



Christians for
Biblical
Equality

Mutuality

SUMMER
2000

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



My Mother in the Ministry

by Dan Kent – pg. 20

Junette Haley didn't deliver rousing sermons or author theological treatises, but she still made a profound impact on those who knew her.



A Husband's Tribute to His Wife's Leadership

by Wes Balda – pg. 5

What happens when your wife becomes "Pastor?" Wes Balda reflects on his wife's leadership gifts in light of the controversy surrounding women in the ministry.



Out of My Way, Girl!

by Adriene Bartley – pg. 13

When 14-year-old Joanna accidentally crashes into Jesus, she expects to receive the usual harsh treatment. Instead she finds herself on the path to being a disciple.

IN OUR MAILBOX

I have just finished reading through the Spring 2000 *Mutuality*. My favorite article was "Our Egalitarian Story," by Cathy and Phil Van Loon. I liked it because they were honest about the way they worked out their differences, and they gave practical ways to share chores, finances and other family matters. The best part about their lifestyle is that their children are growing up in this atmosphere and will be equipped to carry it on in their own families. I hope there will be more articles about how CBE families are sharing mutuality in their homes. One of the most effective ways to keep God's good plan going is to pass it on to the next generation.

—Lee

In September 1999, I was in touch with you about translating the "Statement on Men, Women and Biblical Equality" into Finnish. Your books are leading into connections across denominations (Salvation Army, Pentecostal, Lutheran, Free Church). Since I am also making an effort to sell some of your books, I think it might indeed be useful in the near future for the Finns to have access to the statement. Thank you so much for the work you do. God is moving here, too – through you!

—Anne

Editor's Note: Anne, the Finnish translation of "Men, Women and Biblical Equality" is now on CBE's Web site (www.cbe@cbeinternational.org).

We have a popular radio call-in programme here and the subject was: "Women's Role in The Church." I rang in and gave my telephone number for CBE literature. I received 12 requests for literature which I have sent. So the word is getting out. The calls were nationwide.

—Jane, South Africa

I just wanted to tell you how glad I am that I found your Web site. I had just about given up on Christianity and had found the churches [we attended] oppressive. I have been reading a lot of your books and have found confirmation of my beliefs in them. It was refreshing to find people that are Christians that think women are important in the scheme of things. I am encouraged by the things you are teaching and there is hope that things can be better. I have not yet been able to find a local church to go to that is egalitarian. I have had thoughts of helping establish a chapter in my area but feel rather inadequate to do so. Please pray for me and my family.

—New Member

Saw your ad in the *Texas Baptist Standard*. I was so thrilled to see it in there! I've got the 2001 conference on my calendar. I was at San Diego and it changed my life!

—Laura



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SUMMER 2000

Mission Statement

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

Executive Director: Mimi Haddad

Operations Manager: Mary Seltzer

**Finance and Data
Coordinator:** Mary Gonsior

**Book Service
Coordinator:** Joanne Nystrom

Contributors: Our Readers

Printing: Jacob's Ladder Printing
Jon Estenson
jacobs@runestone.net

**Art Direction
& Design:** Spectrum Printing of
Wadena
Susie Larson
spectrum@wcta.net

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**SEND ALL CORRESPONDENCE
AND ADDRESS CHANGES TO:**

Christians for Biblical Equality
122 West Franklin Ave., Suite 218
Minneapolis, MN 55404-2451
Phone: (612) 872-6898 • Fax: (612) 872-6891
E-mail: cbe@cbeinternational.org

VISIT US ON THE WEB!
www.cbeinternational.org

Dear CBE Family,



Mary Seltzer
Operations Manager

During the first quarter of 2000, more wonderful things happened here at CBE headquarters. CBE's office suite is in the six-story Minnesota Church Center, which has a waiting list for leasing space. Because of this, CBE's office was split between two floors – making efficiency difficult at times. Last fall the building management informed us that the office next to us on one floor needed our space, and that the ministry next to us on the other floor was moving out. Imagine that! We were being offered to have all our offices moved into one space – all together!

Come January, we were working hard at producing the new 2000 Catalog. While we were doing that, the building was tearing down walls, putting up walls, painting, wiring, etc. Just as we got the new catalog mailed on January 18, after lunch, (I remember it clearly.) the movers showed up. They informed us that WE had to box all of the books from our Book Service. The entire staff rapidly put over 2000 books in any box that could be found. Two or three days later, Book Services was again organized, and orders from the new catalog began to pour in. During the move, I believe we mailed all the book orders in 24 hours – just like always. The move couldn't have been timed more perfectly, even if we had planned it. Isn't God wonderful!

Speaking of the 2000 Catalog, this year we did not mail catalogs to people in our database who have not contacted us for at least three years. We have reserved these catalogs for you, our members, who know of special people who would appreciate one. Last October when I sent a message to CBE members with e-mails that we had extra catalogs, we received requests for nearly 3,000! Catalogs were requested for classes, churches, retreats, colleges and seminaries, fellow clergy, friends and relatives. Just let us know how many you need, and we'll send them to you.

The first quarter 2000 budget-to-actual is completed. Membership revenues held steady, book sales were up, donations compared to first quarter 1999 were up slightly and "OUCH" expenses were up, too! A number of people have designated donations for the new copy machine.

CBE received a donation of a small color printer. You may have noticed the color book sale flier with your donation thank you letter. Also, we had a donation of Adobe software. We plan to use Adobe in the uploading of some *Priscilla Papers* and *Mutuality* articles on the web.

Of course, the big donation this quarter was a computer network upgrade to Windows 2000 as well as Office 2000 Suite for each computer! The CBE member who designed our database originally, flew in from Seattle and worked with our computer systems coordinator for five very long days. There were no major glitches; the capacity and speed of the new system is superb. Some of our antiqued hardware had to be upgraded, more memory added, and compatible back-up and virus protector equipment purchased.

Excitement for the Marriage Conference, October 27-29, 2000, is beginning to build. Already we are hearing about churches that are planning to support the conference and people who say they plan to attend. You should have received (or will soon receive) your conference brochure. Don't miss the reduced fee deadline, August 15!! This is CBE's first conference to be totally devoted to the liberating truth of mutuality in marriage! You can register online today. www.cbeinternational.org

Keep sending your stories for the Egalitarian Exchange. It is so very encouraging to note the number of men who are sending stories and articles. CBE is NOT a women's organization, as some suppose; it is an organization of men and women who work together to promote unity, harmony and partnership.



Mary Seltzer
Operations Manager

APOLOGETICS: THE EGALITARIAN IMPERATIVE

By Douglas Groothuis

Biblical egalitarians rightly argue that the Bible does not support the perpetual and cross-cultural priority of men over women in the home, the church, or society. Biblical scholars, theologians, social scientists, philosophers, and others have given a solid defense, or apologetic, to this end. However, there is another apologetic mission that egalitarians are in a unique and opportune position to fulfill. This involves presenting the message of biblical equality to the unbelieving world in a persuasive manner, thus winning to Christ people who might never be touched by traditionalist approaches.



Douglas Groothuis

Scripture calls us to defend the Christian faith, as Paul did when he declared to King Festus, "What I am saying is true and reasonable" (Acts 26:25). Peter exhorted his readers: "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15). Jude wrote: "Contend for the faith that was once for all entrusted to the saints" (Jude 3). These and many other texts set forth the apologetic task of the church: to defend the objective truth and existential relevance of the Christian world view so that the intellectual obstacles that foster unbelief are removed and faith becomes possible. Apologetics is required as a kind of pre-evangelism when people resist the gospel because of intellectual hesitation, confusion, or hostility.

While the apologetic imperative rests on the church in every age, the shape of apologetics will vary in light of the particular culture in which one ministers. For instance, Paul presented the same gospel in different ways in the book of Acts. To the Jews, he emphasized Jesus as the fulfillment of messianic prophecy and as a worker of miracles. To the Gentiles (who were without the Hebrew Scriptures), he appealed to God as creator and sustainer and quoted from their own writings to establish common ground for the gospel (see Acts 17:22-31).

Apologetics addresses arguments for God's existence, offers reasons to believe that the Scriptures speak truly, and responds to intellectual challenges to Christian truth, such as the problem of evil. Today a pressing concern for unbelievers is what the Bible says about gender roles. Many nonChristians reject Christianity because they see it as unfairly restricting women. Traditionalists with big

names and huge organizations win the headlines with their pronouncements about female submission to male authority. Many unbelievers recoil in horror, and reject the gospel without further thought. Some who see Christians as worshipping a male God who appoints men to control women may embrace goddess worship to counteract such religious patriarchy.

This ought not be! Although we should never dilute the Bible's message to suit the sinful predilections of the unrepentant, and the gospel will always offend human pride (see 1 Corinthians 1-2), the traditionalist message of male primacy is not true to Scripture and so should not present a stumbling block to unbelievers. The good news of biblical equality is not simply for the benefit of Christians. It is also good news for those who resist the Christian message because they perceive it to be sexist.

A woman who is called to submit unilaterally to the lordship and saving work of Jesus Christ is not thereby called to submit unilaterally to men in the church and in the home simply because she is a woman. A man who is called to follow Christ is not thereby obligated, simply because he is a man, to bear the burden of being the "spiritual priest of the home," who is responsible for the spiritual growth of his family in a way that his wife is not. Let us not multiply offenses unnecessarily! Taking up the cross of Christ does not entail taking up the gender prejudices of a church in need of reform and renewal.

Biblical egalitarians rightly argue that the few restrictive biblical passages regarding women's conduct (such as 1 Timothy 2:11-15) addressed local situations which made women's leadership unwise at that time. I recently had the pleasure of hearing Professor I. Howard Marshall explain his view of this passage to an academic group. As one of the world's leading evangelical experts on the pastoral epistles, Marshall argued that Paul's prohibition of women teaching was rooted in specific problems at Ephesus that affected the women of that assembly more than they did the men. He argued that this epistle advises men to serve in church leadership only because the culture was not ready for women in those positions. In other words, it was not apologetically proper *given the cultural context*. However, Marshall sees no reason to restrict women in these ways today, given women's very different place in our culture.

It is apologetically unwise and offensive to prohibit gifted women from ministering at every level of the church and from having equal say and status in the home.

- continued on page 7 - ►

HONOR WITHIN OUR RANKS



Editor's Note: Janis Balda was recently ordained as a pastor in her local congregation of the Association of Vineyard Churches in the United States. The following is the reflection of Wes Balda, her husband, after the announcement of her ordination.

A Husband's Tribute to His Wife's Leadership

My wife, Janis, has been marked for pastoral leadership since I've known her (27 years). Her father was a Baptist army chaplain and her mother a licensed Methodist lay preacher. Her mother eventually steamed off to the Caribbean as a missionary after convincing a large, male-run charismatic church in the South that she, a divorced woman with four grown children, should preach the gospel in far-away places. She sold everything and worked alone for years as a result of sheer faith and a sure knowledge of God's call.

