



Christians for
Biblical
Equality

Mutuality

WINTER
2000

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



The Marginalized Male

by Bradley Harris— pg. 15

As a young Christian, Bradley was surprised to find he was expected to be a spiritual leader in his home and church. When he chose instead to listen to and learn from the women in his church (as well as the men), he found himself an outsider.



Marching to the Beat of Different Drums

by Kathy Bruner – pg. 12

Growing up in The Salvation Army, Kathy Bruner struggled to reconcile conflicting gender messages, such as examples of women leaders like Catherine Booth and admonitions for women to submit to their husbands. What kind of a woman did God want her to become?



Why Stop a Great Work?

by Mimi Haddad – pg. 30

How should egalitarians respond to our critics, especially those who pose questions but show little interest in the answers? One answer can be found in the example of Nehemiah, who was called by God but also plagued by opposition.

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*Shouts of joy and victory resound in the tents of the righteous:
"The Lord's right hand has done mighty things!"
Psalm 118:15 NIV*



*Mary Seltzer
Operations Manager*

Dear CBE members and friends,

"Stupendous!" "Life changing!" "More of a revival experience than a conference." These were just a few of the comments we heard concerning CBE's marriage conference. Thanks to all of you who prayed for this conference. Your prayers were definitely answered!

On the post-conference survey, the overwhelming response was that this conference had value to each person from a personal and spiritual perspective. One woman said, "This was the best CBE conference I've been to!! This topic is so important to everyone's daily spiritual and physical lives. The message I received here was very uplifting."

Volunteer actions and generous donations from you, our CBE family, helped market this conference. Thousands of people learned about CBE for the first time through the use of mailing lists, radio spots, national and local advertising, press releases and newspaper articles, and thousands of fliers distributed nationwide. Think of all the people who visited our Web site and read for hours in the privacy of their own homes! Some of these people contacted us to tell us how excited they were to find CBE! In fact, about 55 percent of the conference attendees were new to CBE.

The next challenge before us is CBE's 7th biennial conference in Dallas, Texas, from June 22-24, 2001. The general session speakers are Gordon Fee, Julie Pennington-Russell, Richard Foster and Robin Smith, plus a panel discussion comprised of church leaders discussing the conference theme, "Equipping the Church, Empowering the Saints." Twenty-four workshops have been confirmed, and we have been surprised by the early enthusiasm generated by this conference. The challenge is this: How do we widely broadcast this conference and its liberating message of biblical equality on a shoestring budget?

I've just started gathering prices for printing the brochure. Different kinds of paper, inks, print processes and sizes are being considered in conjunction with the budget. Wouldn't it be fun to blitz the South with at least 200,000 brochures? Perhaps you would like to support the cost of producing a certain amount — let's say 25,000? The cost will probably be about 20 cents each. Imagine how many people would hear of CBE's mission and resources for the first time! Think of how many people could be freed to push forward the kingdom of God! CBE ardently asks for your prayers, personal promotion and financial support of its first-ever conference in the South.

Finally, CBE's phones have been ringing off the hook and orders are pouring in for Dr. Gilbert Bilezikian's book, *Community 101*. After 20 years in Wheaton College's Department of Bible, Theology and Archaeology, Dr. Bilezikian became Professor of Biblical Studies Emeritus. As one of the founders of Willow Creek Community Church, he is now holding seminars on "Reclaiming Biblical Community". Bilezikian appeared daily during the week of November 13 on 100 Huntley Street, Canada's first daily Christian television program. The station listed CBE's telephone number and CBE staff responded to telephone calls from every Canadian province! Please pray with us that this and other books addressing biblical equality will find their way into Canadian communities in many extraordinary ways.

Blessings,



Mary Seltzer

Mutuality



**Christians for
Biblical
Equality**

WINTER 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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IN OUR MAILBOX



Conference Comments

The [marriage] conference was wonderful in every way. As [my husband] said to me before it was even over, "It's worth every cent we spent to be here."

Thanks again for all the staff and volunteers did for the conference. We were so impressed with how organized everything was, how "unruffled" and friendly you all were, and how well God orchestrated everything.

