



Christians for
Biblical
Equality

Mutuality

FALL
2000

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



Called to Climb

by Karen Lichlyter-Klein – pg. 13

As a young child on a playground, Karen felt an overwhelming desire to be used by God. She didn't realize this calling would become a hill she would have to be willing to die on.



From Male Superiority to Mutual Submission

by John R. Kohlenberger III – pg. 15

At home, at school, and at play, John learned that boys did things better than girls. As he grew, this view was sanctified with Scripture — deceitful Eve, critical Miriam and manipulative Jezebel. Over time, however, this concept of male superiority was absolutely shattered.



Whose Prayers Count More?

by Chelsea DeArmond – pg. 19

On the day 5-year-old Chelsea asked Jesus into her heart, she felt disappointed that the pastor's wife was praying with her instead of the pastor. Wouldn't his prayers carry more weight with God?

IN OUR MAILBOX

I always drink my tea from a CBE mug, so I have a daily reminder to pray for and to thank God for the ministry of CBE.

—Leo



We greatly appreciate CBE and the resources that you make available. We pastor a local church and we also head up an international network of churches and ministries. Little by little we are making a dent by demonstrating how a couple can operate together and how women can operate in whatever giftings God has given to them.

—Bonnie

In my role as director of a graduate program in family therapy, I find issues of gender critical in understanding individual and family contexts and the role of religious beliefs as fundamental in gaining insight into the development and control of many unproductive gender-biased positions. As a Christian woman who has faced significant gender barriers in my professional life, I am thrilled to have located Christians for Biblical Equality as a focused resource and support.

—Anna

Filled the pulpit last Sunday. Gave a message on “No Second Class Citizens.” Excellent response. Many are rethinking their position on what the Bible teaches. Recruited a CBE member. Keep up the good work!

—Jack

I just wanted to say thanks for all your prayers. Allowing women to serve as deacons passed Sunday night at our church life meeting: 69% pro, 28% con, and 3% abstaining. We needed 66% for it to pass. Please continue to pray for our “adjustment” to change in our church!

—Kristina

I have shared your Web site and info packet with some friends of mine who felt rather stunted in their spiritual walk because of the contradictory interpretations of the Bible. I struggled a long time with that while attending Bible college. Once I wrote a well-documented paper that challenged a long-held belief of the school. My teacher wrote that it was propaganda, despite my reliance on the original Greek and many esteemed scholars. Fortunately, since I had straight A's, the bad mark didn't really influence my final grade!

—Jennifer

I spent all day at my computer yesterday printing out all of your articles and now have a fat pile to read though. I was so impressed with your Web site, which I hadn't visited for almost a year. Congratulations on having the best site that I have yet seen!

—Allison

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Mutuality



Christians for
Biblical
Equality

FALL 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.

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Operations Manager: Mary Seltzer

Finance and Data

Coordinator: Mary Gonsior

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**VISIT US ON THE WEB!
www.cbeinternational.org**



Mary Seltzer
Operations Manager

Dear CBE Family,

Yahoo! God is Good! In the last issue of *Mutuality* I wrote, "During the first quarter of 2000, more wonderful things happened here at CBE headquarters." Even more emphatically, I can say exactly the same thing for second quarter: More wonderful things happened here at CBE headquarters!

Recently the press has started calling to speak with Mimi Haddad, CBE's Executive Director. Several smaller newspapers quoted her, as well as *Clarity* (a publication of *Guideposts*), *The Christian Science Monitor*, and *The Atlanta Journal-Constitution*. This activity prompted us to create a press kit, which we have now developed.

You probably read Mimi's letter in which she writes of Richard and Karen's recent visit to the CBE office. Karen felt called of God to accomplish more for the kingdom. Richard studied the relevant Scriptures for a whole year and determined that women were free to serve, only to have his paper lambasted by his college professor. Then one evening Karen accidentally "stumbled" onto CBE's Web site and continued to read into the wee hours of the morning with tears of joy and excitement streaming down her face.

One main thing you could pray would be that CBE becomes a positive household name. People like Karen and Richard need to know CBE exists. They need affirmation that they are not going crazy. Through various means, many are finding CBE's Web site, but press mentions could increase that number exponentially.

We continue to upgrade our Web site for this reason. Frequently we add new articles, and the Spring and Summer 2000 issues of *Mutuality* are on the Web for the whole world to read! Selected *Priscilla Papers* articles have also been put on the Web, as well as CBE's Catalog, Statement of Faith, Core Values, Mission Statement, and Statement on Men, Women and Biblical Equality. We want our site to be a place where people can be educated, encouraged and enlightened. Our Web site remains our least expensive means of disseminating the knowledge of biblical equality.

Speaking of money, the copy machine designated fund I mentioned last issue is growing. We are hoping to be able to purchase a digital machine that will interface with our new computer network by the end of 2000. A couple days ago we had to replace some parts on our old machine, which was a reminder of our need for a new copier. We were ready to copy *Partner's Preview*, an eight-page newsletter for CBE partners, when the copier wouldn't work. We had to outsource the project.

The Internet, fax machine and credit card processor had previously all been on the same phone line. Whenever we updated our Web site, we usually received calls that our fax wasn't working, and everyone's use of that line had to be tightly scheduled. By converting this phone line to a DSL line, in combination with our new computer network and server, all these jobs and machines can perform at the same time with increased speed. A major "bottleneck" has been relieved!

Start preparing for CBE's 7th international conference, "Equipping the Church, Empowering the Saints," June 22-24, 2001, in Dallas, Texas. Plenary speakers include: Gordon Fee, Richard Foster, Julie Pennington-Russell and Robin Smith. We've been surprised at how much interest this conference has generated already.

And, don't miss CBE's first-ever conference to be totally devoted to the liberating truth of mutuality in marriage! Registrations are coming in, but there are still openings. The registration fee includes Saturday breakfast and lunch, as well as a copy of Patricia Gundry's newly reprinted book, *Heirs Together*. All details are on CBE's Web site, including the conference schedule.

See you October 27-29 at the conference! There are limited scholarships available.

A handwritten signature in cursive script, appearing to read "Mary".

Mary Seltzer
Operations Manager



OMEN, RELIGION, AND THE CULTURE WAR

by Rebecca Merrill Groothuis and Douglas Groothuis

At its yearly convention, the largest Protestant denomination in America passed a statement opposing abortion,

pornography, homosexuality — and female pastors. For Southern Baptist leaders, these issues hang together. They assume that on their side of the culture war, Christians must oppose these practices as a piece. It is only the liberal, secular, or religiously compromised people on the other side who think differently. The press has also tended to present the issue in these polarized terms.

For many religious conservatives engaged in the culture war, women's ordination has become a symbol of the pervasive influence of liberal, feminist, postmodern American culture. The Southern Baptist Convention (SBC) adamantly opposes the ordination of women as pastors, for it is here, they believe, that the values of secular culture are encroaching upon their territory, posing an immediate threat to their identity as a religious force standing against the evils of contemporary culture.

Sadly, neither the SBC nor any other religious denomination has the power to cure America of its toxic, violent, and sexually perverse entertainment culture. But the Southern Baptist leadership does seem to have the influence necessary to clear their pulpits of women. In doing so, they believe they are resisting the same cultural mentality that blithely feeds on images of violence and pornography, and has abandoned nearly all sense of sexual restraint.

Such a packaging of cultural ingredients is forced — and false. It is ahistorical and, we believe, unbiblical. The cultural and religious landscape is considerably more complex and diverse than this picture allows. When the SBC leadership hears the word “feminism,” they think of the secular feminism of the 1960s and its questioning of the institution of marriage and general abandonment of traditional sexual morality.

But a concern for women's equality preceded the 1960s in America. The women's movement of the nineteenth



Rebecca Merrill Groothuis



Douglas Groothuis

century fought for women's equal participation in democracy and won, and it did so within a traditional moral framework. The early feminists promoted sexual purity and did not endorse homosexuality; many were biblically oriented Christians.

More tellingly, many Protestant — even “fundamentalist” — denominations in the nineteenth century recognized the gifts of women and ordained them to serve in various ministerial roles, including that of pastor. They did not do so because of secular pressures (women didn't even have the right to vote at that time), nor did they reject the Bible as fully authoritative. They simply recognized these women as equipped by God to teach, preach, and lead.

Today a significant number of evangelical churches and leaders support the biblical legitimacy of women in pastoral leadership roles — while staunchly and consistently affirming the primacy and divine authority of the Bible. They take men and women to be equally created in God's image, to be equally redeemed in Christ, to stand on equal ground before God, and to be equally gifted for service by the Holy Spirit. At the same time, they squarely affirm Christian tradition concerning the norms of heterosexual marriage, the sanctity of human life, and sexual fidelity. They recognize the created differences between the sexes without inferring that these differences confer on men privilege and authority that women are denied.

The few passages in the New Testament that seem to restrict women in leadership are properly interpreted, in light of the whole teaching of Scripture, as having direct application to an ancient, patriarchal culture in which women were not as well educated, respected, or legally recognized as they are today. Scripture makes similar allowances for slavery, but does not advocate slavery as a morally acceptable institution. In fact, many of the Christians who opposed slavery in America in the nineteenth century also supported women's rights.

We hope that the watching world will realize that biblical Christianity has a bigger and brighter scope than that contained within the SBC's resolutions.

Rebecca Merrill Groothuis is the author of Women Caught in the Conflict and Good News for Women. Douglas Groothuis, Ph.D., is Associate Professor of Philosophy at Denver Seminary.

NYSTROM NAMED NEW BOOK SERVICE COORDINATOR

Joanne Nystrom became CBE's Book Service Coordinator in March 2000.



Joanne Nystrom

I grew up in a church that taught that men were to be leaders and women their helpers, and I didn't seriously question this until I started attending Bethel College. There I was encouraged to probe a wide variety of topics with my classmates — themes of Emily Bronte, differences between Socrates and Plato, or arguments for the existence of God. I also found myself in leadership positions in my orchestra, the college newspaper and the honors department.

Returning to my home church with these experiences was difficult. The church members disregarded my ideas, and I suddenly found limits to the ways in which I could lead. I couldn't understand why God would have bothered giving me a functioning mind and a leadership gift if he only expected me to use them in the secular world, instead of "for the common good" of the church, as I Corinthians 12:7 articulates.

At this critical point I met two influential professors. The first taught biblical equality in her classroom as a valid alternative to hierarchy. This was the first time I became aware that scholarship and biblical texts actually support what I intuitively believed to be true: that women were not inherently inferior to men. The second professor, my advisor (and a CBE author), modeled biblical equality in her ministry and relationships. Over the four years I watched her use her incredible speaking and writing gifts in ways that were challenging and inspiring. She also shared stories in which both she and her husband made sacrifices in order to help the other use their gifts.

It was this professor that suggested I apply at CBE, as she knew they were looking for someone with my skills. I'm grateful for this opportunity to serve with a group of people who desire to empower others to serve God with the gifts he has given them.

HONOR WITHIN OUR RANKS



Sue Morzov was ordained on June 2, 2000, in the Church of the Nazarene.