Janis came from sturdy stock. I'm not sure she ever really doubted that faith and call were all it took. We have attended the Vineyard Church Church for 16 years, and this validation of her ministry follows over a decade as a board member/elder, years as an administrative and legal resource for the church, and countless hours invested in people and projects.

More recently, Janis presided over a grassroots mentoring movement in our congregation that sprang up simply because she had an unshakeable vision for developing leadership, whether for women or men. As it turned out, a cadre of women emerged who are making an impact in the church and the community.

If superficial qualifications matter, she has put to rest all arguments. She is working on her fifth academic degree, a Ph.D. in nonprofit management education. Her previous sheepskins include a master's in theology from a well-regarded seminary. She has served on numerous boards of national Christian organizations, guided the leadership of World Vision as their first in-house legal counsel, preached sermons, published academic articles on nonprofit and religious management, taught at graduate institutions and seminaries, raised three great kids and tolerated and loved me. Yet she waited for over 40 years to prove to herself that God was actually calling her to ministry.

The Vineyard itself is a burgeoning array of international fellowships that live out worship as a focus that leads to many viable expressions of God's work today. The gifts of the Spirit are kindly regarded, all kinds of healing are welcomed and a sense of wholistic mission is acted out in

local communities and church planting that ranges far afield. The Vineyard emerged from the self-deprecating humor, simple faith and common sense of John Wimber, who somehow always seemed to wonder what the fuss was all about as a powerful ministry grew. Though a Vineyard stereotype is the Southern California surfer in jeans and Hawaiianshirt, our local body is a well-educated, middle-class group of professionals, who over the years have found themselves in an amazingly diverse band of races, recovering abusers, former homeless people, gangbangers and Harley Davidson bikers.

Whether women should be ordained pastors has not been a simple question in the Vineyard. The winds of theological opinion have blown in many directions over the years, and the combination of entrenched fundamental evangelicalism and an openness to fresh activities of God has not always been reconcilable. When John Wimber died several years ago, the mantle passed to Todd Hunter, who now heads the Association of Vineyard Churches in the United States. Hunter has not been afraid of hard questions and seems to be a fair and sincere leader who wants to be faithful.

Our own pastor, Mark Fields, has led our church for over 20 years, beginning his ministry at age 19. Fields has never missed an opportunity to learn. While pastoring full-time, he completed his undergraduate education, finished a degree at Fuller Seminary and is completing a Th.M. at London Bible College while also making progress on a Ph.D. at the University of Birmingham. His abilities are being recognized, as he also coordinates U.S. involvement in international missions and church planting, while sitting on the National AVC Board. Fields is an able and courageous leader, and is taking this step after processing the biblical and ecclesial issues with the greatest of care.

So we've reached an intriguing point in the "institutionalization" of this movement. The vibrancy of the Vineyard's early days has not been lost, yet the difficult questions of how leadership should be recognized and validated pose challenges to decision-making and future growth. There are other women exercising leadership in Vineyard churches. Some are ordained, some "co-pastor" with husbands and others reject ordination as unseemly or unbiblical. What polity we have vests the decision in the pastor and local body. When the decision to ordain Janis was announced, the sustained applause surprised us all.

I have not the slightest doubt that this act is proper, ordered and blessed by God. In the end, it becomes a question of calling, giftedness, spiritual resiliency, leadership ability and a humble spirit of service in Janis, rather than an issue involving gender, subordination, hierarchy or whatever the other arguments happen to be at the moment.

I have a pet theory (as yet unproven) that the great missionary movements of God are co-led by great women.



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- Ordinations
- Memorials
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- Anniversaries
- Weddings
- Birth of a new child

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

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In Honor Of: _____

On the Occasion Of: _____

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

IN HONOR OF DAVID HANNON

Phyllis Hannon wishes to honor her husband, David Hannon, who went to be with Christ on December 1999. We thank our Lord Jesus for the gifts and service of his servant, David Hannon. To honor David, Phyllis has made a contribution to CBE.

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
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Groothuis - continued from page 4

When non-Christian women and men find women thriving at all levels of leadership in secular culture (even if women are still underrepresented in many areas), what are they to think when they visit First Evangelical Church only to find it dominated by men? What will they make of the sermons on the man's authoritative role and the woman's submissive role? The traditionalist explanation that women are equal to men in being, but merely different in function, does not suffice, as Rebecca Merrill Groothuis points out in chapters two and three of *Good News for Women*. Traditionalists must defend an intrinsically unjust arrangement whereby women are perpetually, universally, and cross-culturally denied opportunities to serve and grow strictly because of their gender and despite their proven abilities. Yet traditionalists say women are (somehow) equal to men! This is illogical and indefensible; therefore, it makes for atrocious apologetics. In fact, it repels people unnecessarily.

Egalitarians have spilled much ink, spoken many words, prayed thousands of prayers, and cried a river of tears in the hopes of convincing our traditionalist brothers and sisters of the truth of biblical equality. We must not stop. However, let us not neglect the apologetic resources at our disposal for reaching a world without Christ. Let us write letters to the editor, submit op-ed pieces to the newspaper, give public lectures, preach apologetic sermons, teach adult education classes, and tell our friends and families about the full liberation that Jesus brings to all of life, such that in Christ "there is neither male nor female" (Galatians 3:26-28).

Douglas Groothuis, Ph.D., is Associate Professor of Philosophy at Denver Seminary and the author of Truth Decay: Defending Christianity Against the Challenges of Postmodernism (InterVarsity Press, 2000), which contains a chapter "Postmodernism on Race and Gender," that defends egalitarianism.

GALITARIAN CHURCH SURVEY DRAWS ENORMOUS RESPONSE!

A big thanks to all of you who completed CBE's recent Egalitarian Church Survey. The response was truly amazing. Clearly we are on to something very big! If you haven't had a chance to complete the survey, or for some reason you never received one by e-mail or snail mail, please contact the international office and we'll send you one. Thanks for your help!

Living Pulpit
ad here

COUNSELORS AND THERAPISTS DIRECTORY

Christians for Biblical Equality does not necessary endorse these counselors/therapists as professionals, but presents these names as those in agreement with CBE's Statement of Faith and as active CBE members. All arrangements for counseling should be made directly with the individual counselor/therapist.

Bill Dyck, MA RCC & Charlotte
Marten-Dyck, MAA RCC
Pacific Family Life Counseling
Centre
5932 190 A Street
Surrey V3S 7W4, BC Canada
6049421110
BILLDYCK@aol.com

Diane Marshall Med
Clinical Director Institute of
Family Living
Suite 5062
3080 Yonge St
Toronto M4N 3P4, ON Canada
4164873613
4164872096

Katharina Rempel
2024 Montrose Ave
Abbotsford V2S 3S9, BC Canada
6049421110

Patricia Ebersole Zwier
Shalom Center
27 de febrero #363
Santo Domingo, Dominican
Republic
zwier@codetel.net.do

Heather Gingrich
Fred Gingrich Counseling
Alliance Biblical Seminary
PO Box 1095
Manilla 1099, Philippines
frether@jmf.org.ph

Dr. Mary Lou Henninger, PhD
Clinical Pastoral Counselor
201 E. Grandview Dr
Muscle Shoals, AL 35661

Dr. Judy Hao, PhD
Suite 303
13950 Milton Ave
Westminster, CA 92683

Dr. Andrea M. Kulberg, PhD
Family Therapy and
Rehabilitation
Suite 302
7301 Girard Ave
LaJolla, CA 92037
amk@CTS.com

Connie M. Liden
Suite 212
920 Saratoga Ave
San Jose, CA 95129

Linda M. Ikeda, MFCC
K236
1101S. Winchester Blvd
San Jose, CA 95128
RMIKeda@aol.com

Dr. Colleen K. Benson, RN, PhD
Covina Psychological Services
Ste 104
1041 W Badillo St.
Covina, CA 91722
102560.217@Compuserve.com

Patricia A Cappa MS & Dr
Steven Cappa, PsyD
The Greenwood Center For
Counseling
Ste 418
5670 Greenwood Plaza
Englewood, CO 80111
stevec@densem.edu

Dr. James Beck, PhD
Denver Seminary
Box 10000
Denver, CO 80250
beckjas@juno.com
jim@densem.edu

Dr. Karen Mason, PhD
Licensed Psychologist
5005 W.81st Pl
Westminster, CO 80030
KarenMason@juno.com

Dr. Joan B. Winfrey, PhD
Licensed Clinical Psychologist
New Life Clinics
Ste 304
7730 E Belleview Ave
Englewood, CO 80111-2619

Sara Van Anrooy, MD
PO Box 933
Castle Rock, CO 80104

Dr. Brenda K. O'Reilly, PhD
Licensed Clinical Psychologist
Suite 316
2629 Redwing Rd
Fort Collins, CO 80526

Michael Nagle
100 Prospect St
Manchester, CT 06040
MICHAEL-NAGLE@Compuserve.com
www.mnagle.com

Dr. Constance Lawrence, PhD
Individual, Marriage and Family
Therapy
48 Briar Oak Drive
Weston, CT 06883

Debbie Hunt, M Div
39 Cove Ave
East Norwalk, CT 06855
DHuntCT@aol.com

F. Gayle Roberts, M ED, LPC
Master's Counseling Center
7099 Tara Blvd
Jonesboro, GA 30236

Ms. Linda Haines, MA LMFT
6607 N Newgard Ave
Chicago, IL 60626

Cleo Enockson Hagen
Forest Park Center for Counseling
7208 Dixon St
Forest Park, IL 60130

Beverly J. Burch
136 Arlington Ave
Elmhurst, IL 60126
bjburch@juno.com

Linda L. Alford
Lakeside Center
Suite 104
41 E. Main St
Lake Zurich, IL 60047
t.l.alford@worldnet.att.net

Dr. Betty A. Riley, PsyD
Bethel Center for Psychotherapy
Suite 204
209 W. Wesley St
Wheaton, IL 60187

Karen Doyle Buckwalter
Chaddock Center For Family
Development
Suite 203
636 Hampshire St
Quincy, IL 62301
kbuck@adams.net

Marjorie Cox
#502 5620 SW 22nd St
Topeka, KS 66614

Dr. M. Gay Hubbard, PhD
745 County 388 Dr
Osborne, KS 67473
hubcca@ruraltel.net

Jamie Maynard, M.S.W., C.S.W.
Suite 315
340 N Main
Plymouth, MI 48170

Dr. Thomas R. & Dr. Mary F.
Clark
Alpha Psychological Services PC
39209 West Six Mile Rd
Suite 207
Livonia, MI 48152
alpha@ameritech.net

Pastor Rob & Jan Hart
78 County Rd 24
Wabasha, MN 55981

Brian A. Nystrom, LICSW LMFT
Nystrom & Associates Ltd
Brighton Professional Building
1900 Silver Lake Rd Suite 110
New Brighton, MN 55112
www.nystromcounseling.com

Shannon Staiger, MA, LICSW
Psychotherapist
Macalester Groveland Area
Saint Paul, MN 55105
sstaiger@compuserve.com

Dr. Lanny Law, LMFT &
Maureen A. Law
Nystrom & Associates, LTD
Brighton Professional Building
1900 Silver Lake Rd., Suite 110
New Brighton, MN 55112
www.nystromcounseling.com

Marie W. Knowles
Suite 200
3407 Berrywood Dr
Columbia, MO 65201
indiains@juno.com

Melissa Martin
PO Box 61
Circleville, OH 43113
Martin@dragonbbs.com

QUESTIONNAIRE RESULTS REVEAL OPINIONS ABOUT 'PRISCILLA PAPERS'

CBE members and friends enjoy and value *Priscilla Papers*.