The speakers all seemed to be so real — truly ordinary but with an extraordinary message. I was particularly struck with the realization that God is calling me to be fully free to bring my full self and all of the gifts with which he has "endowed" me into my marriage relationship with him and into my marriage relationship.

All weekend I kept thinking: What would this world be like, [and] what would I be like, if I were around this kind of encouragement all of the time? God really does want me to have an extraordinary life.

Thanks again for being there, for coming up with and supporting this conference, and for following God. You are one of God's gifts to us.

Cathy

We just wanted to say thank-you for all your help and enabling us to attend the CBE marriage conference. The conference was really helpful for us, I can't even explain it really. It was so affirming and helpful to be around other like-minded people. We both have so many scars from oppressive gender roles, I just really can't express what being there did for us. The financial assistance that CBE gave us was greatly appreciated. Thanks for all your help. You were just great. Thanks to everyone at CBE. We will continue to pray for you all. Your doing a good work.

Michelle and Joel

It was a privilege and pleasure to have a part in this important [marriage] conference. I thought the conference was a success. It was varied, challenging, biblical [and] practical. A great group of delegates. And you and your staff did an excellent job in making this conference an excellent experience for all.

Virgil

What a wonderful weekend we had in Minneapolis!! My husband and I were so blessed by the staff and the excellent speakers. Thank you for all of your hard work — everything was great. I appreciated the bookstore opportunity as well. Women are very involved [in our church] on all levels except the elder board. It is my prayer that God will use my husband and me to share this good news as time goes on. We have had an egalitarian marriage for 20 years but didn't know how to define it as such until we found CBE a few years ago.

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In Our Mailbox - continued

Now we know why we are "different" when people ask about why we are so happily married.

Sue and Terry

Church Changes By-Laws

[Our church] recently has been going through more hassles regarding "allowing" women to be on the board. Eleven years ago several hundred people left because new by-laws permitted women to serve communion, though they still could not be elected to the board by the congregation. Two women were de facto board members as representatives of Women's Ministries and deaconesses, and their being able to now serve communion caused the ruckus. At our pastor's recent request to downsize the board from 19 to 6 people, my husband and I strongly advocated changing the by-laws to include women on the smaller board. This created a firestorm of protest. Several people were teaching adult Sunday school classes to new believers and others, limiting women's positions of leadership because of Paul's "order of creation" and other cultural misrepresentations of Scripture.

Your Web site and publications were indispensable in helping us clarify thoughts and written statements we presented at open forums. The upshot is that the vote to include women on the board passed at 81%. To say that we are grateful for your organization is an understatement.

Joan

Taking a Stand

I admire the courage you all have to speak up for the gospel of Jesus Christ and its application to all people regardless of race or gender. I took my first stand in class last Thursday when we were discussing the ethics surrounding the issue of race and gender and learned how it feels to (nearly) stand alone. I was proud to do it, but a part of me felt very alone, especially when they threw the Trinity at me with an implication that I did not support the Trinity. I don't know how you all deal with the anger. Thanks again for the stand you have taken for the sake of the gospel.

Faith

As a former minister struggling each week to deliver relevant, insightful, accurate interpretations of the Word of God, I applaud your efforts at letting the evangelical world know about biblical egalitarianism. I concur that this is a better representation of God's Word, especially given the cultural context of the New Testament. Steven

Sharing God's Word with Women

I'm still flying high from our experience at our CBE information table at Cabrillo's Women's Conference. Hundreds of pages of Christian literature were given away. Bibles were given to three women who seemed to genuinely appreciate having a "gender accurate" translation. One woman stated that the male-biased language of the Bible is what had made her give up on reading it.

Cathy

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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. **Mutuality** reserves the right to edit all contributions so that the policies and positions of Christians for Biblical Equality are maintained and for clarity, style or length. E-mail submissions are preferred (cbe@cbeinternational.org). **Mutuality** reserves the right to use or not use any story and to include your full name. Materials will not be returned, unless requested and accompanied by a self-addressed envelope with sufficient postage.