Morzov holds a Master of Divinity degree from Fuller Theological Seminary and serves as Minister of Community Life at Glendora Church of the Nazarene. Morzov has spoken to CBE Chapters in Southern California and helped to coordinate CBE's 1999 San Diego Conference.

Craig Keener's *A Commentary on the Gospel of Matthew* (Eerdmans) was the highest-ranked biblical studies work in *Christianity Today's* book awards this year. This is the second time in five years that Keener has received this honor, as in 1995 he was awarded for *The Bible Background Commentary* (InterVarsity Press). Keener serves on the faculty of Eastern Baptist Seminary.

Joe Trull, author of *Walking in the Way: An Introduction to Christian Ethics*, has been appointed editor of the journal *Christian Ethics Today*. Trull has served as professor of Christian ethics on the faculty of New Orleans Baptist Seminary for 14 years.

TAKE THE BULL BY THE HORNS

Do you have appreciated stock you can't afford to sell because of the capital gains tax rate?

Has a bullish market caught you on the horns of a dilemma?

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- An immediate income tax deduction for the full value of the stock.
- Avoidance of capital gains taxes.
- The blessing of knowing you've provided for the ongoing ministry of CBE.

Want to know more? Call CBE toll-free at 1-877-285-2256.

HONOR SOMEONE SPECIAL THROUGH A CBE HONOR GIFT

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

Occasions to consider:

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

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

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

In Honor Of: _____

On the Occasion Of: _____

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

☐ Please send the acknowledgement to:

Name _____

Address _____

City _____ State _____ ZIP _____

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

Your name _____

Address _____

City _____ State _____ ZIP _____

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

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Please clip and mail to:

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

SUBMISSIONS

Mutuality welcomes submissions of short stories concerning equality. Along with your name and address, please include a daytime phone number and e-mail address where we can reach you. Submissions may be edited for clarity, style or length. E-mail submissions are preferred (cbe@cbeinternational.org). *Mutuality* reserves the right to use or not use any story and to include your full name. Materials will not be returned, unless requested and accompanied by a self-addressed envelope with sufficient postage.

ADVERTISING

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

CONTRIBUTIONS

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



Christians for
Biblical
Equality

GALITARIAN CHURCH SURVEY RESULTS

by Laura Thomas

Thank you to the 11% of CBE members who completed and returned the Egalitarian Church Questionnaire, which garnered the best survey response rate ever in CBE's history! The purpose of the survey was to add churches to the egalitarian list and to gather information about members' denominational affiliations and media consumption habits. Thirty-three denominations were represented, but only a small majority of respondents (55%) considered their church egalitarian. No significant correlation was present between one's denominational affiliation and whether that church was egalitarian.

Non-denominational was the largest subgroup within CBE survey respondents at 18%. The typical non-denominational adherent does not attend an egalitarian church (59%). They read Christian magazines *often* (50%), of which the most popular are *Christianity Today* (30%) and *Charisma* (15%). As these CBE members did not belong to a specific denomination, 73% percent *rarely* read denominational publications. Due to the large number of non-readers, there was not a salient denominational publication in this subgroup; in fact, there weren't any mentioned by more than one respondent.

Presbyterian Church of the United States of America (PCUSA) was the second largest subgroup represented in the study at 14%. The majority attend an egalitarian church (67%). These members *often* read Christian magazines (66%), such as *Christianity Today* (67%) and *Discipleship Journal* (14%). One-third of PCUSA-attending survey respondents read denominational publications *often*, one-third do *occasionally* and the remaining one-third *rarely* read them. The most popular is *The Presbyterian Layman*, read by 48% of respondents.

The third largest subgroup within CBE (7% of survey respondents) attends *Southern Baptist* churches. Of these members, almost two-thirds stated their church was egalitarian. Christian magazines, such as *Christian Century* and *Christianity Today* (both read by 20% of Southern Baptist respondents), are read *often* (40%). These members also read denominational publications *often* (40%), and their favorites are *Baptists Today* (18%) and *Biblical Illustrator* (9%).

Although the survey return deadline of April 28 has passed, we are encouraged that members continue to submit churches for the list, which we are in the process of adding to our Web site. We also receive egalitarian church referral requests daily from members seeking a place where they can worship freely and comfortably. If you would like to assist

CBE in this ministry, please forward the names and contact information of any egalitarian churches of which you are aware.

Laura Thomas is a graduate of Bethel College, where she received degrees in sociocultural studies and Spanish. She has helped implement the Egalitarian Church Program and will begin work for Americorps in the fall.

HURCH MEMBERSHIP AVAILABLE!

Egalitarian churches can now become members of CBE! A result of our egalitarian church survey, the egalitarian church program provides churches with the opportunity to receive benefits from being members of CBE and to support this ministry.

For instance, CBE church members receive:

- A 20% discount on all items sold through CBE's Book Service, and a significant reduction on curriculum.
- Group discounts on CBE-sponsored conferences, and a 50% discount on a conference registration for one church staff member.
- A listing in our Egalitarian Church Network for those who contact CBE looking for an egalitarian church.
- A year's subscription to CBE's quarterly publications, *Mutuality* and *Priscilla Papers*, for your church staff to enjoy.
- A complimentary book each year from CBE's Book Service for your church library.
- A semiannual newsletter designed to encourage your church staff.
- Free CBE brochures and Statements on Men, Women and Biblical Equality.
- Discounts on programs, courses and speakers for your church, and access to CBE's video lending library.

CBE church membership is available to those who support CBE's Statement of Faith. The fees are:

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

By becoming part of this egalitarian community, church staff and members will have the opportunity to fellowship and celebrate their freedom in Christ with other like-minded individuals. Encourage your church to join today!

HOW CAN GRACIOUSNESS FORWARD THE MESSAGE OF EQUALITY?

by Alvera Mickelsen

How do we forward the cause of biblical equality? The same way wise people forward any other cause:



Alvera Mickelsen

- 1) Understand to whom you are speaking and/or writing. What are their interests? What do they feel strongly about? What do they understand about their own position or yours?
- 2) Do not push your beliefs on this or any other subject. After other people find you to be a thoughtful, gracious person, they are more likely to listen to your views when the subject arises naturally in conversation.
- 3) Very few people are won to any cause by direct confrontation. Most people are not won to Christ by being told what dreadful sinners they are. They are won when they see the loving message of Christ lived out in us.

When you have the opportunity, you can express how the belief in biblical equality has helped your marriage, home, work or the way you see yourself, etc. You are not telling them what they ought to do or think, only sharing your personal experience.

- 4) Commend a person, a group or your church when you see any evidence of equality in action. Express your appreciation when a woman is invited to participate in some way — to lead in prayer, read the Scripture or head a committee. And don't say, "It's about time we had a woman doing..." Instead say something like, "I was especially blessed when Jane Jones read the Scripture this morning. I felt as though I were a real part of the service." You have not found fault with anyone — you have just commended someone for ministering to you.
- 5) In everyday contacts with people, look for ways to recognize and commend every small step toward equality. When you see a husband do a thoughtful, equality act toward his wife, you can say, "That was a very thoughtful act on your part." Commend your

children's teachers when they help children to step out of "gender roles."

- 6) Use humor when you can. Recently I heard someone say, "It isn't a question of whether women can preach and teach. They have been doing that through the centuries. The question is — 'Who can listen?'" Depending on the circumstances, you might add, "I wonder why men have put up with those restrictions on them for so long?"

The issue of egalitarianism is far more emotional than theological. The theological questions are relatively easy to deal with. The prejudices and emotional threats are far more difficult. And they must be dealt with on emotional levels, demonstrating the gentleness and strength of Jesus, our Lord.

Alvera Mickelsen is a founding member of CBE and currently serves as a CBE writer, speaker and editor, and she works on special projects through CBE's international office. Alvera was chair of CBE's first board of directors.



In Our Mailbox - continued from page 2

Words cannot express what you mean to us and our devotion to your message. Thank you, thank you, thank you for being who you are. So many are moved to action or from what is wrong, simply because they found you. God will richly reward you.

—Karen

While painting a door in our sauna on Saturday morning around 10 a.m., you suddenly came into my mind, and I said some prayers for you. Once again I enjoyed the *Priscilla Papers* and *Mutuality* ... each one was full of wonderful articles to feed me spiritually and lift me up. The articles are so full of sound teachings and inspiration ... reading about other women and how CBE has changed their lives and helped them to grow. I agree with your choice for the name to the new addition in *Mutuality* ... fits it perfectly. Keep up the wonderful work!

—Ramona

- continued on page 9 - ►

Christians for Biblical Equality

Mutuality *Fall 2000*

Just received the Summer 2000 issue of *Mutuality*, which may very well be the best issue I have seen. I was especially impressed with Adriene Bartley's piece, "Out of My Way, Girl!" For someone only 12 years old, she is a very capable writer. She has a rare ability to project herself into the world of the biblical text. I hope that we will get to read more of her work.

—Lamar

Praise the Lord that CBE is growing and spreading the message of biblical equality to more people. Am glad to see how *Mutuality* has grown and improved. The personal experience stories are very encouraging for [those] who often feel isolated and tempted to give up.

—Eileen

I am very much interested in coming to the June 22-24, 2001, Dallas Conference, especially since I live in Dallas. The title [*Equipping the Church, Empowering the Saints*] makes me even more sure that God wants me to attend.

—Anne

The CBE conference three years ago in Minneapolis was a turning point in my life. I can't tell you — but you surely have experienced it yourself — what joy it was to be surrounded by several hundred women and men who were encouraging each other to be all that God has made them to be. A conversation with Stan Grenz and his simple statement that there is a need for more evangelical women in theology turned on light bulbs and buzzers in my head. So now I am more than halfway through the MDiv. I look forward to the Dallas conference and getting to know you and others who do such an incredible job at CBE. Thank you for your dedication and expertise on behalf of biblical equality.

—Ruby

CBE is a lifesaver for me. What a wonderful place to direct persons who have questions about women in leadership. Thank you!

—Joan

I eat up your great materials. I hope to order more this year. I've always believed in the equality teaching, but I needed your materials to defend me!

—Juene

Very creative letter about your retiring copy machine! Informative and amusing. Let me know if I can volunteer and help out in any way. I owe it to CBE; you've directed me to God's path of truth and life. It sets me free!

—Nancy

This is just a quick note to thank you for the excellent, informative and affirming truths found on your Web site. I have recommended it to my 22-year-old daughter, who has been struggling with the issues presented on your site. I believe she has already joined your membership and ordered materials; she is not a person to waste time!!

Recently, I have been overwhelmed by the number of Christian speakers and writers (mostly heard on Christian radio programs) who emphasize male headship and female submission, both in the marriage relationship and in the church setting. One man went so far as to state in an article that women should probably not be teaching Christian doctrine or Scripture in an educational setting to men or mixed groups. To do so would violate God's good plan for male leadership, as well as the idea held by some Christian leaders that women ought to remain silent and not be in a position of teaching men the truth of the Scriptures!