That was the nearly universal opinion voiced on a 1999 questionnaire included with an issue of *Priscilla Papers*. Readers were asked to fill out and return the form to CBE. About one-fourth of the readers returned the form – a gratifying response.

We learned a lot about our readers. More than half have been readers of *Priscilla Papers* for more than six years, and more than one-fourth for more than 10 years – almost from the beginning of CBE. Here are some of the other facts that emerged:

1) *How educated are our readers?* Three-fourths are college graduates. Twenty percent have doctorate degrees.

2) *What do they do with their copies after reading?* Nearly all subscribers either file their copies for future reference or give them away to friends or libraries.

3) *How much of each issue do they read?* More than half said they read all of every issue. The others read half or some.

4) *How have they been helped by the journal?* Most said their understanding of biblical equality had been deepened. More than half said their ministry for Christ had been helped. Nearly one-third said their marriage and family life had been improved. Two-thirds said their personal lives had been enhanced.

We asked for their input on four possible topics to be covered in future issues. The following percentages indicate those who agreed with the topics.

- 1) More emphasis on art and culture – 25%
- 2) More emphasis on contemporary issues – 58%
- 3) Continued emphasis on basic issues of equality – 45%
- 4) More emphasis on equality issues in non-western cultures – 51%

When asked for suggested changes, many said, “Don’t change anything!” The following is a breakdown of those who agreed with the following suggested possibilities.

- 1) Shorter articles – 20%
- 2) Letters of response – 28%
- 3) Book reviews – 49%
- 4) News from denominations – 50%
- 5) Front cover redesign – 9%
- 6) New graphics – 15%
- 7) Frequently asked questions column – 36%
- 8) Personal stories – 44%
- 9) Guest editorials – 44%

We asked, “What words best describe *Priscilla Papers*?” They could check any one or more of the following. Their answers:

- 1) Academic – 67%
- 2) Practical – 31%
- 3) Thought-provoking – 74%
- 4) Stuffy – 5%
- 5) Readable – 46%
- 6) Challenging – 38%
- 7) Encouraging – 65%
- 8) Informative – 71%
- 9) Intellectual – 45%
- 10) Inspiring – 48%
- 11) Intense – 10%
- 12) Repetitive – 14%
- 13) Difficult – 5%
- 14) Boring – 3%
- 15) Lengthy – 17%

Written comments and suggestions filled 20 typewritten pages. Many were testimonials of how much they and their ministries had been helped by *Priscilla Papers*. One person wrote, “Our attempts to live out the traditional view nearly destroyed our marriage. Thanks for helping us see a better way.” Another said, “The articles have confirmed in my heart the value of all people—men and women—and how God desires both to work together as partners in all areas of life.”

Some made excellent suggestions for future material. All comments and information from the survey have been given to the new editor of *Priscilla Papers*, Carol Thiessen, who is very grateful to all who participated.



Ordinary People, Extraordinary Love Celebrating the Gift of Marriage

October 27-28

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Minneapolis

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 60 nations and written hundreds of journal articles and numerous books on church history. He and his wife, Carol, have been married 57 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* (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 11 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 14 years and have three children.



Jim & Leanne Mellado

Ordinary Marriages: Biblical Marriage!

29, 2000

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s, MN

"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, New Jersey. 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>Dealing with Abuse, Violence, Pornography & Other Addictions</i>
Cynthia VanderKodde	<i>Everything You Ever Wanted to Know About Interracial Marriages and Families, But Were Too Embarrassed to Ask</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
<i>Jan Bros (Moderator)</i>	
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
<i>Mary Stieber Reynhout & Ken Reynhout (Moderators)</i>	

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For membership information, see page 31.



▶▶▶ The Egalitarian Exchange ▶▶▶

*V*ERNA MAE KWIATKOWSKI SENDS A 'THANK YOU!'

Verna Mae Kwiatkowski says, "I was so happy with the last issue of *Mutuality*, with its new Egalitarian Exchange! Thank you for the article you wrote about my naming the department and for printing my stories.

"Thank you, too, for the book you sent me. For years I have used *Heirs Together* as my gift to engaged couples or as a wedding gift. One newly-married couple wrote in their thank you note that they were reading the book together, a portion each evening, and were delighted with some of the new concepts they were discovering! I'm glad the book is back in print. The stack of copies I bought when *Heirs Together* was going out of print is quite small now. The volume you sent me will be gift wrapped for someone's bridal shower in the future.

"By the way, one groom-to-be came to me incensed that I had given *Heirs Together* to his future bride. 'I believe you gave it to her unsolicited?' he asked. 'That's right,' I assured him. 'She didn't ask for it. I give it to her as a gift.' 'Oh,' he said. 'I didn't know it was a gift.' I wonder if they ever read it? My heart broke for them! But God is able! Perhaps by now they are living in the freedom of mutuality; that certainly is my prayer for them.

"Again, keep up the good work! God bless Christians for Biblical Equality."

*O*UT OF MY WAY, GIRL!

By Adriene Bartley, age 12
Adriene lives in British Columbia, Canada.

"Out of my way, girl! I'm trying to listen!"

"Sorry," Joanna muttered, trying not to drop the clay pot full of water. It was not an unusual occurrence to be yelled at by someone of higher status.

Joanna was a servant to a rich family in Jerusalem. Only 14, she was used to the contemptuous looks, as well as sympathetic ones from their children.

Joanna tried to squeeze unnoticed through the crowd. Ah! An opening! She began to walk as fast as she could without spilling the water. Suddenly, she crashed into a man, who whirled around. Joanna shut her eyes, waiting to be struck. Nothing happened. Cautiously opening her eyes, Joanna looked into the kindest ones she had ever seen. Could this be Jesus? She had heard her master talk about him often.

"Yes," Joanna thought decidedly. "This is Jesus."

Other children had begun to gather around Jesus, and 12 men who were always with him tried to keep them away. But Jesus was indignant and said, "Let the little children come to me, and don't hinder them, for the kingdom of God belongs to such as these."

Jesus took children onto his knee and the others stood around him. He looked at Joanna and touched her cheek.

Joanna felt like crying. After 14 years of not being wanted, not being loved, someone loved her! One person, but how much difference being loved by just one person made! If only her master was here! Joanna tore away from the crowd and raced home.



After being yelled at for being late, and for breaking the water pot, Joanna was up in her little room. As she looked out the window, tears streamed down from her face. It seemed no one in the whole world cared about

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Egalitarian Exchange - *continued*

her, except Jesus. Hearing voices, Joanna stuck her head out the window. It was Jesus and his disciples. Seeing her head, Jesus looked up and smiled.

Smiling, Joanna thought, "How wonderful it would be to be one of his disciples."



"Where are we going, Master?" Joanna asked. They had been walking for so long. Joanna's dream had come true. She was a disciple! "We're going to Jerusalem," Jesus answered.

"It won't be much longer then," Peter said. Joanna liked Peter. He had stood up for her when the other disciples were teasing her.

"Why do we have to go to Jerusalem anyway?" Judas whined. Joanna did not like Judas. Even after following for a few months, Judas was still cold towards Joanna. Even though she knew she should love him, the feeling was mutual.

As they neared Jerusalem, Jesus said, "Peter, Levi, go into the village ahead of us and you will find a colt which no one has ever ridden. Untie it, and bring it to me. If anyone questions you, tell them, 'The Lord has need of it and will return it shortly.'" Turning to Joanna, he said, "Go with them, Joanna."

Joanna's heart leaped as she ran to catch up with the others.

"Hosanna! Hosanna!" The joyful cries filled the air and Joanna was ecstatic. This was her Master whom everyone was praising. "Hosanna!" She joined happily, "Hosanna!"



Joanna felt like screaming. Where was Jesus? The last few hours had been horrid. Jesus had been accused of blasphemy by the Sanhedrin! He was then taken to King Herod, who in turn took him to the Roman governor, Pilate. Finally, Jesus was brought out. "I will give you people a choice," Pilate told the 250 or so people gathered in the courtyard. "Do you want me to release Jesus, or Barabbas?" Joanna relaxed. Barabbas was a terrible murderer! The crowd would surely choose Jesus!

It was quiet for a while. But it was the calm before the storm. "Barabbas!" the crowd screamed, "Give us Barabbas!" Joanna was too scared, even to speak. "What shall I do with this Jesus then?" Pilate asked.

"Crucify him! Crucify!" came the horrible cry.

"No!" Joanna threw herself on the ground. "Why? Why?" she thought as she pounded her fists against the damp soil. Strong hands lifted Joanna from the ground. "Oh Levi! They're going to kill Jesus!"

"I heard." Levi looked grim. "They've taken the Master to Golgotha." Joanna's eyes widened in horror. Tearing away from the courtyard, Joanna ran towards Golgotha. The Place of the Skull.



"Father, into your hands I commit my spirit. It is finished." Jesus' last words rang in Joanna's ears.

"Why did he have to leave us, Levi?" she sobbed.

"Don't cry, Joanna," said Mary, another disciple. "Come live with Lazarus, Martha, and me."

"Go on, Joanna," Levi urged. She took Mary's hand and allowed herself to be led away.



"Wait for me!" Joanna called, struggling with the basket of spices she had offered to carry. It was three days since Jesus' death, and as was their custom, Joanna, Mary and some other women went to put spices on his body. "How will we roll that huge stone away from the tomb?" Mary asked. But when they got there, the tombstone had been rolled away!

In the tomb, instead of the body, two angels were sitting there. "Do not be afraid," they said. "Jesus is not here. He is risen. Go and tell his disciples."

The women ran in different directions, and suddenly, Joanna crashed into someone. It was Jesus! "Master!" she cried, embracing him.

"My child," Jesus said.

And then, everything was perfect.

WHAT'S GOING ON IN OUR CHURCH REGARDING BIBLICAL EQUALITY?