ADVERTISING

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

CONTRIBUTIONS

Contributions: Christians for Biblical Equality gratefully accepts tax-deductible contributions to further the truth of biblical equality. We accept contributions in U.S. funds by check or credit card. 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**

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: _____

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

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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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Minneapolis, MN 55404-2451

IN HONOR OF...

Mrs C Wade Freeman, Sr

Dan Gentry Kent has made a contribution to Christians for Biblical Equality in honor of the memory of Mrs. C. Wade Freeman, Sr.

Mrs. Gladys Bausman

Rex and Carol Joseph have made a contribution to Christians for Biblical Equality in honor of the memory of Mrs. Gladys Bausman.

Southport Presbyterian Church in Indianapolis, Indiana, has made a contribution to Christians for Biblical Equality in honor of the memory of Mrs. Gladys Bausman.

In Our Mailbox - continued from page 5

Just had a young man call me for the annual Southern Baptist Theological Seminary alumni fund drive. Did I get the most pompous condescending diatribe of my life when I told him I was a pastor! So here is a contribution to CBE. Whenever something like this happens, I send a contribution to CBE or Baptist Women in Ministry. Perhaps this might be a productive suggestion — use your hurt and anger to do something productive and send a donation! Keep up the good fight for the gospel of Christ.

Sue

I truly appreciate your view of women sharing the importance and responsibility of being a Christian. I however, am a single parent of four children living in subsidized housing, receiving food stamps and am unable to send funds to further your efforts. Also, I am a “doer” for Christ, which is why I am currently an Americorps Vista member assigned to Literacy Volunteers of America in Chicago. Please accept my prayers and vote of support! God Bless!

Cynthia

I am a [longtime] CBE member and one your sisters in Christ. I would very much appreciate your assistance in finding people who would care enough to correspond with me. Lois Landis, Vilas County Jail, 330 Court St, Eagle River, WI 54521

Lois

As I am sure you know, some conservative evangelicals see no difference between egalitarianism and the most

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In Our Mailbox - continued from page 6

radical forms of feminism. I believe CBE serves a useful ministry in providing a clear biblically based perspective on this issue.

Timothy

We have been ministering in the same church for nearly 30 years. Mostly, we have been in conservative circles while having friends and colleagues in all major denominations. However, we have not found one other couple in Western Australia who share the same views on equality in marriage. Over recent years, there have been significant strides made with regard to women in 'ministry,' although the most senior positions are mainly reserved for men. We have been encouraged to find so many excellent books on the topic of true biblical equality and now to discover an organization, which promotes this principle, has been a real bonus.

After our marriage in 1966 and subsequent college years, I was astounded to discover that I was supposed to think and act quite differently as a "wife" than as a Christian which I had been for many years before. It bothered me for years as we raised our family of four sons. At the back of my mind, I determined to follow up the theological implications of equality when I had more time. Meanwhile, all these wonderful books were being written which gave us the ability to logically argue what we had always known in our hearts. Even though we did not take issue with people on these matters, choosing to subjugate our beliefs for the common good of the church in which we have been working for nearly 30 years, we have still encountered a considerable amount of opposition from people who feel we are not obeying clear scriptural statements. Over many years of [performing] marriage counselings, we perceive that the issue of equality and headship is mostly the underlying problem as people struggle to be and do what they are told God requires for their roles in marriage rather than concentrating on enjoying being heirs together in Christ.

Trevor and Liz

Women can now serve communion and pass the offering trays in my church. It took 50 years!! They still can't be on the board of Elders that run the church.

Judith

Thank you for a brilliantly thorough [Web] site! I am so glad to see you highlighting the gender equality of the Bible and pointing out that Jesus saw every person on the same level with the same chance, as neither male nor female but as one. If people could remember this notion then the world might be a little less entangled in gender hierarchies, inequality and oppression.

Jean

*H*ONOR WITHIN OUR RANKS



Leslie Sanchez has been accepted to the University of New Mexico Medical School, where she is planning to study emergency medicine. Sanchez is currently working on her second master's degree (M.Phil.) at Cambridge University, England, focused on women and the church.