I realized recently that I was beginning to feel a depression related to this seemingly constant hammering on what I should be as a woman, and how I am limited in that role. It is not helpful, by the way, to be told that I am "equal in worth, but unequal in function." This seems to me a contradiction in terms. It causes me to feel that while God may love me, he loves me perhaps not quite so well as men; in his sight, I am mostly valued for how I can "help" and "honor" my husband. Any goals or dreams I may have should be brought in line under the headship of my spouse; I should not even hold a job, let alone have a career, unless it furthers the goals my husband has for his life and for our family.

While I do honor my husband, and happily serve him and our family, I expect (and usually receive) no less from him. I am very grateful for the manner in which he cheers me on, and treats me with respect and dignity. This is the picture I want my children to have of Christian marriage, not one of Man-as-the-Leader, Woman-as-the-Faithful-Follower.

Frankly, what I would like to say to the men who write (and speak) many of the biased views on male/female roles, is that if they truly believe they are entitled by their gender to obedience and unquestioned following of their "leadership," they ought to get a cocker spaniel, not a wife.

Thank you, again, for your articles and information. I look forward to spending more time with you.

—An E-mail



Ordinary People, Extraordinary Celebrating the Gift of Sexuality

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PLENARY SPEAKERS

Virgil Olson, Th.D. has a distinguished history of service in the Baptist General Conference. He and his wife Carol have been married 57 years. They have three children and six grandchildren.



Devotion Leader –
Virgil Olson

Ruth Haley Barton is the Associate Director of Spiritual Formation at Willow Creek Community Church. She and her husband Chris have three children.



Ruth Haley Barton

Leanne and Jim Mellado, MBA. Leanne has been an at-home parent for the last 11 years, has served in various paid and volunteer



Jim & Leanne Mellado

positions, and runs a small home-based business. Jim serves as President of Willow Creek Association helping local churches reach their full potential. The Mellados have three children.

Greg Boyd, Ph.D. 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 and his wife Shelly have three children.



Greg Boyd

Aída Besançon Spencer, Rev., Ph.D. and **William Spencer, Rev., Th.D.** currently serve as professors at Gordon Conwell Theological Seminary and as volunteer pastors at Pilgrim Church, a storefront urban mission church they helped plant. The Spencers have one son, Stephen.



Aída Besançon Spencer
& William David
Spencer

Judith Balswick, Ed.D. and **Jack Balswick, Ph.D.** both serve in the Division of Marriage and Family in Fuller Theological Seminary's Graduate School of Psychology. They have two children and three grandchildren.



Jack & Judith Balswick

Ordinary Marriages: Biblical Marriage!

29, 2000

and Hotel

(A shuttle to and from airport and Mall.)

s, MN

MUSIC & DRAMA

Mark & Nancy Hostetler:

Nancy and Mark have been active in worship ministries since 1980. Graduates of Asbury College, Mark received his M.Div. and Nancy her master's in intercultural studies from Alliance Theological Seminary in Nyack, New York.

Mark currently serves as music minister at Constance Evangelical Free Church and Nancy is involved in contemporary worship at Christ Presbyterian Church. The Hostetlers have two sons and reside in Brooklyn Center, Minnesota.



*Worship Leaders:
Mark and Nancy Hostetler*

Twilight Productions Inc.:

Twilight Productions Inc. is a community of Christian artists who aspire to the highest standards

in their personal and professional lives. As a reflection and in celebration of their own salvation, they wish to spread Christ's message of hope and love to the world. Therefore, they carefully select works for performance that reflect this message of hope that is so significant in their lives. Pictured left to right are: Randy Miller, Grant Spickelmier, Katy Wehr, Carrie Oleson and Robert Jenkins.



*Drama Team:
Twilight Productions Inc.*

WORKSHOP SESSIONS

Session I

Saturday, October 28, 2000

11:15 AM - 12:15 PM

The Mystery of Marriage in Every Day Life: A Closer Look at the Ephesians 5 & 6

Carrie Miles

The Future of Families - National Trends

Zondra Lindblade

Beyond Fear & Repression: Celebrating Male & Female in Biblical Community

Ruth Haley Barton

Dealing with Abuse, Violence, Pornography, and Other Addictions

Brian Nystrom

Everything You Ever Wanted to Know about Interracial Marriages and Families but Were Too Embarrassed to Ask: A Panel Discussion

Cynthia VanderKodde
(Moderator)

Session II

Saturday, October 28, 2000

2:45 - 3:45 PM

Parenting: Raising Children with a Biblical Self-Image

Judy & Jack Balswick

Preparing for Marriage, Help for Engaged Couples

Scott Bernstein

Designing Your Marriage: Creating Options for Shared Work, Family, and Life

Cathy & Phil Van Loon

Preparing for the Empty Nest & Retirement Years

Alvera Mickelsen

Remarriage & Blended Families: A Panel Discussion

Brian Nystrom
(Moderator)

PANEL DISCUSSIONS

Breakfast

Building Healthy Marriages & Families: Equipping the Church

Jan Bros.
(Moderator)

Participants include: Scott Bernstein, Jean Leih, Ruth Barton, Robert Rakestraw, Virgil Olson and Greg Boyd

Lunch

Mutuality in Marriage: Making Every Day Work

Mary Stieber Reynhout
& Ken Reynhout
(Moderators)

Participants include: Carolyn & John Kohlenberger, Aida Besancon & Bill Spencer, Douglas & Monica LeBlanc, Chelsea & Tyler DeArmond and Paul & Mary Seltzer

CONFERENCE REGISTRATION

Saturday Breakfast & Lunch Included

- CBE Members registered before 8/15/00\$164.00
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MARRIAGE CONFERENCE SCHEDULE

Friday, October 27

Registration 4-7 p.m.
Plenary Session 7:30-8:45 p.m.

Saturday, October 28

Breakfast 7:30 a.m.
Devotions 8:00-8:20 a.m.
Panel Discussion 8:30-9:45 a.m.
Plenary Session 10:00-11:00 a.m.
Workshops, Session I . . 11:15-12:15 p.m.
Lunch 12:15 p.m.
Panel Discussion 1:15-2:30 p.m.
Workshops,
 Session II 2:45-3:45 p.m.
Plenary Session 4:00-5:00 p.m.
Dinner 5:00 p.m.
Plenary Session 7:30-8:45 p.m.
Writers' Reception . . . 8:45-10:00 p.m.

Sunday, October 29

Plenary Session/
 Worship 10:00-11:30 a.m.

Conference Housing

Hotel rooms cost \$97 per room per night. Hotel reservations are separate from conference registrations and should be made directly with the Doubletree Hotel, 7901 24th Ave. S., Bloomington, MN 55425. They will secure your reservation with your credit card number. For more information, contact Doubletree Hotel, 612-854-2244.

Conference Meals

Saturday breakfast and lunch are included with your registration fee. For other meals you will be on your own. There is a wide range of meal prices or types available at the hotel or within walking distance at the Mall of America.

For membership information, see page 31.



▶▶▶ The Egalitarian Exchange ▶▶▶

*C*ALLED TO CLIMB

by Karen Lichlyter-Klein

Karen Lichlyter-Klein is a youth pastor with the Evangelical Covenant Church. She is a North Park Theological Seminary student, beginning her work toward her MDiv. She is married to Richard, who is currently a mass communications student at Briar Cliff College, and they live in Nebraska with their two cats, Skeeter and Mullins.

A wise man once told me, “Chose carefully which hills you are willing to die on.” When I first heard that statement, I was not sure what it meant, but as years have passed, I now know well what that man intended to tell me.

My story began as a 9-year-old girl growing up in Colorado Springs, Colorado. One day after school I was standing on top of the jungle gym at the school playground down the street from my house. (I always stood on the top because I thought I was closer to God there.) I was the only person there, and as I looked up at the sky, I sensed a deep longing from within me to be used in some way — in whatever way God wanted — to change people’s lives. I believe God heard the prayer that came from a small girl’s heart, and years later, when I was home for a weekend away from college, I returned to that playground. At that time, I began to feel God’s pull on my life to begin work in ministry.

I needed a push of course, so he brought a teenager named Emma into my life, who needed help dealing with a number of issues. From my time with Emma, God molded my life into working with a youth group in Arvada, Colorado, and just before my senior year of

college, I gave in to God and switched my major from psychology to biblical studies/youth ministry.

And that was when the fight began.

Growing up, I had been handed a variety of double standards regarding gender equality. My Presbyterian (PCA) church had said, “No women in the pulpit or in leadership,” but I was able to be a student leader in the church. My private Christian school said, “Women who want equal rights are bad,” but I was encouraged to make my own decisions. Perhaps some of the greatest contradictions came from my family. My mother said, “It’s a good thing for women to be restricted in society, home and church,” but then told me to be and do anything I wanted in life. Despite the inconsistencies that surrounded me in my small traditionalist world, I was determined to do whatever it was God wanted for me to do. And that was my only defense to my calling until my senior year of college.

At that time, I became the youth pastor of a healthy youth group in an unhealthy church. This church had many issues to deal with, and one of them was women in ministry. As the year progressed, I experienced incredible prejudice and discrimination because of my gender. One time, I remember an older woman in the church asking if my fiancé, Richard, who worked as a youth leader for the group, would be willing to make an announcement. I said that I would be willing to take the message, and she told me what to say. As I walked toward the youth group meeting room, I glanced behind me and saw the woman following. We entered the room together and she loudly told Richard the announcement, stating that she wasn’t sure I could be trusted to give it ... since I was a girl. Other incidents I endured included debates over whether a woman was capable of locking the church up and setting the alarm, and arguments over whether I could speak in front of the church. Even the senior pastor went

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Egalitarian Exchange - *continued*

so far as to state that if a woman was raped, she deserved it for not being “submissive.” It was a long and difficult year.

I also found myself struggling with my family over this issue. As I got more and more involved in ministry, I found God’s assurance and blessing in my life. But my family was against it. We were planning our wedding, and I found sexism in everything my parents said to me. They even went so far as to tell Richard that my father was “passing the reigns to him” so he would be able to “deal with and control me.” It was incredibly insulting and hurtful to hear that from my own parents.

During this time of trial, Richard and I began to study in earnest the place of women in society, home and church. Even though it was hard for me, I committed to God that I would obey whatever he made clear to us from his Word. We searched the Bible, we read books, we spoke to people and we prayed desperately for God to show us the truth. And the truth came. It became more and more clear to both Richard and me that God was calling me into the world of ministry in his church.

Of course, the more we discovered about the truth of gender equality, the more attacked we became, and it seemed as though we were surrounded by those who opposed us. I felt like I was the only one who could see what was truly happening ... and I felt like I was going crazy for it.

By the time I graduated from college, I felt so beat up and disillusioned with the church that I wanted nothing to do with ministry. After my wedding to Richard, we left the church entirely for awhile, still clinging to our sustained beliefs, but finding little human support in them. I did not want to be part of the body of Christ that mutilated and dominated half of itself. I was convinced Jesus did not intend this for his church, but that sin had carried this traditionalist belief through the centuries. We stayed out of Christian involvement for a time, and continued our study of the Bible that confirmed the egalitarian message over and over, even though no one else would hear it.