By Frances Rogers, no longer referred to as the "pastor's wife," but as "Pastor" along with her husband, David Rogers, Palo Cedro Community Church, Palo Cedro, CA 96073

Christ Jesus is the one who tells us that it is by the renewing of our minds that we become like him, and therefore grow closer to God. Our little community church has gone, not through struggles, but through bloody, disgusting and painful warfare. That is all, praise God, in the past, and we can report that there has been a wonderful renewing of minds in the area of Christian equality. Sadly, many did not have this renewing and have left to fight their battles in other places. For those who came to a greater and better understanding of the truth of God's Word, great joy and freedom has been experienced.

In the past, our deacon board (men only) would meet in quiet solemnity with the doors closed and conduct business. Never could anyone who was not a deacon be allowed to speak, give thoughts or ideas, and certainly women had no place in this inner sanctum. Now that we are a totally egalitarian fellowship, the deacon meeting is held in a sunlit, open-doored room, where men and women talk, pray, explore, guide, listen and above all laugh. Joyous laughter can be heard at every meeting, for "there is now no condemnation to them who are in Christ Jesus."

MY PONDERINGS ABOUT THE GENDER ISSUE

By Maria Mitchell Crane

The gender "light bulb" clicked on for me the first time when I attended one of Leanne Payne's Pastoral Care Schools and heard her specific teaching on "Misogyny in the Church." I was disheartened to learn of different ways the church has supported this injustice and sin. It became more disturbing to me as I looked around at the church I was attending and saw that women in our church primarily served as Sunday school teachers, worship team members or event planners.

As I began to speak out concerning the lack of female teachers, leaders and pastors in our church, I became motivated to seek out the Lord in prayer about this tender topic. At times when anger would well up in me regarding this disparity, I wondered if I was just becoming an angry feminist. I asked some close male and female friends to pray with me about this growing burden. During one powerful prayer time, I received three powerful insights, impressions or revelations that I would like to share:

1) First, the Lord brought to my remembrance Mark 14, where the woman ministered to Jesus with the perfume from her alabaster flask. In that story, the woman's act of love for Jesus was met with scorn and resentment from the other disciples. Jesus rebuked them for their ridicule and honored her. I felt like the Lord was exhorting me to continue to minister to him and his people out of a heart of extravagant love, but not to expect the blessing of other disciples (Christians, the church). He, however, would guard my reputation, as he had with this woman who loved and cared for him.

2) While we prayed, I saw a picture of a large barren tree. When I asked the Lord what it meant, I sensed him saying that this tree represented most of the body of Christ (churches) today. Christ is the root and trunk of the tree, and men are the branches, but the leaves, which the nutrients flow through (women), and the fruit (children) are missing. I believe that God was saying that until women and children are given the place to freely exercise the full range of their God-given gifts, the tree will remain barren because he designed spiritual life (fruit) to come forth just as he designed physical life (a newborn) to come forth – when man and woman come together in love. Basically, the church minus the feminine presence and gifting cannot bear healthy, lasting fruit. Isn't it significant that the Lord awaits His bride, a feminine metaphor?

3) The third impression I got was a shepherd leading his flock out to graze in a green pasture. He pointed to the expansive pasture and urged his flock onward to graze. As the sheep began to scurry off to eat, He raised his staff to restrict the final emerging portion of his flock and told them their grazing was to be restricted to the small area around him. They would not have access to the full pasture. I believe this is the sad picture of what continues to happen to so many women in churches today. They are shown the whole pasture (areas of service, gifting and ministry) and then told they must stay in the acceptable range of the pasture (hospitality ministries, Sunday school teachers, etc.). I believe this grieves God's heart to

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watch shepherds often restricting the women in their flock to small portions of the pasture.

Several years later (January 1995), I had the beautiful and awesome experience of being involved in a foot washing ceremony conducted by Francis MacNutt at an Anaheim Vineyard Christian Fellowship Conference. It was a powerful event in which seven of us who represented different parts of the church (Evangelicals, Catholics, Pentecostals, Social Justice, etc.) sat on the church platform in front of several thousand people, while Francis invited people to come up and repent for judgments they have made against different parts of the church. His message that night had been about the need for love and unity in the body of Christ. Because I was working in a social justice ministry, I ended up on the platform. The only other woman on the platform was an African American Pentecostal minister. Many people that approached me and washed my feet also wanted to repent of not embracing women in leadership positions in the church. Some were even women who had denied their own leadership gifts, or given up because of the struggle and opposition they encountered. It was heartbreaking to me, and I felt led to stand in the gap and repent on behalf of the church for not welcoming their gifts or leadership. I believe some significant healing began or occurred for many people that night. I have, however, found myself wondering how many women have perished through the centuries with unexercised gifts or dormant callings because they were not encouraged in the same way men have been.

After seeing the film “Anna and The King” recently, I felt so moved by one woman’s story of confronting unjust traditions and prejudices, and how ultimately her courageous speaking out changed the course of the nation. I will continue to speak out in each opportunity God creates for me, hoping that one day the church will release its full army.

THE SCRIPTURES AND CBE SCHOLARS RESTORED SELF WORTH AND HARMONY TO OUR MARRIAGE

By Marion Longman

Marion Longman with her husband, Ernest, wrote the book, *Shared Love*.

In our younger years, marriage held great promise; the skies were blue, the sunsets golden. We had worked

together to meld our individual strengths and weaknesses into a loving union, strong and secure. We were team members who were in love, who attended church every Sunday and who had never heard about how God wanted us to relate to one another in marriage. Nor could we see clouds looming on the horizon.

When my husband retired, we moved to a new locality and joined a church where the pastor said Adam was born first; therefore the man should be the leader. “This implies that a husband’s leadership is his God-given right,” the pastor said. In addition, he reminded me that the Bible says the wife is to be submissive. I can remember feeling submerged in guilt because I had not heard about these biblical injunctions before. And so I determined to step back and become quiet and submissive. Although I felt demeaned and worthless, I contritely waited for Ernest to take leadership of the home, the children and myself.

As a result, Ernest felt “pushed” into additional responsibilities he had formerly trusted me to handle by myself. Furthermore, he was angry that our team-based marriage was so unacceptable to a minister of God. It was a dark period of confusion for us. Each of us was miserable and silently wondered, “If the Bible is God’s Word, and he loves us, why is biblical submission failing to build our marriage?”

Then we remembered that Jesus had said, “*Love your neighbor as yourself*,” and after a period of time, it occurred to us that this is how we loved each other—that when my husband attempted to be in charge and I attempted to be subordinated, neither of us felt loved. We were so disturbed by what seemed to be God’s commands (they were, after all, Paul’s inspired words in the Holy Bible) that together we set about searching the Scriptures to see if Jesus, Paul and Peter really intended headship and submission for husbands and wives.

At this time, God providentially provided for us the work of CBE’s theologians and language scholars. We shall forever be grateful to God for CBE. Those studies offered legitimate facts pointing to a need for careful scrutiny of any word in Scripture that seems inconsistent with God’s image of love and mutuality. One by one, CBE scholars persuaded us that the troublesome words such as “head,” “silent” and “authority” could have been better translated by choosing words fully consistent with the big picture of God’s love and intended mutuality as it is found throughout both the Old and New Testaments.

Rays of hope for justifying our plea for equality began to lighten the heaviness within us. Just as God inspires the

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songbirds to sing with the morning sunrise, so we sing and rejoice that God is light – that husband and wife are of equal worth in the Father's eyes.

With the help of studying the meaning of the original Hebrew and Greek words in the Bible, we found convincing evidence in favor of God's design for equality in marriage. Particularly in the words of Paul and Peter it became clear to us *that a new life of agape love* for both husbands and wives was their heartfelt message. When Christ came, he carried away forever the headship baggage of hierarchy.

These facts, plus our own journey back through the Scriptures, restored self worth and harmony to our marriage. Subsequently a book titled *Shared Love* became available through CBE. Within its pages is a review of God's unvarying plan for mutual submission and servanthood.

COMMUNE EXPERIENCE TAUGHT ME TO TRUST GOD MORE

By TeriLynn Ruonavaara-King

Thirty years ago TeriLynn went to Hawaii for a vacation and became enthralled with the lush beauty which God used to call her. TeriLynn is a licensed professional massage therapist.

I was standing on the edge of a Hawaiian country road with the proverbial thumb stuck in the air signaling my need of a ride. Several months before, I had met the Lord. What I discovered was that not everything spiritual was of God. There is an evil element in the world that masquerades as good. I only wanted to know the truth.

With my bold young faith in God's goodness and ability, I told God I wanted to know what was of God and what was of Satan. So, I stuck my thumb out and told God to take me where I could learn this truth. I knew he could do it. After all, he is God.

When a kind fellow picked me up and asked me where I was going, I said I wasn't sure. When he picked up the next hitchhiker, I decided I would go with her.

That is how I arrived at the commune. I did not consider it strange that they were having a meeting that night or that they were talking about the Holy Spirit. I was the first to raise my hand when the leader asked if anyone wanted to be prayed for the baptism of the Holy Spirit.

Even though I had still never read the Bible, I had a faith in God that others remarked on. So, sitting cross legged on the grass, I bent my head toward the ground under a beautiful Hawaiian starry night and waited for these people to pray for the Holy Spirit to fall upon me. As they prayed, there came the presence of a very large hand on my back. I believed it was the Lord. I felt as if I were surrounded by a cloud of something full of life and pregnant with potential. Belief was easy for me in those days. I had a clean slate, no prejudices.

That was my introduction to the commune. God was indeed working there at that time, and he sent me there to learn. There were many wonderful things I learned with that group: how to pray, how to worship, how to study the Bible and how to yield to the Holy Spirit.

As time went on and I decided to stay with them, my ex-hippie naiveté was definitely troubling to them (yet many of them were ex-hippies). God's Holy Spirit would speak to me, and I would just tell them about it like any child would share with her peers. At one of their meetings, a brother took me aside and told me that God told him I was called to speak forth God's Word. For some reason, this scared me speechless. God had said the same thing to me already and I was not convinced it was a good thing, loaded with responsibility and hard inner work.

I lived and breathed prayer and communion with my Lord. I read and studied the Bible almost unceasingly; I was so thirsty. Thus, I "heard" a lot of things from God. During the informal meetings when people were sharing, I would pop up and say, "Guess what God said to me this morning." I actually didn't know it was unusual; I thought everyone "heard" God speak to them. I can still hear the silence that so often hung briefly after I shared my words. Finally, someone either affirmed my words (they could never find biblical fault with what I shared as from God), or else someone told me I was teaching and I shouldn't do that. How could just sharing what God was saying to me be teaching?

One time God gave me a prophesy for the group about love and their lack of it. The founder of the commune was standing with a couple of the house leaders and snatched the paper out of my hands; he was going to expose the fallacy of it. He took his time reading it. Then grudgingly he had to admit that there was nothing wrong with it and agreed it was of the Lord, but that I should have had a man read it.