Jill Rassmusen was formally commissioned to a pastoral intern position at St. Mark Presbyterian Church on Sunday, Oct. 29 in Kiowa, Colo. Her responsibilities include preaching weekly at 9:00 a.m. in Kiowa and 10:30 a.m. in Elbert, Colo., and providing congregational care. Rassmusen would appreciate prayers for this ministry, where she feels both appreciated and challenged.

Rev. Nancy Moore, pastor of Occidental United Presbyterian Church, is now teaching a course in urban theology at the Claremont School of Theology in Claremont, Calif.

Dr. Betsy Glanville, who received her Ph. D from Fuller in June, is teaching a course at Fuller about developing giftedness in leadership.

Kriss Erickson wrote a sermon titled "The Four-Letter Word That Saves," which won first place in Sowing Seeds of Faith's annual sermon writing contest. If you'd like to read the sermon, visit SowingSeedsofFaith.com and search for "The Four-Letter Word That Saves."

Dr. Lianne Roembke, a CBE member in Germany, reported that their "Prisca Team" participated in the only International Women's Day at the World's Fair, EXPO 2000 in Hanover, Germany, on Aug. 6. Roembke said, "It was a wonderful experience of cooperation and unity for the purpose of reaching international and German women on that day. About 4,000 women (and men) came through the large concert hall that day, six hours of continuous program with interviews, short "Impulses of Hope," pantomime, music, concluding with two hours of concerts with internationally known musicians. It got great reviews — and was all planned and put on by women — next to the Pavilion of Hope, the only evangelistic effort at the World's Fair."

CBE's Historic Marriage



A conference attendee looking at one of the many titles available from CBE's bookstore.

"My expectations were exceeded? Excellent variety of workshops, plenaries, music and drama. Wonderful fellowship."



Twilight Productions presented drama during several of the sessions.

"Keep having exuberant speakers."

"Stupendous!"

"Thanks for everything!"



At left, Scott Bernstein, Jean Leih, Robert Rakestraw and Jan Bros participating in a panel discussion.

"Wonderful! Politics were kept to a minimum — Christ was lifted up."



Drew Stieber Reynhout with his mom, Mary Stieber Reynhout, who moderated a panel called "Mutuality in Marriage" with Ken Reynhout.

"I gained many new insights."



Ruth Haley Barton speaking about "Building Healthy Marriages and Families."

Conference Scrapbook...



Virgil Olson shared devotions on Saturday morning.

"Wow! Opportunities to mingle with speakers and leaders were much appreciated."

"Excellent conference; new concept for me from hierarchy to egalitarianism."



Greg Boyd participating in a panel discussion about "Building Healthy Marriages and Families."

"This was the best CBE conference I've been to! This topic is so important to everyone's daily spiritual and physical lives. The message that I received here was very uplifting. I was very turned on with the conference and material that can be used in the future."



Jim and Leanne Mellado relaxing before they shared "How Becoming an Egalitarian Improved Our Married Life."



At left, Judy and Jack Balswick spoke about "The Empowering Marriage."

"Very good — exciting."

"Life-changing!"

"Excellent!"

"The Mellados talk was so powerful, as was the Balswicks. Loved the music and drama."



Aida Besançon and Bill Spencer were among the authors who signed copies of their books.

Attend CBE's 7th Biennial International Conference

"Equipping the Church, Empowering the Saints"

Ephesians 4:11-16

June 22-24, 2001, in Dallas, Texas

Crowne Plaza North Dallas/Addison Hotel

CONFERENCE SPEAKERS

Julie Pennington-Russell

"Before the Unwrapping: Learning to Live in Love"

Ordained by a Southern Baptist Church in 1986, Julie Pennington-Russell is now senior pastor of Waco's 850-member Calvary Baptist Church. Pennington-Russell is a leader in the Cooperative Baptist Fellowship, an alliance of thousands of churches and individuals unhappy with the SBC's restrictive polity.