One night I was on the Internet, as I had done many nights before, desperately trying to find some hope for our situation. After logging on and putting in a keyword, I found myself staring at a Web page called Christians

for Biblical Equality. As I read their statements, I felt my spirit come alive, and I began to laugh and weep and shout in joy. My bewildered husband joined me in the room and once he saw the computer screen, he too wept. We were up until three in the morning reading the papers, articles and voices of people like us, people who had searched for the truth and found it, people who were willing to help others see what God desired for his people!

From this contact, we were directed to a CBE picnic for our area, where we met a Denver Seminary professor who became a good friend and helped us in our healing process. He also directed us to an Evangelical Covenant Church nearby, where we found people who helped us deal with what had happened to us. I began to receive phone calls from churches interested in hiring me as a youth pastor, and finally, I accepted the call to an Evangelical Covenant church in a small town in Nebraska.

I firmly believe that one day God will right all wrongs and make clear what is unclear.

As I write this, I am grateful for God’s leading. While the struggle is far from over, I am blessed to be part of an evangelical denomination that ordains women, a church that supports me and opportunities that affirm God’s calling in my life. But despite the blessings I have found in this time of rest, I remember well the pain of coming to this place, and because of that memory, I am not only dedicated to sharing the gospel of Jesus Christ, but also to sharing the truth of Scripture for *all* people.

“Choose carefully which hills you will die on,” were the words spoken to me so long ago. What that man was saying to me was: “Choose wisely what you will stand up for in your life. Make sure those things are worth dying for.” When I struggled to deal with the discrimination of my church, family and friends, I wrote a poem. One line in that poem says: “I chose a hill to die upon, so I die a thousand times a day ... and get up in the morning to die once again for God’s truth.”

I am grateful that I had the chance to “die a thousand times a day,” because not only did it confirm my belief in equality, but also allowed my heart and eyes to be opened to those who have been hurt and abused by inequality and deception. I firmly believe that one day God will right all wrongs and make clear what is unclear. Until then, we are called to speak the truth to the world, and sometimes to a Christian society, that has been misdirected.

FROM MALE SUPERIORITY TO MUTUAL SUBMISSION

by John R. Kohlenberger III

John R. Kohlenberger III is the author of more than three dozen biblical reference books and study Bibles, including the award-winning NIV Exhaustive Concordance and The NIV Bible Commentary. He also serves on the national board of Christians for Biblical Equality.

A product of middle-class suburbia in the 50s and 60s, I was raised in a world well defined by gender-based stereotypes. A woman's place was in the home and a real man wouldn't be caught dead doing "women's work," which was less important and less valuable than real work you got paid for. In athletics, I learned not to run or throw like a girl, and when hurt, not to cry like a girl. At home, at school, and at play, I learned boys did things better than girls and men were superior to women.

A product of evangelical education and church affiliation in the 70s and 80s, my secular view of women was not only reinforced, it was sanctified with Scripture. Eve was deceived and corrupted Adam. Sarah lacked Abraham's powerful faith. Jacob's scheming wives were nothing but trouble. Miriam criticized Moses. And don't forget Delilah and Jezebel! It seemed most of the women of the Old Testament were named only to be praised for their physical beauty or vilified for their treacherous dealings with men.

From the New Testament, I was taught that women were to be silent and without authority in the church, and were to be absolutely submissive to their husbands in marriage. A standing joke at Bible college and seminary was that women attended only to find a husband, or to learn to teach children. But on the serious side, little other career guidance was offered.

But this nearly monolithic programming in male superiority did not go unchallenged, due to persistent prodding and thoughtful interaction with my patient wife

and my insightful mentor. Over time, it became clear that any concept of male superiority was absolutely shattered by the reality that both male and female are created in the image of God (Genesis 1:27) and are co-heirs of the gracious gift of life (1 Peter 3:7). It also became clear that there were no commandments in either Testament consigning women exclusively to the home (or freeing men from serious involvement there!) or limiting their involvement in society. So, regardless of one's position on roles in marriage or church ministry, there was no biblical restriction on female involvement in business or government.

At home, at school, and at play, I learned boys did things better than girls and men were superior to women.

As to submission in marriage, I'd heard many sermons on wives submitting to husbands, but never heard anyone deal with the fact that in Ephesians 5:21, submission is to one another; in other words, husbands were to submit to wives as well. I had actually learned over the course of 23 years of marriage the wisdom of submitting to my wife in her areas of expertise, but only recently realized submission was a biblical imperative. And as to church ministry, only very recently have I realized the extreme significance of Paul naming women as his partners in ministry in Romans 16:3-15, as sharing his struggles

in Philippians 4:3; calling Phoebe a "deacon" in Romans 16:1 (NRSV) and Junia an "apostle" in Romans 16:7 (NRSV).

Paul practiced what he preached, that "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus" (Galatians 3:28, NRSV).

In his treatment of women as equals, Paul followed Jesus' lead. Jesus defined servant-leadership in Matthew 20:28 (NRSV), "the Son of Man came not to be served but to serve, and to give his life a ransom for many." His followers included whores and virgins, peasants and royalty, Jews and Gentiles. He accepted the support of women, taught them as his disciples, sent them as heralds of his resurrection, endowed them with his Spirit at Pentecost, and gifted them to build his Church.

I encourage everyone, and men especially, to embrace the truths of biblical equality.

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I S 'WOMAN' A DIRTY WORD?

by Michelle D. Davison

Michelle and her husband Gary are Master of Divinity students at New Orleans Baptist Theological Seminary. Previously they spent two years as missionaries in Brazil and are now members of the Brazilian Church of New Orleans.

"Lord, help me to know where you have gifted and motivated me to serve, so that I might be more fully used by you." This had become my heart's cry, yet as I began to sense the direction of the Lord in my life like never before, the doors of the church seemed to close. The words were different each time but the message was always the same: "There's no place for you ... woman."

Women. The very word has become a dirty word in society: drugs, sex, parties, rock'n'roll, *women*. While my husband and I served as missionaries in Brazil, my heart wrenched in agony at the pornography so openly displayed on all the street corners of our city. The pictures were always of women, distorted and disfigured. For the first time in my life I became indoctrinated to the fact that womanhood carries an inherent sense of shame in our world. Something about it hurt me to the very core of my being. Those women in the pictures seemed so different from who I am, but they were, after all, *women*, just like me.

My ongoing question became, "Lord, is this what woman was created to be?" Through much prayer and examination of the Scriptures, I came upon the account of the fall in Genesis. What a revelation this was to me! The abuse of women all over the world went all the way back to the earliest sin. The reassuring factor for me was that God never intended it to be that way. Rather, all of this pain and hurt had come as a result of sin.

I thought the question was thoroughly resolved in my heart and mind, but this proved to be only the beginning of an even deeper struggle. As I entered back into church life in America, I was extremely disturbed to see that "Christian" ideas about womanhood were all too close to the sinful world's ideas. Church leaders in my denomination were saying that women were to be ruled by men. Some softened those terms to say the husband is to be the "spiritual leader" of his wife, but in all practicality, it amounted to the same.

As I began theological studies, I was oblivious to the world that I would be entering in a Southern Baptist Seminary. Time after time, people would inquire about my husband's call to ministry, ignoring my own. One quarter of our student population, women, were overlooked in chapel services, as speakers would pointedly address the men only. Ironically, the only woman who ever preached a chapel service pointed out that women are *not* supposed to preach! I found such double standards and faulty logic to have consumed Southern Baptist life.

Meanwhile, I was blessed to have found several professors in this seminary who had come to an egalitarian view of women in marriage and ministry after years of examination. These professors refused to allow their theology to be dictated by cultural tradition, but were determined to study the matter for themselves before deciding where they stood. It was one of these professors that directed my attention to CBE, where I was blessed to find others of like heart and mind.

My goal has never been to advance feminism, but to advance the gospel. When people in the church prohibit the use of gifts because of gender, there is an unnecessary barrier to the advancement of the gospel. Many women are discouraged from service altogether, finding constant obstacles as they attempt to exercise their gifts. Some women are finding ways to get around the barriers. Thankfully, there are also those men and women who are attempting to remove the barriers in order to allow optimal freedom in Christian service.

*F*INDING FREEDOM IN A FAIR GOD

by Mary Duncan

Mary Duncan was raised in a non-Christian home and became a Christian as a result of a neighbor/friend. She and her husband attend Grace Church in Cypress, California, and have been married for 32 years. They have two sons and two grandchildren.

Imagine my surprise after becoming a Christian to learn that God does not consider women to be equal with men!

I grew up in a non-Christian home. My mother and father were divorced when I was a year old. Mom remarried when I was three years old, and subsequently had four more children by my alcoholic stepfather. I didn't realize until much later in life that my mother was also an alcoholic. To briefly describe my world as a child, I would tell you that I was hurt deeply by rejection, emotional abuse and favoritism.

In stark contrast to my early world, becoming a Christian in my early 20s set me free! I will never forget the overwhelming joy when I learned that God loved me unconditionally, that I was his special child, and that he had a plan for my life. I had a hunger and thirst for the Word, and I dug in.

During the first years of my walk with Jesus, I joined a five-year, in-depth Bible study that required completion of homework and meeting in study groups. As I learned more and more, my friends began to tell me that I had a gift for memorizing Scripture. I knew the address of almost any passage, and I would use the Word to counsel and encourage anyone who asked. In our Bible study, I took great joy in discussing, learning and pointing out new truths the Holy Spirit had shown me. I came to the point that I desired to teach the Word of God, and I really believed this was his calling for me.

My husband, children and I became members of a church that was an offshoot of a very staunch traditional denomination. Soon I was bothered by a number of teachings. The first was the Calvinist view of predestination. Our pastor was sure that God *chose* Christians (in the strictest sense). I thought to myself, "Since I'm such a terrible sinner, why would he choose me and not my stepfather?" I became angry with God to think that he might be this unfair. As soon as I would have feelings of anger toward God, I would feel exceedingly guilty, confess, start again renewed, and go on ... *until the next time* something "unfair" was presented to me.

Soon I learned that women were only allowed in certain ministries or roles within the church, because Scripture, the Holy Word of God, did not permit it. The eldership board was to be all male. This was attributed to 1 Timothy 3:2: "For an elder must be a man whose life cannot be spoken against. *He* must be faithful to *his* wife..." (New Living Translation). Women were only permitted to teach children or other women, based on 1 Timothy 2:10: "I do not permit a woman to teach or to have authority over a man; she must be silent." Our pastor believed a women's Bible study must have the oversight of a man.

Some of us asked the pastor if we could start a women's Bible study, and he assigned an elder to oversee it. The irony is that the elder was an *unmarried* man. Previously, the pastor had addressed this matter to the congregation. He reiterated the passage in 1 Timothy 3:11 — "*husband of one wife*" — but stated that this particular man prayed, felt led by the Holy Spirit and was desirous of being an elder. We all loved this man, felt the leading of the Holy Spirit to affirm him, and graciously accepted him as an elder, even though the letter of the law did not permit this.