Not long after that, we were all instructed that women were indeed capable of being moved by the Holy Spirit

Egalitarian Exchange - *continued*

and that if a woman thought she got something from God she was to have a man approve it and speak it to the group. We were also told that women could not speak things of the Bible to a man, even in witnessing. Women talked to women, men to men.

As a result, most of the women just gave up searching the Word and settled into accepting whatever the men handed to them. Holding a conviction contrary to what the men concluded was impossible, as to do so was to argue with or instruct the men and resulted in embarrassing corrections. Women could not speak to any man in a manner in which he might be learning something because women did not have the intellect to understand God's Word.

With confused obedience, I did my best to honor these injunctions. I remember pulling the sleeve of a brother as God was strongly touching my heart with a word for the group during a meeting. Finally he listened to me and I explained what was on my heart. He thought about it. I tugged at his sleeve again. And again. Eventually, with some irritation he said, "You know, if God had wanted me to say it, He would have given it to me. But he gave it to you. You share it." That was quite an astonishing statement.

We also were commanded eventually that women had to wear long dresses and let our hair grow long. Makeup and braiding hair was evil. Jewelry was considered the tinkling bells and jangling bracelets of a prostitute. The men were to protect themselves from the women's natures and guide the women to be more holy. Women were not capable of becoming holy or understanding Scripture without the leadership and direction of the men.

One brother suggested that if 1 Peter 3:3-4 really meant that women were never to wear jewelry, then it must also mean that women must never wear apparel. That gave us all pause for thought. This was my first introduction that men could be wrong in their understanding of Scripture, something I long suspected. The real point of this scripture is that our adorning must be *primarily* of the heart and not in our appearances.

Then there was the veil issue. A scarf was a symbol of submission to men while praying. I remember one instance when I got home late from work and a prayer meeting was already going on. They were praying for a brother that I had already been praying for. I rushed into the bedroom to get my scarf. NO SCARF. Uh oh. So

I rushed around looking for that scarf; all the while the prayers for this dear brother were progressing.

I decided I would find a piece of cloth and make myself a scarf. That was not all that easy either. I was rummaging around looking for *anything*. Finally I found a piece of cloth and some scissors and cut a triangle to throw on my head. All the while I remember praying/talking to God, saying, "This doesn't seem right. You are not like this, God, are you? Do you really care what I have on my head? I mean, I pray to you in the bathtub, God."

I rushed out just in time to say almost the last prayer for my dear brother. After that, I took a deeper look at the Scriptures referring to the veil, and I decided that Paul was speaking about something happening in that culture and time that I had no way of knowing about. Also, it was a tradition, and verse 16 (from I Corinthians 11:2-16) stuck it where it needed to be; if anyone contended, there was no such custom. But I continued to wear the veil for them. It lost its power of bondage when it became a matter of choice to honor their convictions instead of a burden I had to carry as a woman.

What would happen in the meetings was always a surprise. At one meeting, a leader sat in the middle of the room explaining the need of women to submit to men. Notice the plural. At one point his arm went up and down as he literally yelled that women were to "SUBMIT, SUBMIT, SUBMIT." My skin crawled. There was such an unspeakable heaviness on the meeting. I left that meeting feeling laden down with a load I questioned whether I, or any woman, could carry.

I was trying to find the thread of truth in conflicting teachings. I believed that God was sovereign; after all he is GOD. Males are sovereign in my life; they must be, because they say the Word says so. Men commanded me that I didn't have the intellect to discern truth and needed to trust their interpretation. So how could I trust that I was even capable of understanding what the men instructed? And how could God be sovereign if I could not understand him or his Word?

Finally, the clincher came. How could I know that my personal experience with God was real or not? As a woman who is easily deceived and doesn't have the intellect to understand truth, how can I be sure of anything? Add to that the fact that men disagree on what God's Word said. So, if I must trust a man, which men do I trust and how do I ever really know I have the right one? I am forever lost, never able to be sure of anything.

I felt great confusion come over me. I wandered in this blackness for days, struggling to find a way out into light. There was no hope. And then God spoke to me, reaching down into the depths of my being and the depths of this pain. "You need not that any man teach you, but the Holy Spirit will guide you into all truth." Like a drowning soul I grasped the arm of that Word and hung on as God literally pulled me back to sanity.

On the strength of heart of that word I have spent the rest of my life always trusting God no matter what was happening, no matter what error I was in, no matter what men might preach. If God is for you, who or what can succeed against you? Nothing. God will always prevail in the end.

But the damage to my soul was not insignificant. Just last year (28 years later), an anointed man of God prayed for me, standing in the place of leaders who had wounded my heart, asking my forgiveness for specific errors. I was standing, but quickly bent over in wracking sobs as the pain leaked out of my soul. God was standing for me, acknowledging men's errors for all to hear. God was on my side. God's love healed the deep pain.

You might find yourself wondering how I feel about the Lord sending me to that place. I rejoice and praise Him for it. I learned lessons and truths that are priceless and well worth the struggles to learn them, even worth the deep battle wounds and scars. I am a better person for having gone through this. God knows what we each can handle. In a sense I asked for it. When I took my first steps in becoming God's child, I told him I wanted him to make me into the woman he wanted me to become, because I trusted him. Even though I have often struggled against the lessons, through it all, I have learned to trust God more.

(Eventually the local community forced the commune to close due to its wrong teaching on God's authority. The founder never acknowledged his error.)

MUTUAL SUBMISSION IS GOD'S PLAN

By Verna Mae Kwiatkowski

Verna Mae Kwiatkowski will soon be retiring as pastor of Community Church of Yorktown, New York. She and her husband, Leo, are longtime CBE members.

It was all I could do to keep from applauding as I sat in church last week listening to the pastor speak about

submission: a characteristic of Christian life. My many amens were mostly "heard" by those who lip-read, though a few were audible enough to reach those sitting nearby. I was visiting this church for the first time, and did not want to disrupt what I perceived to be their decorum during the sermon. When I mentioned this to the pastor afterwards, he smiled and said, "We could have handled the clapping and amens!"

I'll admit I was wary when I heard the sermon topic announced, especially when the pastor asked us to turn to Ephesians 5. I relaxed a bit when he began reading at verse 15 and stopped at verse 21! He gave an excellent background of all the ways we were to mutually treat each other and behave as Christians. After focusing on verse 21, he went on to the next section, the portion that gives examples, as he put it, for carrying out the submission required of us. Cautiously, the pastor stated that wives are to submit to their husbands out of reverence for Christ. And then he moved on to the subject of husbands. Here's where I waited with baited breath; how would he handle these verses?

Husbands are to love their wives, said the pastor, as Christ loved the church: whole-heartedly, sacrificially and out of reverence for Christ. After further expounding on the passage, he leaned over the pulpit and (speaking deliberately, emphasizing his words so well!) said, "It seems to me that if a husband were to love his wife to this extent, there would be a good bit of submission involved in his behavior!" I exhaled – and nearly clapped – so great was my joy!

But why was my reaction so strong? Perhaps because I was thinking of a time some years ago when, again while visiting a church, I heard the worst explanation I can imagine of this very passage in a Sunday School class for couples. I had been told that the class would be discussing marriage and that a husband and wife team would be doing the teaching. How wonderful, I thought, that this church allows both men and women to teach mixed classes!

As is often the case, the discussion started at Ephesians 5:22 and went on from there. At one point the teaching husband said, "Wives must do what their husbands tell them to do, but husbands do not ever have to do what their wives tell them to do." I was dumbfounded! Was he joking? No! His wife stood by his side with a big smile on her face, obviously agreeing with him. What a set-up for future marital problems, I thought! Would there be a reaction from the class? Would someone be outraged? No! There was not a word from anyone, not even me. I

- continued on page 20 - ►

Egalitarian Exchange - *continued*

was too concerned with keeping my place as a visitor and with not embarrassing our hosts.

Whenever I hear submission expounded from Ephesians 5 as a duty meant only for wives, there are two things I say, if possible. The first is that verse 21 is there and does not read this way: "Submit to one another out of reverence for Christ, except husbands do not ever need to submit to their wives." And second, using the same logic that supposedly exempts husbands from submitting, I point out that likewise wives do not need to love their husbands; loving is a job given to men. This is readily seen as absurd, of course, for in many other places we are told to love *one another*, which includes wives to their husbands! Mutual submission is God's plan for us. Let's practice it!

*M*Y MOTHER IN THE MINISTRY

By Dan Gentry Kent
Professor of Old Testament, retired
Southwestern Baptist Theological Seminary
Fort Worth, Texas

When I was growing up in small towns in East Texas, I heard many a minister refer to some older man as his "father in the ministry." It was only as I neared my own retirement that I realized that I had been blessed by having a "mother in the ministry." If you can have a father, you can certainly have a mother!

Her name was Junette Haley. She was a rather unpretentious lady who never made any headlines or received much notoriety. She certainly never tried to call attention to herself. However, she had a lasting impact on everyone who knew her.

She was a Lutheran girl from Illinois who fell in love with and married a humble Baptist preacher – she always called him J. A. And she made an awfully good Baptist. She loved her Bible and knew it intimately. She loved young people (and all other ages). She had missions at the center of her heart. I am grateful that she imparted some of these key qualities to the rest of us.

Mrs. Haley did not wear makeup because she tended to take the Bible literally. She was realistic about the world and about people, but she was an optimist at heart. She

believed in people and looked for the best in them. I knew her as the wife of our pastor and the mother of two lively boys, Joel and John Mark.

The Haleys came along at a crucial time in my life. I was in high school when they arrived in the little town of Grapeland. I was close to them through college, seminary, several pastorates and eventually years of college and seminary teaching. They seemed to take pride in what I was doing for the Lord, probably without realizing how much of it they were responsible for. They never seemed surprised when I accomplished something.

Both Bro. and Mrs. Haley encouraged me in Bible drills (I can still rattle off the minor prophets in order). It was at a Bible drill contest in a nearby city that Mrs. Haley met my eventual wife, Barbara. She took her to her heart immediately, and added her to her growing list of "children." She was also a lifelong friend and source of encouragement to my mother.

I sometimes wonder what Mrs. Haley would think of the current discussion of women in ministry. After all, she was definitely from the "old school." She never did seek recognition, only opportunities for service. Certainly only a small number of people ever heard of her.

However, I do know this: There are I don't know how many others like me, and whatever we have done, whomever we have touched in the name of Christ, Junette Haley receives much of the credit.

She was definitely my mother in the ministry.

I took the liberty of sending a copy of this article to Mrs. Haley's son, John Mark, who lives in Alaska. He thanked me and said it brought tears to his eyes. Then he said, "She often thought that no one recognized or valued her life."

There are many women in CBE whose lives and witnesses for Christ are important and influential, without their ever realizing it.