Julie Pennington-Russell

Richard J. Foster

"Transforming Grace"

Spiritual development is the emphasis of the writings and teaching of Richard J. Foster, founder of RENOVARÉ, an effort working for the renewal of the church. Dr. Foster is also the author of several books, including *Celebration of Discipline: The Path to Spiritual Growth*, *Freedom of Simplicity* and *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. He has also taught biblical, theological and spiritual formation classes at George Fox College, Friends University and Azusa Pacific University.



Richard J. Foster

Gordon D. Fee

"The Cultural Context of Ephesians 5:18-33"

Gordon Fee, Ph.D., is professor of New Testament at Regent College in Vancouver, British Columbia. His teaching experience includes serving schools in Washington, California and Kentucky, as well as Wheaton College and Gordon-Conwell Theological Seminary. Dr. Fee is a noted New Testament scholar and has written several books and commentaries.



Gordon D. Fee

Robin Smith

"Equipping the Church for the Ministry of Reconciliation"

Robin Smith, Ph.D., has served on the faculties of Azusa Pacific University and George Fox University in the area of Christian ministries for over 10 years. She is an ordained elder in the Church of Nazarene, and has served for 14 years in church ministry. A respected retreat and conference speaker, Smith has also published Nazarene Sunday School curriculum and journal articles.



Robin Smith

CONFERENCE SCHEDULE

Thursday, June 21

Registration 1 - 9 p.m.

Friday, June 22

Registration 1 - 10 p.m.

CBE Chapter Leaders

Workshop 9:30 - 11:00 a.m.

General Session 1:30 - 3:00 p.m.

Workshop Session I . . . 3:15 - 4:45 p.m.

Break 4:45 - 5:30 p.m.

Dinner 5:30 - 6:45 p.m.

General Session 7:00 - 9:00 p.m.

Saturday, June 23

Devotions 8:15 - 8:45 p.m.

Workshop Session II . . . 9:00 - 10:30 a.m.

General Session 10:45 - 12:00 p.m.

Lunch (On Your Own) . . 12:00 - 1:45 p.m.

Workshop Session III . . . 2:00 - 3:30 p.m.

Break 3:30 - 5:00 p.m.

Dinner 5:00 - 6:45 p.m.

General Session 7:00 - 9:00 p.m.

Sunday, June 24

General Session 9:30 - 11:00 a.m.



CBE will have a book store at the conference. Hundreds of books on biblical equality will be available for purchase.

WORKSHOP SESSION I

Friday, June 22, 2001 • 3:15 – 4:45 p.m.

Speaker

Lynn Cohick

Margot Eyring

Joy Elasky Fleming

Alan Johnson

Dan Gentry Kent

Catherine Clark Kroeger

Anita Bernardi Maher

Patti Ricotta

Title of Workshop

"African Christian Women: Biblical Images inform Modern Concerns"

"Prayer plus Strategies to Empower the Church and Build Biblical Equality"

"Genesis 2 & 3: Zero Curses"

"A Christian Understanding of Submission"

"Women and Spiritual Gifts"

"Women, Abuse, and the Bible"

"Nurturing Marital Intimacy"

"God's Order versus the World's Order: Oneness versus Hierarchy"

WORKSHOP SESSION II

Saturday, June 23, 2001 • 9:00 – 10:30 a.m.

Speaker

Janet Burton

Sharon Dowd

Carol Gertz

Sue & Eddie Hyatt

John Kohlenberger

Catherine Clark Kroeger

Lily Lee

Jan & Mike Lundy

Title of Workshop

"Using Drama to Understand the Women in the Bible"

"Let the Women Speak in Church: 1 Cor 14:34-35 as a Corinthian Slogan that Paul Opposes."

"The Feminine Images of God in Scripture"

"From Pentecost to Present Day: Women in Revival Movements"

"Gender Accuracy in English Bible Translations: A Five-Hundred Year Tradition."

"Background to 1 Timothy"

"Biblical Equality for the Chinese Christian Community"

"Mutuality in Marriage"

WORKSHOP SESSION III

Saturday, June 23, 2001 • 2:00 – 3:30 p.m.