There would be no such love or leading of the Holy Spirit, however, when it came to the role of females within the church. Shortly I found that women were to be submissive to men in general. Whenever the role of women in the church was mentioned, the word submission was reintroduced. In light of all the Scriptures on God's justice and perfectly loving personality, I felt my pastor was committing blunders. However, my search of the Bible found absolutely no support for my theory of equality. I was temporarily comforted by Galatians 3:28: "There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians — you are one in Christ Jesus." However, I could find little to bolster my argument, and it seemed I was slowly sinking into sadness, disappointment and anger.

A memory which still brings a smile to my face took place during a Sunday evening service when our pastor told us that women were to be silent in church according to 1 Corinthians 14:35. One of the dear 80-year-old ladies promptly stood up and said, "That was written during times when women weren't even educated!" He had no retort, and it satisfied my soul! Unfortunately, that satisfaction would be short-lived.

I decided that my role limitations would not stop me from serving in whatever capacity I was allowed. I headed up junior church. Because the children sometimes acted up in Sunday school, we shared this information with the parents. One day the pastor announced from the pulpit that the junior church staff, being women, could not report information about the children to the fathers because we would be usurping our authority over men.

About a year earlier, the pastor asked his wife to step down as music minister solely because she was a woman. She had a beautiful voice and everyone enjoyed the music portion of our worship service. However, because she was asking the entire congregation — including the men — to turn to particular pages in our hymnals, he

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Egalitarian Exchange - *continued*

became convinced we were violating 1 Timothy 2:10. She was exercising authority over the men in the worship service by telling them to turn to a particular hymn!

We were in a downward spiral in our supportive, loving Christian relationships one to another. In fact, I would say that these interpretations of the Scriptures pitted the genders against one another. As I had already observed a bias towards men in secular society, I was disillusioned about this. To begin to believe that this was God's design was really more than I could bear.

I had also started a women's Bible study in my home, and two significant events further impacted my disillusionment. First, one of the married women had a daughter who desired to take swimming lessons. Her husband had forbidden the daughter to do this, solely because he was afraid of water. I shared that I wouldn't submit to him about this because I didn't think we should submit to husbands in everything. What if he forbade me to attend church or asked me to do something immoral? Surely, the potential damage to their child's psychological and physical development called for the mother to have better judgment. Even so, there was silence throughout the room. Weren't the Scriptures clear? The man is the *head* of the woman. As I shared my point of view, I still remember feeling guilt.

This made me think about how as children, boys and girls are equal in the eyes of their parents. Each is limited only by the physical differences God bestowed on us. "Would God now ask me to believe, through the exhortations of Paul, that I am called as an adult woman to become as a child upon marrying?" Once married, I give up my right to reason, my freedom to use my unique God — given gifts, and must submit all of my innate leadership talents to my husband — just because I have the misfortune of being born a female?

The second incident took place when the ladies of the Bible study invited the fellows to join us for a Saturday picnic in the park. Since I had been sharing my feelings with my husband, he was sensitive to my hurt. Prior to eating, he asked me to lead the prayer to bless the food.

One of the husbands, a fine traditionalist, spoke up and said, "She can't pray when there are men here to lead the prayer." This was the culminating "death blow" for me. From that point on, I began to believe that God was *sending* these incidents. Unfortunately, I could see no redeeming reason for this. The underlying feeling was that he was deliberately torturing me — blow-by-blow.

Hindsight reveals times when God tried to comfort me along the way. One such event is indelibly burned into my memory. I became tortured day and night because my anger had now graduated to resentment toward God. I thought either God really is biased toward men, or he has failed to give us clear Scriptures to counteract those written by Paul. I felt extremely guilty and saddened by the lack of his presence in my life, but I couldn't bring myself to let go of this issue because I was afraid I might have to live with the effects of inequality the rest of my life. I was also afraid of living with this disappointment in God the rest of my life.

This made me think about how, as children, boys and girls are equal in the eyes of their parents. Each is limited only by the physical differences God bestowed on us.

My anguish was similar to that which David must have felt after Bathsheba. He wrote about the crippling effects of his sin in Psalm 38: "My bones have no soundness because of my sin. My guilt has overwhelmed me." One Saturday, I cried almost all night — praying and crying. The next morning, the pastor announced that he had been awakened in the middle of the night because someone in the congregation was terribly burdened. The answer God gave him was that this person just needed to forgive God. I was relieved and ashamed simultaneously. I cried with release and left for home, asking God to help me forgive him and to forgive myself. I felt a special love from God toward me.

The negative effects of my experiences haunted me on and off for several years. I became oppressed when reading the Bible. It seemed that I found places throughout the Word where things were unfairly biased toward men. I couldn't even stand to hear the word submission. I vowed that I would never submit to God or anyone else again unless I learned that males were called to submit also. Underlying these thoughts and feelings was a basic insecurity stemming from my childhood. Why was I again faced with a parent who was

rejecting me for service and who favored my “brothers” over me?

Eventually we left our congregation, but the hurtful incidents continued. We joined a small church that appeared to be more open-minded because the pastor’s wife led the music. We had dinner one night with the pastor and his wife. During the evening’s conversation, they disagreed on a point. He promptly looked at her and said, “Yep, but God made me the boss!” Instead of laughing or blowing it off, I added it to my archive of hurtful experiences.

Meanwhile, I told my husband in no uncertain terms that the days were over when he would be telling me what I could do. He would not be allowed to make any more sole family decisions. I was more than capable of contributing to the family decisions — so there! (I’m thankful to God that he is a patient man. He was very loving during most of this endurance race.)

I got to the point where I just decided I wasn’t going to follow a God who did not consider women to be equal with men. This catapulted into a downward spiritual spiral in which my whole family stopped attending church and living for God. Slowly, but surely, we returned to selfishness, which caused catastrophe in my family. My sons were affected because Jim and I didn’t walk with God during their adolescence. Because God is gracious, patient and merciful beyond comprehension, he allowed me much later to throw myself on his mercy seat.

When I began my journey back to Jesus, I found a book at the bookstore — *I Suffer Not a Woman!* I was so excited to find it, and I read it entirely. Through prayer and through Catherine Kroeger’s book, my healing process began. However oddly enough, about two years after finding and reading the book, I had a recurring attack (as I’m sure it was from Satan). This time, I guess I learned a little. I turned to God and thanked him for my healing. I told him I knew he would see me through. I opened the book again and began reading it as if the book itself would be my salvation. After crying, praying and reading, I closed the book and God directed my eyes to the back of the book at the bottom where CBE’s address and Web site was listed. I ran into my home office, fired up my computer and found CBE for the first time. You can be sure I’m a *life* partner of CBE. As far as I’m concerned, God used CBE to save my emotions, put me on a straight path with him and heal my family! *Praise Jesus and thank you, CBE!*

WHOSE PRAYERS COUNT MORE?

by Chelsea DeArmond

Chelsea DeArmond studied English literature and biblical and theological studies at Bethel College and is currently pursuing an M.A. in Old Testament studies at Luther Seminary. She works full time at Bethel College and volunteers for Christians for Biblical Equality. She and her husband, Tyler, live in downtown St. Paul, Minnesota.

Like most of the other kids that grew up in Good News Baptist Church, my testimony begins with the day I asked Jesus into my heart as a 5-year-old girl in Vacation Bible School. But 20 years later, as I prepared my statement of faith for my application to seminary, I realized something about my testimony that I had never noticed before.

As I bowed my head to pray, I remember feeling disappointed that the pastor’s wife was praying with me instead of the pastor. Although she was a godly woman, I thought that somehow if he led me in prayer it would count more than his wife’s prayers. I wished that I could sneak away and join the children who got to pray with the pastor.

As a young woman, I was taught hierarchical ideals that forbade women from serving in leadership positions and prescribed a subordinate role for married women. These ideals were portrayed as God’s plan and Christians who believed otherwise must not have a high view of Scripture. Women who pursued careers or ministries were portrayed as having an anti-family agenda.

Although I excelled in school and had always felt called to ministry, I initially refused to go to college — why spend at least four years and tens of thousands of dollars on an education only to settle down with my family? My parents were disappointed with my decision but could not argue with my rationale, so we compromised: I would save money by enrolling in a two-year community college. Even so, I met a man in school, got engaged, and dropped out soon afterward.

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Egalitarian Exchange - *continued*

My engagement caused me to question hierarchical ideals for the first time. I could not reconcile my belief in what the Bible seemed to say about women and my sense of calling into ministry. One month before my wedding date, I took a leap of faith and broke off my engagement, enrolled in Taylor University and moved to Indiana.

My love for the Bible and my desire to serve in ministry led me to pursue a major in biblical studies. This was problematic in a community that believed the Bible said that women should not teach or have authority over men. It was acceptable for women to cherish the Bible in a devotional context, but not to study it in a scholarly setting. I still could not justify my sense of calling to others or myself, so I changed my major to English literature.

Through all this my faith remained intact, but I continued to feel the same confusion toward women in ministry as I had as a little girl even though I had begun to experience others' doubt and suspicion myself. Throughout my struggles with deciding not to go to college, then enrolling in a community college; getting engaged, then breaking the engagement; majoring in biblical literature, then dropping my major; I kept in touch with an old friend, Tyler. He had become a Christian when we first dated in high school, and had since graduated from seminary.

Tyler helped me recognize that my commitment to my faith was not at stake, but rather my commitment to the hierarchical views of my upbringing. He recommended some biblical resources that revolutionized my perspective. For the first time in my life, I felt free to pursue my education and my ministry without second-guessing myself. Tyler and I eventually married, and I transferred to Bethel College in St. Paul to finish my degree. We look forward to a lifetime of ministry together.

I also feel free to value the faith of other women in my life for the first time. My paternal grandmother sings alto in the choir and helps count the money every Sunday in her mainline Lutheran church. My maternal grandmother is learning Hebrew dance and speaks in tongues at the full gospel charismatic church she attends. Tyler and I have also grown to appreciate the faith of his stepmother, who helped bring healing to a broken family and has faithfully attended mass all her life. Our hearts and our prayers go out to Tyler's mother, who is estranged from the faith of her Methodist upbringing partly because of the sexism she experienced within the church.

*As a church leader,
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person's life
because of their
gender, race or
class.*

Most of all, I have come to value my mother's faith. I once struggled with blaming my mother for the confusion hierarchical ideals caused in my life, but now I appreciate the example her faith has been to me more than ever. In faith, she committed to staying home with her children, she prayed for us diligently, and she shared her love for the Bible with us. Although she would not be called a minister in our church, she has been faithfully ministering to the youth for 15 years. Her example is a source of strength to me.

My commitment to faith in Christ and my love for the Bible is stronger than ever. In addition to reinforcing these commitments, recognizing a way I have experienced oppression has helped me recognize the ways others are oppressed and made me more aware of how I have participated in their oppression. As a church leader, I hope to foster a community where healing can take place and where little girls won't be confused about God's presence and power in a person's life because of their gender, race or class. God counts the prayers of all his people.

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

***Deadline for next issue
is October 31.***

HEARING AIDS FOR HUSBANDS

By Nils Swanson

A college student shared a story about his family opening gifts at Christmas in his living room. His father walked over to his mother and presented her with a large, heavy package. The student remembers the excitement on his mother's face as she unwrapped the present. Just as quickly, her expression changed to dismay as she slowly lifted the cold, steel shotgun from the box. The young man's own spirits fell as he realized what his father had done; the gun was something *he*, not his wife, had always wanted.