***Send your story to the
Egalitarian Exchange.***

***Deadline for next issue
is July 10.***

HUSBANDS, RESPECT YOUR WIVES

By Nils Swanson

Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers

—1 Peter 3:7 (NIV)



Nils Swanson

Over the years, one of the themes I have heard regarding marriage is the need for the husband to love his wife and for the wife to respect her husband (Eph. 5:33). It is an excellent theme, especially regarding husbands loving as Christ loved the church. Another theme that I think is excellent is that the husband needs to respect his wife. Unfortunately, I have not heard much along these lines. There may be various reasons for this, but I wonder if the net effect is rather like short-sheeting a bed: it's still a made bed but the sheets just don't fit the way they should.

When I have heard discussion about love and respect it is often applied as gender specific: a woman needs love, a man needs respect. But it isn't that cut and dry. Men need to be loved as well, and women need to be respected, too. A song a few years ago caught this very clearly in its chorus when it spelled out: R-E-S-P-E-C-T. The apostle Peter, in the verse cited above, addresses this need in regards to marriage: Husbands, respect your wives.

Peter speaks of two ways to respect her: first as the weaker partner and then second as your co-heir. We will look at these two separately. When Peter speaks of the wife as the weaker partner (or vessel) he is not making a character statement. Nor is he making a value statement, as in weaker meaning inferior, less important or valuable. Peter is simply making a physical statement reflective of reality. Generally speaking men are physically stronger than women.

Now it is true that physical strength is a form of power, and power has been valued as a means of attaining what one wants in life. But it also has a tendency to lead to abuse: "Power corrupts and absolute power corrupts absolutely." This is why the Lord puts emphasis on character, and there are plenty of women of great character.

When Peter says to respect her, he is saying not only to recognize the physical differences between men and women, but to value them as well. Don't look down on her for being different (i.e., not a man) but honor her because she is different. Not only see how she is different, but how good it is that she is not like you! If she weren't different, she would not be a helpmate. (By the way, the word for helper is Ezer, which appears, some 26 times in the Old Testament: 19 times of God; 5 of military alliances; twice of Eve. Obviously, helpmate is a term of great strength.)

One of the keys to respecting her then, is to be grateful for who she is as a person. Take a moment and recall what it was about your wife that attracted you to her in the first place. What personality traits did she display that you found attractive (yes, laughing at your jokes is nice, but there must have been more)? What character traits did you admire (her honesty, integrity, compassion ...)? What about her spirituality (her giftedness, her vision and sense of calling)? How have you seen those displayed lately? List a few of those and over the next week take a moment to share them with your wife. Verbal affirmation can do wonders in your relationship.

"Husbands, Respect Your Wives" is the edited text of the first installment of a series presented by Pastor Nils Swanson in his church in the state of Washington.



Counselors/Therapists - continued from page 8

Barbara J. Massey
P O Box 1884
Jacksonville, OR 97530
bmassey@internetcds.com

Susan Weaver Ellis, Dmin
Pastoral Counselor
3414 County Line Rd
Quakertown, PA 18951

Dr. Mardee Alf, PsyD
Building One
6321 Library Road/Rt 88
Library, PA 15129

Tammie J. Sheets
18906 Sebastian Cir
Humble, TX 77346

Ted A. Brackman
Summit View Clinic
Suite A
11019 Canyon Road
East Puyallup, WA 98373

Cathrine N. Hayaashi, MSW CSW
Christian Resource Center
2012 Broadway St
Vancouver, WA 98663
cctr@worldaccessent.com

Marilyn Campbell, MS
Counseling
Suite 210
1520-140th Ave NE
Bellevue, WA 98005

Dr. Shelia Goodwin, PhD RN CS
CMFT
Pearl Counseling Associates
Suite C-1
1919 N Pearl St
Tacoma, WA 98406

Marjorie Voice, MA
Monarch Counseling Services
1115 Irving St SW
Tumwater, WA 98512-6353

Mary E. Bonneson, MS CPC
NCC
Family Care Psychological
Services
Suite 500
2500 Mayfair Rd
Wauwatosa, WI 53226

Steven B. Tyvoll, MA CAZ
36 South Avenue East
Clear Lake, WI 54005

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



"I [we] will give thanks to you, O Lord, among the peoples; I [we] will sing praises to you among the nations. For your steadfast love is as high as the heavens; your faithfulness extends to the clouds. Be exalted, O God, above the heavens, let your glory be over all the earth."

—Psalm 57:9-11 NRSV

We praise God for:

- Provision for an international marriage conference where CBE provides an opportunity for Christians around the world to learn, observe and experience what God intended – mutuality in marriage!
- A cutting-edge computer system that will serve CBE for years; generously providing technical support and training through volunteers and staff, so that this ministry can focus on spreading the truth of biblical equality.
- Plans to release a gender accurate NIV translation in the United States.

"But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere."

—II Cor. 2:14 RSV

We thank God for:

- Continued growth of CBE's ministry through the Internet, CBE's conference on marriage, the 2000 Catalog and online bookstore, CBE's *Statement on Men, Women and Biblical Equality*, free articles and free information packets.
- CBE's new staff and volunteer: Book Service Coordinator Joanne Nystrom, Nathan Bouwer, a graphic arts student interning this summer, and Laura Thomas, a cultural studies student helping CBE develop an egalitarian church database.
- Protecting CBE's new computer network from a virus that was found before it could do any damage.
- Inspiring a new design for the cover of *Priscilla Papers*.
- Funds so that CBE's Executive Director, Mimi Haddad, could meet with pastors, church groups, CBE members and chapters in California, Washington, Oregon and Vancouver during February and April.

- A recent bookstore order distributed audio tapes and information about CBE to over 130 women and men participating in leadership programs at colleges and universities across the United States and Canada.
- Funds to publish the biblical truth of equality in many languages.

Please pray daily for CBE, honoring Galatians 3:28

"Hear my cry, O God; listen to my prayer, from the end of the earth I call to you, when my heart is faint. Lead me to the rock that is higher than I; for you are my refuge, a strong tower against the enemy."

—Psalm 61:1-3 NRSV

Please pray to God for:

Ministry

- Guidance as CBE works to educate both the secular and religious press about CBE's mission; to accurately portray CBE's ministry; *to affirm Biblical equality in such a way that CBE is understood apart from radical feminists or hierarchical Christian organizations.*
- Development of an Egalitarian Church Track to help churches share the message of biblical equality through discounts on CBE's books, conferences and resources.
- Thanksgiving and praise for the many *churches that are egalitarian*, believing God intended women and men to be equal in both relationship and function in the church and in the world, able to use their gifts in ministry to God and in uplifting one another.
- Encouragement and discernment in the many *churches that are examining women's roles in the church and ministry*, that are holding forums and debates, or that will be voting on amendments to their bylaws.
- Enlightenment and change in the many *churches that are not favorable to women's issues*, that don't allow women to minister to the church, that discourage or prohibit women from serving as they are gifted by God, or that subordinate women through legalism, fear and ignorance.

General Office Needs

- Sustainability of CBE in the areas of finance, budget, resources, publications, chapters, membership, equipment and staff.
- A new copier so that CBE can continue to provide thousands with resources and information on biblical equality.
- Wisdom in the use of CBE's resources; that God would show us ways to save money on purchasing office supplies and a cost-effective postage system for CBE's many mailings.
- CBE's Board of Directors, staff and volunteers.

Conferences

- God would encourage many to attend CBE's conference on marriage, October 27-29, 2000 (Minneapolis, MN); that many would register by 8/15 and receive the early bird discount.
- Those who need and want to attend the conference will be able to do so.
- Encouragement and health of plenary speakers, workshop leaders and panel moderators and their preparation.
- Music leaders and selection of music for the conference.
- Advertising in publications and in churches, at chapter meetings and on campuses.

Book Service

- Continuous development and improvement of CBE's Web site.
- Continued growth of the Book Service.
- Development of the Book Service database, improving bookstore services.

Chapters

- Jamie wants women who are gifted to be able to work in her church, and would like to start a chapter in Detroit, Michigan.
- Sue Hyatt and the Long Island/Smithtown Chapter in New York will host a four-state mini conference.
- The Raleigh-Durham, Triangle Area Chapter held a large event in celebration of Women's History Month.
- Growth for the chapter in Portland, Oregon.
- Interest in forming new chapters in Alabama, Iowa, Ontario, California, Indiana, Washington and Pennsylvania.

International

- CBE Norway European Conference, June 2000.
- International Conference – August 10-13, 2000, Ansgar Bible Seminary, Kristiansand Norway.
- International Conference – October 27-29, 2000, Doubletree Hotel, Minneapolis, Minnesota, USA.
- International Conference – June 22-24, 2001, Dallas, Texas, USA.
- Translation of CBE materials into more languages.
- Safety of those living in the trouble spots of the world.

A Special Note to CBE's Prayer Partners...

While CBE no longer publishes a separate quarterly prayer update, staff members continue to lift up prayer requests from individual members of CBE during our daily prayer time. Personal prayer requests will not be published in Mutuality.

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

FAREWELL AND THANK YOU TO BRITTA

Britta Peterson, who served as CBE's Book Service Coordinator for nearly two years, is now an at-home parent for her baby girl, Annika Grace, born on April 18, 2000, weighing 8 pounds, 12 ounces.

Britta has strengthened the CBE book service by broadening our titles and increasing the number of reviewers. She also had great artistic sense, and designed promotional materials that attracted many to CBE's bookstore. Thanks, Britta, for your service to CBE!

SPANISH VIDEO, 'WOMEN IN THE BIBLE' AVAILABLE

The message of biblical equality can now reach Spanish-speaking people around the world through the video, *Women in the Bible*, translated into Spanish.

The Spanish translation was made by Kim Pettit, who was born in Columbia, South America, and is an active CBE member in Colorado Springs, Colorado. The new Spanish narration, graphics, camera work, music and total production were done by Televozandes in Quito, Ecuador.

Arrangements for the production were made by Sonja Persson, who has served as a missionary in Ecuador for 40 years and is now retiring to her home in Sweden. Sonja has had a keen interest in Christians for Biblical Equality since its beginning and was a participant in our first national meeting in 1987.

The video presents biblical teachings about men/women relationships beginning with Eve, examines the work of Old Testament women and the teachings and acts of Jesus, and presents women who were commended by Paul for their service to God and the church of Christ.

Characters are in clothing of biblical times and include Caucasians, Asians, Africans and Latinos. The video will be circulated in South America as well as among Spanish-speaking groups in the United States.

The Spanish video, *Women in the Bible*, may be ordered from CBE book service, 122 W Franklin Ave., Suite 218, Minneapolis, MN 55404, for \$10 plus postage and handling. Orders also may be placed via Internet at www.cbeinternational.org or by e-mail at cbe@cbeinternational.org. Phone orders (toll free) 1-877-285-2256.

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, Web site, 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*.

