and must rely on what their pastor tells them. How should we help? How can we make complex truths of the Bible understandable? How do we bring the discussion to a lay level, where everyone can access the truths of Galatians 3:28? Experts suggest...

- ❖ Eliminate jargon and technical language.
- ❖ Find ways of communicating the message at a lay level by using metaphors, multiple examples, modeling the message at every turn, and most importantly, by using personal stories. Use personal biography, such as "Here's what becoming an egalitarian did for me, my marriage, my life." **Personal testimonies are perhaps the best way to overcome complexity.**
- ❖ Some have already started. For example, Debbie Menken Gill has produced a fine series of tapes on this very topic—*The Biblical, Liberated Women, The Biblical Basis for Women in Ministry, and Making Biblical Equality Accessible to the Person in the Pew*. These fine tapes are available through CBE's Book Service.
- ❖ **Communicate biblical equality by making it personal.** Consider something like this: "There are many Bible passages that support egalitarian relationships, and Christians have and will probably argue this issue for years. BUT the Bible tells me to love my neighbor as myself, and to love my wife as Christ loved the Church. And I need to ask am I doing this? Is it loving for husbands to demand that their wives submit to them? In the face of love, as Christ loved, such behavior seems absurd!

In the next several issues of *Mutuality* we'll discuss four other ways of making the message of Biblical Equality accessible to all. Meanwhile, if you have a personal story of how your life was changed by becoming an egalitarian, we'd love to feature you in subsequent issues of *Mutuality*. Simply send your story to CBE at 122 W Franklin Ave, Suite 218, Minneapolis, MN 55404. Or send us an e-mail to cbe@cbeinternational.org.

¹ Everett Rogers, *Diffusion of Innovation*, Fourth Edition (New York: The Free Press 1995), p. 242.

Our Mission Statement

We equip believers to serve as Christ's agents of reconciliation by affirming the biblical truth of equality and promoting communities of wholeness.

To accomplish this mission, Christians for Biblical Equality may:

- Publish a newsletter, journal, and other educational materials in English and other languages.
- Sponsor conferences, workshops, and seminars.
- Facilitate the formation of local chapters in the USA and around the world to fulfill these goals.
- Develop and operate a service that selects and sells appropriate books, audio- and videocassettes, and reprints on the subject of biblical equality.
- Develop and maintain a resource center and speaker's bureau to provide information related to our mission.
- Encourage the ongoing development of a coherent theology of women and men.
- Sponsor a web site and have a presence with Christianity Online.

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 Application

Enclosed is my yearly CBE membership fee. All fees are in US dollars. Please check one:

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☐ Low Income	\$20	
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All gifts of \$250 and over include a complimentary membership.

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Ordinary People, Extraordinary Marriages: Celebrating the Gift of Biblical Marriage!

Mark your calendars for October 27–29, 2000!

Plan to attend CBE's Marriage Conference to be held in Minneapolis, Minnesota at the Doubletree Grand Hotel, within walking distance of the Mall of America. (Free shuttle to and from the airport and the Mall.)

We have an outstanding roster of plenary speakers and workshop leaders. See pages 8 and 9 for more details.