Nils Swanson

This kind of thing would occur less frequently if husbands would take 1 Peter 3:7 seriously. Peter states what should be common sense: husbands, live with your wives in a considerate and respectful manner. He then goes on to say that if a husband does not do this, his relationship *with God* will suffer. ("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." NIV)

To be considerate is to live with your spouse in an understanding manner. It is to really know your wife, which implies being a good listener. This is an important skill to develop because it not only helps a husband understand his wife, but it communicates that he values her. For many of us, it doesn't come naturally, but it can be cultivated.

In his book, *Hearing God*, Peter Lord tells of an encounter with an entomology student during a wedding reception at his home. The young man had his head cocked to the side and was intently listening to something. He asked, "Mr. Lord, do you realize you have 18 different kinds of crickets in your bushes?" Lord had not paid attention to any of the crickets. As it turned out, this Ph.D. student had trained his ears to distinguish over 200 different kinds of crickets!

This student had developed his ability to hear what very few of us would even notice. Why? Because it was vital to what he wanted to do in life. Could it be that one of the reasons husbands don't listen well to their wives is that it has ceased to be vital to them? In the courtship days he could come up with any excuse needed to be with her and to hear all about her. In the first year or two of marriage time to listen begins to wane as the responsibilities of daily life tug at them. Throw in a child or three, and "suddenly" there isn't time for just the two of them. What was so vital in courtship has ceased to be so in marriage.

However, according to the above verse, it is even more vital now. First, it's important because your wife is your equal in Christ ("co-heirs"). As Eugene Peterson translates it: "In the new life of God's grace, you're equals. Treat your wives then as equals, so your prayers don't run aground" (*The Message*). One way to treat someone as your equal is to respectfully listen to him or her.

Second, it's vital because if you don't listen to your wife (treat her as equal), your prayers will "run aground." But this brings up a question. Is it the husband's prayers or the couple's prayers that are hindered? J.B. Philips takes it as the couple's prayers: "If you don't do this you will find it impossible to pray together properly." Philips may be right because prayer is an intimate thing. To intimately open up to someone you don't consider your equal is very difficult, but it's easier to do with someone you respect as an equal. Therefore, if you do not respect your wife, you are not truly intimate with her. If you are not intimate with her, how can you enter into the intimacy of prayer together?

On the other hand, Peter could also be saying the husband's prayers are hindered. Simply, if my relationship with my wife is strained, my relationship with her father will be, too. That includes her heavenly Father.

In Mark 4, Jesus says something about listening that is instructive here. "Everything that is now hidden or secret will eventually be brought to light. Anyone who is willing to hear should listen and understand! And be sure to pay attention to what you hear. The more you do this, the more you will understand — and even more, besides. To those who are open to my teaching, more understanding will be given. But to those who are not listening, even what they have will be taken away from them" (Mark 4:22-25 NLT).

He's stating a simple fact of life. The more you listen and pay attention, the more you understand. If you neglect this, you will find yourself on the losing end, like the employee who loses his job because of not listening to his boss or the husband who loses his wife because he doesn't care enough to really listen and understand her.

Husbands, how is your prayer life these days? More specifically, are you seeing *answers* to your prayers? If it seems that God is not listening to you, could it be that you have not been listening to your wife the way he would have you? To paraphrase Peter, honor your wife or hinder your prayers.

It's up to you, husbands. Will you determine that listening to your wife is as vital as God says? If you have let your hearing atrophy, it may take awhile to regain it. But it will be worth the effort. You just might discover the thrill of relationship once again — not only with her, but with God as well!

This is the edited text of the second installment of a series presented by Pastor Nils Swanson in his church in the state of Washington.

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



*Glory to you, Lord God of our Fathers;
You are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name;
We will praise you and highly exalt you forever.
Glory to you in the splendor of your temple;
On the throne of your majesty, glory to you.
Glory to you, seated between the Cherubim;
We will praise you and highly exalt you forever.
Glory to you, beholding the depths;
In the high vault of heaven, glory to you.
Glory to you, Father, Son and Holy Spirit;
We will praise you and highly exalt you forever.*

—Song of the Three Young Men, vs. 29-34

We praise God for...

- CBE's founding mothers and fathers, and all CBE members who, having obeyed God's calling and command, are serving God, even enduring persecution and hardship.
- Plans for developing new books and articles that shine the light of Scripture on biblical equality and share egalitarian testimonies.
- Providing a state-of-the-art computer network system that permits staff and volunteers to connect with each other and with those seeking resources from around the world.
- Providing a speedy DSL Internet connection and the necessary support of qualified technical staff, so this ministry may ever increase its outreach and support to chapters, members and churches.
- Developing CBE's Egalitarian Church Program, where books, articles, tapes, videos and new curriculum will be developed for churches and made available to their members.

*Now thank we all our God, with heart and hands and voices,
Who wondrous things hath done, in whom his world rejoices;
Who from our mother's arms hath blessed us on our way
With countless gifts of love, and still is ours today.
O may this bounteous God thro' all our life be near us!*

*With ever joyful hearts and blessed peace to cheer us;
And keep us in his grace, and guide us when perplexed,
And free us from all ills in this world and the next.
All praise and thanks to God the Father now be given,
The Son, and Him who reigns with them in highest heaven.*

*Eternal Triune God whom earth and heav'n adore;
For thus it was, is now, and shall be, evermore.*

—Martin Rinkart A9 1630
Tr. Catherine Winkworth, 1858

We thank God for...

- Providing excellent and exciting plenary and workshop speakers and topics for CBE's marriage conference in Minneapolis on October 27-29, 2000; funds to mail conference brochures and to advertise in Christian publications.
- Providing scholarships for CBE's marriage conference: for students, fixed income/seniors, persons with illness or disability, or low-income families.
- CBE's summer assistant, Laura Thomas, who is working with CBE to develop the egalitarian church database so CBE can provide names of egalitarian churches on our Web site.
- Travel funds so CBE's Executive Director, Mimi Haddad, could meet with Christian booksellers and publishers in July, and pastors, church groups, CBE members and chapters in Louisiana, Illinois, Colorado and California during July, August and September.
- For bringing together a staff at CBE that is a diverse and talented group having a range of experience from different backgrounds; for bringing practical, artistic, technical and other skills into CBE's ministry just as they are needed and according to his will.

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

*"I [we] call on you, O God, for you will answer me [us],
give ear to me [us] and hear my [our] prayer. Show the
wonder of your great love, you who save by your right
hand those who take refuge in you from their foes."*

—Psalm 17: 6-7 NIV

Please pray to God for...

Ministry

- A full-time fundraiser for "growing" CBE.
- New pledges, partners and visionaries.
- Funds for expanding the content of *Priscilla Papers* and *Mutuality*.
- Growth in library subscriptions and an increased CBE presence on college and university campuses.

- Funds for print and radio campaigns to bring CBE, gender issues and egalitarianism to a broader Christian audience.
- Communication between CBE, authors, publishers, and both secular and Christian press so that “C-B-E” becomes a household word.
- Developing new books, articles and tapes that popularize the message of biblical equality and help those struggling with issues of gender in the areas of Christian ministry, education, church, workplace, marriage and family.
- Developing the Egalitarian Church Program and resources to support churches desiring to practice biblical equality: through curriculum, books and conferences.
- Funds to develop the adult education church curriculum and for development and leadership training in chapters and churches.
- The egalitarian church list on CBE’s Web site: that individuals (and churches) would add to this list so others may find egalitarian churches located in their city or region.
- CBE members working to affect change within their churches, homes and denominations.
- Protection and guidance for those suffering physical or spiritual abuse in churches, seminaries or homes.
- CBE board members: for wisdom in planning and decision-making; for inspired, bold and tactful reasoning that honors God when addressing opposition; for a collaboration of genius in selecting board members for next year.

General Office Needs

- Selecting a new copier/printer and wisdom in using CBE’s resources; finding ways to save money on publishing, printing and office supplies; selecting cost-effective communication and mailing systems.
- Staff at CBE headquarters: administrative skills are needed for working on conferences, correspondence, database and more; programming expertise is needed to administer CBE’s computer network.
- Praise and thanksgiving for all who support CBE through volunteering at CBE headquarters.

Conferences

- CBE’s conference on marriage, October 27-29, 2000, (Minneapolis, Minn.): that many would register by August 15 and receive discounts; travel arrangements for speakers, panelists and attendees; encouragement and health for plenary speakers and workshop leaders; panel moderators and their preparation; music leaders and their selections.

- Advertising in Christian publications, on church bulletin boards, through pastors, at chapter meetings and on campuses; endorsements of CBE’s marriage conference.
- Dallas conference, June 22-24, 2001: “*Equipping the Church, Empowering the Saints*” (Ephesians 4:11-16): design of brochures, speakers, workshops, panels, music and drama.

Book Service

- Developing the book service database to meet the increasing demand for books and resources.
- Praise and thanksgiving for growth of CBE’s book service on the Internet, including many new free articles; CBE’s books, articles, tapes and videos are now all available through CBE’s Web site.
- Praise and thanksgiving for new volunteers who review books for CBE’s book service.

Chapters

- The Santa Cruz chapter is sending CBE materials to homeless shelters and shelters for abused women.
- Newly chartered chapter in Chico, Calif.
- Meeting places for Grand Rapids, Mich., and Connecticut “chapters in process.”
- For chapter leaders and officers, for planning meetings and events.
- Interest in forming new Chapters in Alabama, Alaska, California, Colorado, Connecticut, Florida, Indiana, Iowa, Louisiana, Michigan, Minnesota, New Jersey, Ohio, Oklahoma, Ontario, Oregon, Pennsylvania, Rhode Island, Tennessee and Washington.

International

- International Conference — June 22-24, 2001, Dallas Texas.
- Translation of CBE materials into more languages.
- Safety of those living in the trouble spots of the world.

Prayers for Members

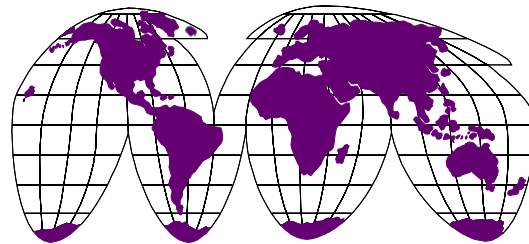
Health/Illness/Surgery

Willie’s mother, Ruth, Paul, Ruth, Kristen, Merle, Betty, Hattie, Juliette, Kirsten, Theo, Nancy, Phyllis, Melvin, Josh, Liz, Mary, Karen, Rae, David, Joe, Mary, Matt, Harriet

Marriage/Family/Home

Patricia, Kevin, Denise, Chuck, Doris, Kristy, Shiela, Susan, Debbie, Sarah, Nathan, Anna, Sandy, Roxanne, Robert, Judy, Brian, Mary Ann, Sandy, Sara, Nancy, Christiane

THE CHAPTERS CORNER



We are excited to tell you that CBE's chapter manual, *The Toolbox*, is now on CBE's Web site for reading or downloading. *The Toolbox* was designed to help in the process of forming a new CBE chapter and to serve as a reference for chartered chapters. It gives helpful and practical information gleaned from over 10 years of experience starting chapters all over the world. Containing nearly 60 pages, *The Toolbox* includes sections entitled Why Chapters, Chapter Formation, Chapter Organization, Basic Guidelines, Steering Committee Positions, Administrative and Fiscal Accountability, and much more. To learn if there is an active chapter in your area, or to obtain information about starting a chapter, check CBE's Web site, www.cbeinternational.org.