Recent Chapter Activities

CALIFORNIA

Greater Los Angeles County Chapter

February

Marie Wiebe, and her husband, Ken, shared some of their ministry experiences. Marie shared her "Odyssey" and lessons she had learned from a lifetime of faithfully following the Lord. She shared her journey from a childhood in China to marrying and raising a family, then in her forties choosing to pursue pastoral ministry. She planted a church in Camarilla, California. Marie had a stroke and is now confined to a wheelchair; however she still teaches small Bible study groups and provides spiritual direction. Ken shared some of the humorous and serious sides of walking with his wife on this journey.

March

Resumed lessons from the study guide, *Biblical Studies on Biblical Equality*, by Berkeley and Alvera Mickelsen, "Regulations For People Where They Were in Ephesus."

May

On May 6, the Greater Los Angeles Country Chapter held their third annual spring seminar. This year the guest presenter was Betty Sue Brewster, Professor at Fuller Seminary. Dr. Brewster spoke on "Daring to Push the Envelope: Strategies to Cross Cultural and Gender Barriers in Our Own Backyard."

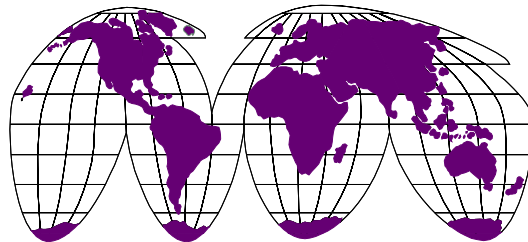
San Diego Chapter

San Diego held their "tri-annual" meeting on January 21. It was a hit and they had a great turnout.

Santa Cruz County Chapter

February

Ricardo Cortes led a Bible study on how Jesus treated women in the gospels (for example, Luke 8:40-48). He challenged the group to examine themselves in terms of how they view others. He asked, "How approachable are



we to people in need? In Christian leadership, how do we seek to serve others?"

March

In March, Cathy and Phil Van Loon shared the story of their marriage to demonstrate the way they try to make equitable decisions. They outlined guidelines from Scripture that direct them in the process of developing and implementing plans and systems. Their goal is to come to agreement based on mutual respect and fairness. A shortened version of their story appeared in the last issue of *Mutuality*, and they will also be speaking at the CBE Marriage Conference in October.

April

Brian Neuschwander gave a book review on *Women in the Church, A Biblical Theology of Women in Ministry*, by Stanley Grenz. Melinda Doss, the Women's Ministry Director at First Presbyterian Church in Santa Cruz described programs for women at her church.

May

On May 20, Pete Schipper will present his work on "Allelous" *The Biblical Standard for Ministering to One Another*.

June

On June 10, Janice Crawshaw will lead a Bible study on "The Heart of God." There will also be a potluck barbecue dinner.

COLORADO

Denver Chapter

On May 6, the Denver Chapter met for fellowship and to discuss future Denver Metro area events.

ILLINOIS

Greater Chicago Area

The Greater Chicago Area Chapter has decided to concentrate on helping start student groups get started and support groups that are already going. The main focus is the Students for Biblical Equality (SBE) at Wheaton College.

In February, Virginia Patterson met with Ruth Graham, SBE President, and Gary Burge, faculty advisor. One of

The Chapters Corner - *continued*

the efforts of the SBE groups is to develop a flyer about SBE – what it is, when it meets, why it exists, etc. The flyer with the *Men, Women and Biblical Equality* statement will be distributed to every student on campus, inviting them to a meeting and offering a free booklet to all who attend. The booklet is an abbreviated version of the *Feminist Bogeywoman*, done with Becca Groothuis' permission. The Chicago chapter supports a student group at Northern Baptist Theological seminary.

MASSACHUSETTS

Boston Chapter

In March the Boston CBE chapter co-sponsored a conference called "*Gender and Calling at the Crossroads*" featuring Dick and Mardi Keyes. The Keyes pointed to where the Bible speaks—and where it is silent—on gender and calling. They helped the audience understand the historical and cultural dynamics which influence the way we look at these issues. Since 1979, the Keyes have co-directed the L'Abri Fellowship in Southborough, Massachusetts.

MINNESOTA

Twin Cities Chapter

At the February meeting, the Rev. Karen McKinney spoke on "Biblical Justice: Race and Gender." She is ordained in the American Baptist and National Baptist Convention, USA Denominations. McKinney is the Director of Youth Ministry and Assistant Professor of Biblical Studies at Bethel College in Saint Paul, Minnesota.

On May 6, the Twin Cities Chapter had two speakers: Dr Joy Elasky Fleming, "O, Curses" Genesis: 2 & 3 and the Rev. Bruce C. E. Fleming, "My 3 Sins" I Timothy 1-3 with focus on 2:8-15.

NEW YORK

Long Island/Smithtown Chapter

January

The idea came to me last year on Martin Luther King Day. This is our (Christians for Biblical Equality) holiday! Our chapter encourages equality among all people as Gal. 3:28 says.

Last year I had a vision that the Martin Luther King holiday would not go by without our CBE chapter sponsoring a celebration service. We met at Youth With a Mission, (Metro Area) in Smithtown. The weather was bitter cold. The Rev. Linda Miller (co-chair of our CBE chapter) welcomed us warmly. Then Stan Blair let us in praise and then sang some of his own children's music.

The Rev. C. Brookins Taylor gave us a brief biography of Dr. King's life and times. Dr. Glennie Metz read excerpts of Dr. King's sermon, "The Drum Major Instinct." Next the Rev. Valdimar Slater sang two beautiful solos. The Rev. Herb Swarson led us in a prayer for equality. One Race (a group from Smithtown Gospel Tabernacle) presented three solos. The Rev. Gregory Leonard introduced Dr. King's "I Have a Dream" speech. We listened to an actual recording. The Rev. Linda Miller closed in a prayer for healing. We joined hands to close and sang together, "We (all people) Shall Overcome." The air outside was frigid but our hearts were warmed with the love the Lord Jesus had instilled in each of us.

(By Amy Plympton Fortunato, Long Island/Smithtown Chapter co-chair)

Long Island/Smithtown Chapter and Eddie and Susan Hyatt will host a four-state mini conference on May 19 and 20. This conference will be based on Dr. Susan Hyatt's book *In the Spirit We're Equal: A Revival Perspective*.

NORTH CAROLINA

Triangle Area Chapter

In February, they discussed "Abuse and the Church" and in March their topic was "Women in Ministry." At the April meeting, "Difficult Passages" was the hot topic. May's topic was "Husband and Wife Relations."

CANADA

Vancouver Chapter

February

The Vancouver Chapter had an egalitarian worship service led by the Women's Concerns Committee of MCC.

March

Maxine Hancock spoke on her journey as well as gender equality and the church in the 21st century.

April

Mimi Haddad, CBE Executive Director, spoke and presented a slide show, "Highlights of Women in Church History."

Interested in Starting a CBE Chapter?

Since the last issue of *Mutuality*, Spring 2000, there has been an increase in the number of inquiries as to what a CBE chapter is and how to form a CBE chapter. It's exciting to hear that many are interested in chapters for their areas.

A chapter is a group gathering for the purpose of support, study and spreading the message of biblical equality. Chapter planting takes time, patience and work. You need five people to serve on the steering committee, who are or who will become CBE members. The steering committee determines what kinds of meetings and how often the meetings are held.

CBE does have a manual for CBE members, who are committed to biblical equality and interested in starting a CBE chapter. So, if you have desire to start a CBE chapter, let us know here at the international office.

**VISIT BEAUTIFUL NORWAY**

Christians for Biblical Equality, Norway, welcomes you to an International Conference from August 10-13, 2000, at Ansgar Bible seminary, Kristiansand, located in southern Norway.

The conference site has a beautiful view of the fjord—only a short walk from the hotel. The hotel also has an indoor swimming pool and a gymnasium. Bring the whole family for a time of excellent teaching, inspiration, fellowship and recreation. Come a few days prior to the conference and enjoy the beautiful surroundings.

Speakers and subjects:

Catherine Clark Kroeger, USA:

- The "Story-tellers" Mystic and Mythic Antecedents of the Gnostic EVE.
- Help and hope for abused women.
- Evidences of Maenadism in the Corinthian Congregation.

Per-Axel Sverker, Sweden:

- Christian leadership.
- Paul and the woman.
- Some questions from the feminist theology.

Marit Landrø, Norway:

- Prejudice, attitudes and "voiced changes" a challenge to more genuine changes.
- Counseling and intercessory ministry from a female perspective.
- Men as well as woman are free to serve the Lord, according to gift mix God has granted.

Kari Torjesen Malcolm, USA/Norway:

- How to reach women from other cultures.

David Chandran, India:

- Among suffering and abused women and children in India.

Astri T Anfindsen, Norway:

- Subject to be announced.

Astri R Fladberg, Norway:

- The scope of redemption.

Music: Martha & Haakon Smith, Marianne Netskar and Henning Fladberg.

Registration address: CBE, PO Box 62
Grorud, 0905 Oslo, Norway

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

RECENT**INQUIRIES****ABOUT****STARTING A CBE CHAPTER**

Alabama
California
Indiana
Louisiana
Michigan
New York
Ohio
Ontario, Canada
Pennsylvania
Washington

CHAPTERS

Vancouver, British Columbia

Moose Jaw, Saskatchewan

Oslo, Norway

Durban, Natal South Africa

RESOURCE CENTERS

Marburg, Germany

Vienna, Austria

Limerick, Ireland

Adelaide, South Australia

Brisbane, Queensland

International Listings

In Our Mailbox - continued from page 2

When I started reading about a potential NIVI in America, what I perceived happening was that radical feminism was influencing the church in America and that the CBT, the IBS and Zondervan were being less than faithful to God's sacred Word. So I was very much against the NIVI.

A couple of weeks ago I saw your advertisement [and requested] literature from your ministry. I spent a good amount of time going over the material. You profoundly changed my mind concerning the NIV/NIVI controversy. God used your ministry to show me (after I read the Fall 1997 issue of *Priscilla Papers*) that I was wrong about the NIVI and about the motivation of the Christians trying to get it published in America. I realize now that the pro-NIVI people were not guilty of giving in to feminist pressure. I realize they were being faithful to Jesus Christ and to the Word of God and just wanted to make the NIV more accurate and more easily understood. I'm therefore now in favor of the NIVI being printed in the United States. I believe it to be a more accurate thought-for-thought translation and that the inclusive nature of the gospel comes through more clearly in the NIVI.

At this time, I'd like to sincerely apologize to my fellow theologically conservative, orthodox and faithful brothers and sisters who supported the NIVI. I misjudged them (and also the NIVI) and I'm very sorry. May God bless you all.