Recent Chapter Activities

(Many chapters recess during summer months)

CALIFORNIA

Chico Chapter

The Chico California chapter has just completed the charter process (the forms having been signed, sealed, and delivered), moving them from the status of a chapter in process, to a bona fide chapter. **Congratulations, Chico!** Their first event is scheduled for September 30 with a slide show presentation on women in church history.

Santa Cruz County Chapter

On July 8, Madeline Baker led a Bible study on "Gender, and the Miracle of the Loaves and Fishes." She is the president of Greater Works Crusade and the pastor of home churches in Modesto, California.

On August 12, Pastor Gwenda Lee shared about "Church Planting in the Black Communities of Melbourne Beach, Florida."

COLORADO

Aspen Area Chapter in Process

On August 27, Doug Olson is arranging for Mimi Haddad, from the national CBE office, to speak with pastors in the Aspen area. Please pray for the success of this event!

Denver Area Chapter

On August 26, Mimi Haddad, CBE Executive Director, will speak at the Colorado chapters' Annual Summer Fun

about the exciting new ministry opportunities and the incredible impact that CBE is having worldwide. It will be held at the Centennial Covenant Church in Littleton.

Pikes Peak Chapter

On June 20, the Pikes Peak chapter book study in Colorado Springs started off with a bang! They are discussing Ruth Barton's book, *Equal to the Task*. A person was designated to start each discussion, and they are having a wonderful time. At each meeting, they have discussed two chapters of the book, and the study continues through August. Ruth Barton, who works with the Willow Creek Association of Churches, has agreed to speak to the Colorado chapter CBE members on October 7.

CONNECTICUT

Chapter in Process

The video, *The Sin of Patriarchy*, featuring Gretchen Gaebelein Hull, was played for women and men interested in mutuality and equality in the church and home at the following locations in June:

- Saturday, June 3, at the Waterford Public Library in Waterford, Conn.
- Wednesday, June 14, at the Groton Public Library in Groton, Conn.
- Monday, June 19, at Dime Savings Bank in Norwich, Conn.

Claire and Dennis Brydon are looking for other free halls or rooms where they can invite women and men on a more consistent basis. They are hoping to be able to find enough new CBE members for a steering committee, so they can have a charter and a chapter soon.

MICHIGAN

Grand Rapids Chapter in Process

April and May meetings were Bible studies in Genesis 1-3 with excellent response. They are not meeting for the summer months, but plan to start up again in the fall. Presently they are seeking a more permanent place in which to meet (preferably a church).

The Chapters Corner - *continued*

NORTH CAROLINA

Triangle Area Chapter

Beginning in September, the Triangle chapter will resume meeting on the first Friday of each month. They plan to discuss *The Family: A Christian Perspective on the Contemporary Home* by Jack O. Balswick and Judith K. Balswick.

TEXAS

North Texas Chapter

The First North Texas One-Day Winter Conference was a success ... and the good news is that the Second One-Day Winter Conference is tentatively scheduled for February 24, 2000. George Yancey, Ph.D., assistant professor of sociology at the University of North Texas and author of *Beyond Black and White*, has already committed to be one of the speakers. This conference will be a full day and will have more booths, books, Q-and-A time, and opportunities to meet and greet. Volunteers are being sought to help with the registration desk, CBE book table and other exhibit tables/booths.



*A*RE YOU RECYCLING RETURN ENVELOPES?

We're glad that many of you are recycling the return envelopes you receive in our mailings. There is only one problem. The barcode on the lower right side of the envelope instructs the automatic sorter at the post office to route the envelope back to CBE. This means that car payments, mortgage payments and personal correspondence are delayed because your letter is being sent to the CBE office. If you plan to use our envelopes, please thoroughly cross out the barcode so that whatever you are mailing will get to its intended destination.

And while we are on the subject of mail, please let us know when you move! The post office charges us for that information. We'd rather hear it from you. Thanks!

We Praise God - *continued from page 23*

Career/Ministry/Travel

Christian witness to youth in USA, Joanne, Helen, Shonnie, Matt, Virginia, Andrea, Mercy, John, Kristina, Sabina, Curtis, Mimi, Jane, Ida, Mary, Nina, Sharon, Dorcas, Debbie, Nils, Becca, Ron, Gordon, Martine, Leslie, Stan, Nichole, Ruth, Virginia, Dan, Carol, Mark, Joan, Sue, Monica, Craig, Sarah, Patrick, Colleen, Pat, Christina, Jennifer, Joanne, Pam, Greg, Alvera, LaVone, Cheresa, Rosie, Marcella, Mary, Marlys, Mary, Karen, Sharon, Ann, Robin, Patricia, Kim, Greg, Steven, Ramona, Maria, Steven, Janis, Ann, Laura, Nate, Ruby, Margot

Chapter Development

Janice, Alice, Chris, Susanne, Claire, Andrea, Robin, Alice, Teri, Lynn, Jim, Suzanne

Churches/Fellowship

Woman from Tulsa, Okla., Sharon, Brian, Amy, Doug, Leslie, Theresa

"Peace to all of you who are in Christ."

—1 Peter 5: 14b NIV

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

When we announced last issue that we would not publish personal prayer requests, many of our prayer warriors were disappointed, as they consider it an honor to pray for each member of the CBE community. In order to facilitate their prayers and to protect the anonymity of those with requests, we have decided to list first names under general categories. If you'd rather that we didn't list your first name, please feel free to let us know when you make us aware of your request. Thanks!

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

THE HEAD OF THE WIFE?

by Dorothy G. Stevens

"For the husband is the head of the wife, is that not what the Bible says?" my friend asked in all earnestness.

"No," I replied, "that is not what the Bible says. Paul says that the husband is the head of the wife as Christ is the head of the church. How is Christ the head of the church?"

"I guess," he responded, "he is the Holy Spirit."

On the way home from church, my preoccupation with our conversation puzzled me. Why is it, I thought, that someone like my friend had spent so much time serving as pastor and yet had not grasped this basic truth of which Paul spoke? A lifetime of sermons and I had rarely, if ever, heard about how Christ is the head of the church. The essential exposition is not the husband as head of the wife. The critical question is, "How is Christ the head of the church?"

Christ's New Covenant upheld and deepened the principles of the Ten Commandments, including honoring father and mother. His teaching repudiates one human exercising coercive authority over another. One of Scripture's eternal principles is that before God, we are all equal. Christ's new order, in Paul's words, was that there "is neither male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

The God of the New Testament is not in the hierarchical business ("render unto Caesar"). The King of Kings did not ask that heads of state be established. This is a tradition of man, recorded in Jewish history from the time of Saul, the first king of Israel. Words in Holy Scripture have various meanings, just as we find in the modern dictionary. How are we to view Paul's teaching in 1 Corinthians 11:3, "The head of every man is Christ"? If this is literal, why is there so much confusion and hatred in the world today?

Christians respect eternal Truth, not truth from a limited human interpolation. Some, as the Pharisees, demand a franchise on the truth, and even counterfeit the truth to fit their agenda. They crave to "have arrived." They no longer yearn to grow in "wisdom and stature" even as God's own Son did. Satan has planted for mankind a trap: a trap of pride. Those snared in this trap have the answer to every need. Their truth is guided by mortal assumptions, based on tradition, and lacking an eternal perspective. We pantomime

God. This was the folly of Satan, the fallen angel, who tried to remake himself as God. If God had needed a hierarchy, he could have accommodated Satan, avoiding his fallen state. Hierarchies breed incompatibilities. Hierarchies are coercively political. Hierarchies have no place in Christ's kingdom.

Political power structures are offensive to Christian ethics. The inflammatory wording of the Family Article added to the Faith and Message in 1998 has been used, and will be used, by Satan to cause dissension within families and churches. Just what Satan wants! In 1 Corinthians 11:11, Paul stated, "Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord." Christians need to reconcile what Paul is seeking to teach, or discount Paul's teaching altogether.

Control-seeking phrases of the 1998 resolution, such as "submit herself graciously," "servant leadership of her husband," "serve as his helper in managing the household," and "as the church willingly submits to the headship of Christ," are man-made and detrimental to the cause of Christ. Such an attitude is not Christ-like.

*How can
two
become
one if
she is
only his
helper?*

This should explain why the gratuitous phrase, "serve as his helper in managing the household," strikes at the heart of every home. How can two become one if she is only his helper? The husband becomes so deluded by his misplaced value that the wife is denied the affirmation needed for building the emotional and spiritual bonds God intended. Even among Christians, the husband's "self-interest" is abominable and causes dysfunctional relationships.

Now to the phrase, "servant leadership of the husband." Actually, the Bible says no more about the husband's servant leadership than it does about the wife's servant leadership. In the creation of the species, fellowship, not political power, was the objective. As such, there has to be interdependence and dialogue. The husband-and-wife relationship is not unilateral. In God's plan, husband and wife are to be one. Unity.

"Submit herself graciously" is another foolish, naïve demand. No one submits unilaterally graciously. Actually the husband and wife are to be submissive to one another "in the Lord." Submit, in most contexts today, means

- continued on page 27 - ►

yielding authority to someone else. The wife cannot abdicate her personhood for her husband's. To do so would nullify the freedom Christ came to provide. God's steadfast love provides this special gift: freedom. Christ's life and work was entirely about each person respecting the personhood of another. Would that menfolk historically had chosen to do the same!

Consider the wording in "as the church willingly submits to the headship of Christ." Do they? Throughout history, the church, because of its human component, has aligned itself to whatever was politically and culturally expedient. The term "headship" even denotes worldly position or power. In Scripture the word used is "head" and implies origin or source. There was no church until Christ. If we are going to define a marriage on the concept of physical "churches," we had best prepare for the worst.

Did Christ get to be head of the church though political bickering and power plays? My friend's response was unsatisfactory. Christ is the source, the origin, of a human's perfected relationship with his maker. That is why the husband is to love his wife as Christ loved the church and gave "himself" for it. God has promised the husbands the leadership qualities for bringing their families into a more perfect relationship. Husbands that "lord it over" their wives deny themselves the joy God intended. Satan struts with this deluded male puffery!

The Southern Baptist Convention's attitude toward women in the adoption of this 1998 family resolution is evident and not Christ-like. Such wording brings no peace and comfort into troubled homes or churches. Disunity and unhappiness, under the guise of a religious document, increases strife and dissension. The four "flash phrases," expounded above, activate divisive behaviors and do much to make Christ's life pointless. Will our religious leaders humble themselves and redo their politically motivated words? Or will they, as did the religious leaders of another day, betray Jesus? In the great judgment day, Jesus said the king will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matthew 25:40). First Corinthians 5:7 tells believers to take out the false teaching (leaven) before these teachings spoil the whole lump. Such demagoguery prospers when lay-Christians remain silent. Perversion of Scripture keeps men in power in their homes, but such homes are a hazard because they are without The Power. Christian women had rather the men change their written attitudes. Asking Christian wives to acquiesce this God-given freedom is unthinkable.