—Gary

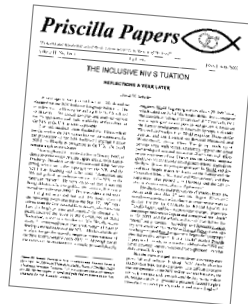
Editor's note: Gary, CBE gracefully accepts your apology. We still have some copies of the Fall 1997 Priscilla Papers that can be purchased for \$5/each. We also have some NIVI Bibles in stock, which we purchased from a bookstore in England. (Paperback, Hardcover, and Women's Edition)

My husband and I would like to receive your free information packet. We have long believed that God is a God who loves us all equally and that he desires for us all to be treated with biblical equality.

—Kriss

Last week I e-mailed you after visiting your site, interested in material on your organization. I was pleased to receive your information today. We feel so blessed to have found you. We are sending in our one-year membership fee and will be praying God grants us financial blessings so we can send you more. We believe in every statement you made and were impressed at the balance, biblical scholarship and kindness in how all your writers expressed your beliefs, even when faced with unkind comments from fellow evangelicals. I am encouraged, as I need to be led where I can be as kind and stay as true to God's Word when faced with adversity or disagreement.

—Kriss



My husband has just gotten a raise so we have budgeted money from each payday to go to CBE! We are so excited God is giving us the means to support CBE, as well as continue to support our local congregation.

—Kriss

Thank you for being there for me. It has been very costly for me to ask questions about gender equality in our church, so to have someone say, "I'll pray for you," is healing for my soul.

—Nina

[Our seminary] is using your book, *Equal to Serve*, in a class of 15 women in ministry. Our denomination does not ordain women, but women are finding their "voices." I am co-facilitating this class and we are having a wonderful time. I appreciate your work and the resource you have been to me for a number of years now.

—Gail

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.

BOOK REVIEW: WOMEN LEADERS AND THE CHURCH

Reviewed by Alvera Mickelsen

Women Leaders and the Church
by Linda L. Belleville. Baker Books, Grand Rapids,
Michigan, 1999.
Regular Price \$13.99, **Special Offer \$11.99**

This new book is one of the best I have read in a long time, due to its easy-to-read style and thorough treatment of women and the Bible. The author is professor of biblical literature at North Park Theological Seminary, Chicago.

If you have thoughtful friends who are pastors, professional Christian workers, Bible students or others who believe they have "looked at the evidence" but still are convinced that the Bible defines "separate roles" for men and women in the church and society, this is a good book to give them. It also belongs in the library of every seminary, college and Bible school.

Women who are seeking guidance as to how they can and should serve God in the 21st century will be graciously liberated in reading this book.

Belleville organizes her material around three questions:

- 1) In Which Ministries Can Women Be Involved?
- 2) What Roles Can Women Play in Society?
- 3) Can Women Hold Positions of Authority?

One of the virtues of this book is the spirit that pervades its pages. The writer is not defensive. She does not find fault or belittle those who hold other opinions. She simply lays out the historical and biblical facts in disarming ways. Material is carefully documented for anyone to check.

Another virtue is that the writing style, although scholarly, is relatively easy to read. Anyone with an interest in the subject will be carried along without much effort.

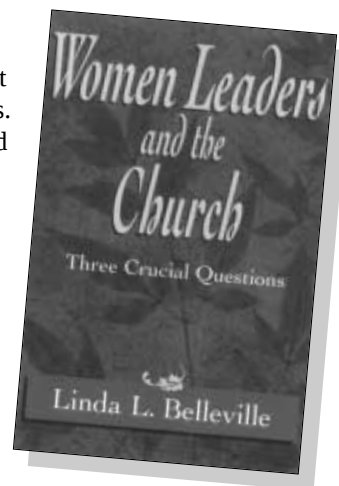
She gives comprehensive treatment to historic Judaism in Old Testament and New Testament times. Information on Greek and Roman religions is enlightening.

She deals in depth (and within context) with every passage in the Bible that has been used to limit women in society, marriage and church.

She closes with the basic truths that emerge from her study:

- 1) God gifts women in exactly the same ways he gifts men.
- 2) God intended the male-female relationship to be equal and mutual.
- 3) The concept of the local church in the New Testament is an organic one, not a hierarchical one.

Alvera Mickelsen currently serves as a CBE writer, speaker, editor, and works on special projects through CBE's International office. Alvera was chair of CBE's first Board of Directors.



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!

BOOK SERVICE NEWS



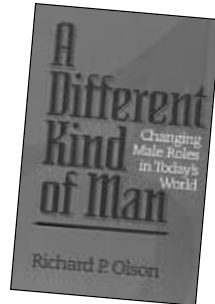
NEW BOOKS

A Different Kind of Man: Changing Male Roles in Today's World

by Richard P. Olson

In this balanced book, Olson describes seven movements that have contributed to new ideas about male roles in society and responds by proposing a new pattern for men that can be found within the Christian faith. Each chapter ends with discussion questions that make the book conducive for group study. 201 pages, Judson Press, 1998.

B150PWas \$15.00/**NOW \$13.00***

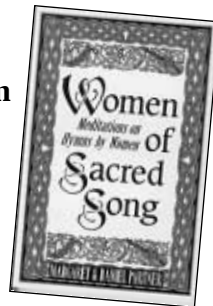


Women of Sacred Song: Meditations on Hymns by Women

by Margaret and Daniel Partner

An inspiring collection of fifty devotions drawn from the best-loved hymns written by women. Each includes a brief biography, prayer and scripture reference. 112 pages, Revell, 1999.

B161PWas \$9.99/**NOW \$7.99***



She Has Done a Good Thing: Mennonite Women Leaders Tell Their Stories

edited by Mary Swartley & Rhonda Keener

This book is a collection of stories of sixteen Mennonite women who have been leaders in the Mennonite denomination as theologians, pastors, educators and administrators. They each tell of the struggles they faced as they sought to follow God's leading and call. All women will enjoy reading these personal stories with which they can identify and be encouraged. 272 pages, Herald Press, 1999.

B153PWas \$14.99/**NOW \$12.99***



BACK IN PRINT!

Heirs Together: Applying the Biblical Principle of Mutual Submission in Your Marriage

by Patricia Gundry

Examines historical and biblical perceptions of marriage. Deals with problems of headship and mutual submission and gives practical help for working out a true partnership. 200 pages, Suitcase Books, 1980, 1999.

B037PWas \$12.95/**NOW \$8.95***



No Time For Silence

by Janette Hassey

This historical examination of the ministry of women between 1880 and 1930 shows that groups which formerly welcomed and affirmed women in ministry often now oppose them, not understanding their own history. 245 pages, Christians for Biblical Equality, 1986.

B048P**\$7.50**



**Sale prices do not include shipping and handling.
Member discount does not apply.
Sale ends August 15, 2000.*

OUT OF PRINT

*After Eden: Facing the Challenge of Gender
Reconciliation*, edited by Mary Stewart Van Leeuwen

Man and Woman, Alone and Together, by Kaye Cook & Lance Lee

*Women at the Crossroads: A Path Beyond Feminism and
Traditionalism* by Kari Torjesen Malcolm

*Women, Abuse, and the Bible: How Scripture Can Be
Used to Hurt or Heal*, edited by Catherine Clark Kroeger
and James R. Beck

A Woman's Place?: Leadership in the Church by C. S.
Cowles

*To order call toll free 1-877-285-2256 or order at www.cbeinternational.org,
noting the sale prices for Mutuality readers in the comment box.*

ON SHARED VALUES...

By Mimi Haddad,
Executive Director of CBE



Mimi Haddad
Executive Director

Why aren't all Christians egalitarian? After all, the teachings of the Bible have been with us for 2000 years, though they've been badly misinterpreted. For more than thirteen years, the CBE community has distributed scriptural materials on the equality of women and men through our book service, web site, conferences and chapter events. Still, many Christians do not accept the message of biblical equality. Why not?

Effective communication seems to require more than stating the facts, researchers tell us.¹ If we're going to reach a wide audience with CBE's message, we must eliminate jargon, share the dreams and fears of other Christians, model the message and provide non-threatening opportunities for others to practice equality. CBE's Marriage Conference (October 27-29) was designed with each of these principles in mind.

In the last issue of *Mutuality*, we noted how technical language often hinders CBE's message, excluding many from the discussion. But as we speak of the positive changes that the belief and practice of equality has brought to our lives, we help others see the advantages of embracing the full message of Galatians 3:28.

Yet, there is another communication barrier to consider – the wrong ideas others may have of what we, the CBE community, actually believe. Many have images of angry, God-demeaning feminists, encroaching on the church and undermining all they hold dear: the well-being of children, families and

marriages. Some Christians honestly think that the message of CBE will destroy their homes, churches, and society.

Research suggests that speaking to the shared values of others is a powerful way of communicating something new or something perceived as suspect.² One way to begin is to share our common values. For example, CBE does uphold the authority of scripture, the sacredness of marriage and the family, and the desire to please God and imitate the life of Christ. You can tell how you and your spouse share a desire and duty to nurture one another and care for the needs of your children, share how you long to honor God and the gifts God has given you, and show how you are striving to uphold Scripture and model servant leadership. By addressing common values, we strengthen the Christian community, build bridges to others and share God's call to biblical equality.

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We would like to hear from the CBE community. Please consider contributing your experiences—ways you may have helped another hear the message of biblical equality. We are eager for others to learn from you. Send your story to CBE by fax (612-872-6891), e-mail (cbe@cbeinternational.org), or mail to CBE, 122 West Franklin Ave #218, Minneapolis, MN 55404.

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

² Ibid. p. 224-244.

Core Values

Christians for Biblical Equality is an organization of Christian men and women who believe that the Bible, properly interpreted, teaches the fundamental equality of men and woman of all racial and ethnic groups, all economic classes, and all age groups, based on the teaching of Galatians 3:28—*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

Core Values

We believe that...

The Bible teaches the equality of women and men.

That God has given each person gifts to be used for the good of Christ's kingdom.

That Christians are to develop and exercise their God-given gifts in home, church and society.

Mission Statement

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

Core Purpose

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

Envisioned Future

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

Statement of Faith

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

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

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

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

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

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

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

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

We believe in the family, celibate singleness, and faithful heterosexual marriage as the patterns God designed for us.

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

CBE Membership Application

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

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

International		
☐ Individual Membership	\$40	\$110
☐ Household	\$50	\$140
☐ Low Income	\$20	
☐ Library Subscription	\$35	

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

Additional contribution: _____

TOTAL ENCLOSED: _____

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



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122 West Franklin Ave., Suite 218
Minneapolis, MN 55404-2451
Phone: (612) 872-6898; Fax: (612) 872-6891
E-mail: cbe@cbeinternational.org
Web site: <http://www.cbeinternational.org>



Christians for
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Equality

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Thanks to CBE Volunteers!

We're so thankful for CBE volunteers, who spend time helping with many tasks in the CBE International office. They bless us in the work that they do as well as by their support and prayers.



Some of CBE's volunteers at the international office gathered for Britta Peterson's baby shower. Pictured at left is Hattie Veurink, and below, LaVonne Olson, Ruth Hall, Alvera Mickelson and Marlys Sanford.