Dorothy met and married her college sweetheart in 1947. In more than half a century of her only marriage, she has seen this union flourish only as much as both agree and mutually submit to the divine design for the family.

LEAVE A LEGACY

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

Top 7 Excuses for Not Having a Will

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

*B*OOK REVIEW: **DOMESTIC VIOLENCE: WHAT EVERY PASTOR NEEDS TO KNOW**

*Domestic Violence:
What Every Pastor Needs to Know*
by Reverend Al Miles.
208 pages, Fortress Press, 2000.
Regular Price \$17.00, **Special Offer \$13.00.**

The only thing wrong with *Domestic Violence: What Every Pastor Needs to Know* is the title. This book contains information essential to every *person*, not just pastors.

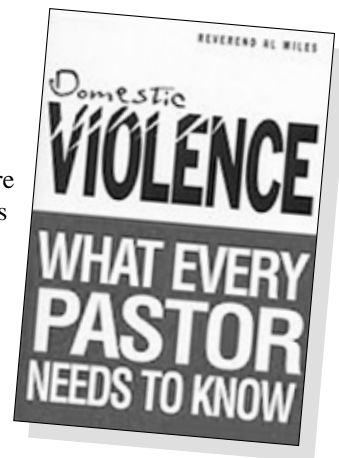
Motivated by what he terms “the magnitude of pastoral neglect” of domestic violence, Rev. Miles has written a compelling and practical book, based on years of experience in hospitals and interviews with 158 clergy members, 52 survivors, 46 professionals working in the domestic violence field and 21 former batterers.

Through the interviews with both male and female pastors, Miles found they overwhelmingly denied the idea that abused women and perpetrators are part of their congregations. Since statistics suggest that one quarter of American women will be abused by an intimate partner, Miles refutes this widespread misconception and others, such as:

- Christian survivors need faith, prayer, a positive attitude and God to be freed from domestic violence.
- Domestic violence occurs only in certain cultural, racial and socioeconomic groups, and only in urban areas.
- Victims can stop the battering by changing their behavior. This will save their marriages and families.

An emerging fact is that misinterpreting Scripture can fuel the problem. Traditional teachings on relationships often instruct men to rule and women to submit, a model that promotes unhealthy relationships and isn’t biblical, according to Miles. In the words of Rev. John Tschudy, one who was interviewed, “Our theology is shaped as much by the passages of Scripture we choose to ignore, as those we choose to cite.”

Interlaced with the information are the true stories of the abused women. These sections are perhaps most powerful, as the women share their own accounts of abuse, giving shape to the statistics. Through these stories it becomes apparent that pastors, without necessarily meaning to, often do more to endanger the victims than help.



To combat this problem, Miles offers pastors sound advice when working with perpetrators and victims. With his combined expertise in the Bible and the field of domestic violence, he shows pastors how to minister to the victims in a compassionate and informed manner. He also suggests ways to raise awareness in the congregation and work with other professionals to protect a victim of abuse.

Miles is also not afraid to address thorny questions, such as whether an abuser can ever change, or how a survivor should approach forgiveness. With each of the topics he addresses, Miles is sensitive to the needs of those involved, committed to the Bible, and thoughtful in his presentation.

If you’re not a pastor, don’t be scared off by the title. The insights in this book are so valuable that it would be tragic if only pastors read it. I know I gained an extraordinary amount of education, as well as a new sensitivity to an often-ignored subject.

Reviewed by Joanne Nystrom, CBE’s book service coordinator.

BOOK SERVICE NEWS



NEW BOOKS

Together: Breaking Down the Walls that Divide Us

by Bonny Mulder Wynia

This course offers four lessons designed to help high school youth take positive steps toward reconciliation, especially in the areas of race and gender. Both challenging and fun, this course provides practical activities and discussions that raise awareness and facilitate personal change. 40 pages, CRC Publications, 1997.

B168L (Leader Guide) Was \$7.95/

Introductory Price \$6.50*

B169L (Student Guide) \$2.95



It Takes Two: The Joy of Intimate Marriage

by Andrew D. Lester & Judith L. Lester

How can marriage partners approach issues of communication, power, anger and faith more creatively and effectively? The Lesters use scriptural guidance and practical exercises tested by couples in marriage therapy to discuss the importance of increased intimacy, which can only truly develop in an egalitarian relationship. 210 pages, Westminster John Knox Press, 1998.

B165P Was \$20.00/Introductory Price \$16.00*



Women of the Bible: A One-Year Devotional Study of Women in Scripture

by Ann Spangler & Jean E. Syswerda

Focusing on a different woman in the Bible each week, this unique devotional study blends portraits of the women's lives, background information, Bible study, promises from Scripture and prayer. By interacting with these women's legacies in the Bible, we can experience God's presence in our own lives. 430 pages, Zondervan, 1999.

B164H Was \$16.99/Introductory Price \$13.99*

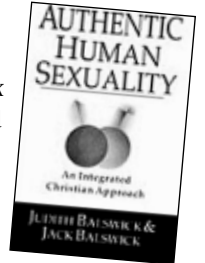


Authentic Human Sexuality: An Integrated Christian Approach

by Judith K. Balswick & Jack O. Balswick

Intertwining biological, psychological and sociocultural factors with a biblical perspective, the Balswicks address the confusing and often-distorted realm of human sexuality. By probing a far range of subjects like marriage, singleness, extramarital sex, homosexuality, sexual harassment, and sexual violence and addiction, the authors provide an important work for ministers, psychologists and other interested Christians. 303 pages, InterVarsity Press, 1999.

B166P Was \$24.99/Introductory Price \$18.99*



A Biblical Perspective on Sexuality

by Linda Belleville

Thorough and concise, Belleville argues that a proper understanding of human sexuality is tied to a proper understanding of God's creative act. She addresses what it means to be created "male and female" and what is the divinely intended context to express our sexuality. 32 pages, Evangelical Covenant Church, 1997.

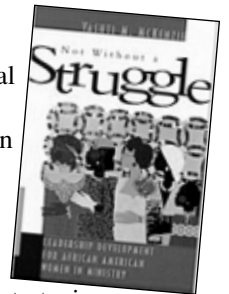
B167L \$2.95

Not Without a Struggle

by Vashti M. McKenzie

Using historical, theological and biblical insight, Vashti M. McKenzie explores African American women's leadership in the church. Readable and energetic, this book entwines the past and the present by honoring the legacy of women who have struggled for inclusion in ministry and providing contemporary leadership strategies used by African American Women. 136 pages, United Church Press, 1996.

B162P Was \$15.95/Introductory Price \$12.95*



*Sale prices do not include shipping and handling. Member discount does not apply. Sale ends November 30, 2000.

OUT OF PRINT

Women as Leaders: Accepting the Challenge of Scripture

by Katherine M. Haubert

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.

TASTE AND SEE THAT GOD IS GOOD

By Mimi Haddad,
Executive Director of CBE



Mimi Haddad
Executive Director

"I felt angry as I observed a woman dressed in a robe seated where our pastor normally sits. Was she actually going to preach from behind the pulpit? Women never addressed women *and* men in our church, let alone clothed as a pastor and from behind the pulpit.

"Listening attentively, I waited for her to utter something heretical to confirm my feelings that God had not called women to preach or teach adults. Even though it was surprising to hear a female voice, I had to admit that I really couldn't find anything wrong with what she said. Her message was definitely biblical, and she was excellent! The more I thought about it, the more it made sense that women could talk about Jesus too. After this I began to seriously study the Scriptures, and I found that the Bible doesn't condemn women in ministry; it actually supports them! I continue to ponder my prejudice."

How many of you have had a similar experience? This example reminds us that egalitarians essentially face the same challenge encountered by the abolitionists and suffragists. Not only did they have to argue that the existing social structure was inferior and unbiblical, but they had to actually *show* that the new idea was superior and more closely aligned with Scripture. As egalitarians, our burden is not only to offer a theological defense of biblical equality, but we also face the challenge of living out a biblical model that is often foreign to the evangelical world, *while* inviting others to join us. As with the abolitionists, we too need to provide others with an opportunity to taste and see that biblical equality is of God and thus very, very good.

Those who study the adoption of new ideas suggest that righteous revolutionaries succeed in helping others embrace their dream if they observe a few simple principles.¹ In the last few issues of *Mutuality*, we explored the need to eliminate jargon and complexity, speak to the advantages of becoming an egalitarian, and connect to the values of non-egalitarians. In this issue, I

would like to discuss the need of modeling the message and providing others with opportunities to try it on for size.

First, modeling the message makes it clear and observable. Observability "is the degree to which the results of an innovation are visible to others."² Christians call this "walking the talk," and it's a form of communication we see in the Bible. As God made himself known to us in the form of Jesus, the rhetoric of equality also needs to be enfolded. We all need models to emulate, so the idea of biblical equality must walk, live and breathe on Sunday morning, in church committees or on the mission field. For others to adopt the truth of biblical equality, we the evangelists will do well to take every opportunity to model it in our church, organization or marriage.

The more I thought about it, the more it made sense that women could talk about Jesus too.

Second, we must provide safe places for others to take their first steps as egalitarians. Create workshops, house groups, Sunday school classes or conferences where folks can learn to behave like egalitarians, perhaps for the first time. Husbands and wives often need a safe place where they can make their first big decision as egalitarians. CBE's marriage conference is structured with this principle in mind. This process of trying the truth out is also called trialability: "the degree to which an innovation may be experimented with on a limited basis ... The personal trying-out of an innovation is a way to give meaning to an innovation, to find out how it works under one's own conditions. This trial is a means to dispel uncertainty about the new idea."³

It was C.S. Lewis who said that people, in their best moments, mirror God to one another, and to a world hopeful that God does exist. Taking biblical equality to the next level will require more than an intellectualization of ideas; it requires a lifestyle. Like the woman sharing God's word with an unsure audience, it is an invitation for others to try, taste and see that God is good.

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

² Ibid. p. 244.

³ Ibid. p. 243-244.

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...

The Bible teaches the equality of women and men. God has given each person gifts to be used for the good of Christ's kingdom.

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

Mission Statement

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

Core Purpose

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

Envisioned Future

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

Statement of Faith

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

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

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

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

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

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

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

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

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

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

CBE Membership Application

All membership fees are in US dollars.

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☐ Household	\$50	\$140
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☐ Individual Membership	\$40	\$110
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All gifts of \$250 and over include a complimentary membership.

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- ▶ *Do you yearn for a marriage where you are free to be all you were meant to be?*
- ▶ *Have you ever wished for examples of couples that truly treat each other with love and respect?*
- ▶ *Are you ready to shed your roles and find true romance?*



If so, attend CBE's marriage conference, *Ordinary People, Extraordinary Marriages*, on October 27-29, 2000. Turn to pages 10-12 for more details!