Speaker

Rosalie Beck

Gilbert Bilezikian

Bruce Fleming

Coleen Cook Klecic

Jim Pettit

Christy Thomas

Joe Trull

David Williams

Title of Workshop

"Martyrs, Monastics, and Missionaries: Great Women of the Faith"

"A Biblical Challenge to the Southern Baptist Teaching on Women from a Fellow Baptist"

"My Three Sins: 1 Timothy 1-3"

"Listening to the Enemy: Why Gender Traditionalists Are Loosing the Culture War"

"The Subordination of Women: Spiritual, Psychological, and Relational Consequence, and a Model for Experiencing Grace in the Midst of Oppression"

"Ministering as a Team, When One is Official and One Isn't"

"Dejavu: The Rhetoric of Pro-Slavery Appears Again."

"Life is a Box of Chocolates: Why Metaphors Matter"

▶▶▶ The Egalitarian Exchange ▶▶▶

MARCHING TO THE BEAT OF DIFFERENT DRUMS

By Kathy Bruner

Kathy Bruner teaches media communication at Asbury College in Wilmore, Ky., and is a member of CBE. Her father, Kenneth Baillie, is currently writing a book that will examine gender issues within The Salvation Army.

When I reflect on my childhood and young adulthood, it's not difficult to see why I struggled to understand God's intent for gender roles. I was surrounded by mixed gender messages from my denomination, my family and my Christian college.

My denomination is The Salvation Army, and I am the daughter of Salvation Army officers. In fact, I am a fourth generation "Salvationist" (member of the Salvation Army), and because of that I have a rich heritage of women in my family who have followed God's call to full-time ministry. My great-grandmother, at age 17, was already enthusiastically skiing her way from one Salvation Army mission station to the next in Norway. My grandparents served a lifetime together as officers in the American Midwest, ministering to poor and immigrant converts during the post-war era.

My own mother, to whom I owe so much of my perspective as a woman of God, serves as a partner with my father on the Salvation Army's mission field in Russia, after 30 years of teaching and co-pastoring in the United States. I remember being regaled with the stories of William and Catherine Booth, our organization's original dynamic duo. As a teenager, I felt special pride that my denomination, like many other Wesleyan/Holiness churches, had chosen to ordain women since the 19th century.

In spite of that female-affirming history, my own family was more traditional when it came to gender roles. My mother bore most of the responsibility for child rearing and the home, while my dad did more of the public work. My parents are quick to point out now that they were people of their day. Few evangelicals in the 1970s were articulating a theology of biblical equality. Secular feminists were discussing equality, but their discussions did not directly impact our family.

I went off to a Christian college in the 1980s and found traditionalism in the air. During that politically conservative era, defending the family against feminism had become a hot topic. Chapel speakers encouraged us to hold tight to the traditional family structure. I concurred — how could I do otherwise? To reject the traditional family would be like rejecting apple pie, wouldn't it?

I was full of conflicting emotions. I enjoyed some of the remnants of southern-style chivalry that I experienced on campus, yet at the same time I sometimes found them vaguely demeaning. I was thrilled that my college emphasized the academic and spiritual preparation of leaders for the sake of the gospel, but it saddened me to see more women preparing to be wives than preparing for leadership in the church or culture. A few elements of campus life seemed to favor men over women, but I felt that to speak out against them would be inappropriate.

By the time I was to marry my high school sweetheart, John, I found myself in a confused and painful struggle with God over gender roles. I believed Scripture was asking me to defer to my husband in a way that would make him my spiritual leader, but I did not want to accept the concepts that women fall beneath men in the spiritual realm and that women bear primary responsibility for all things domestic.

Someone handed me a copy of Tim and Beverly LaHaye's book, *The Act of Marriage*, thinking it would help me sort through the issues. Instead, the book's heavy-handed patriarchy left me in spiritual crisis. With months to go before my wedding, I had to come to terms with a God who apparently demanded female submission. I simply could not make sense of it, but I believed that God must have his reasons. I announced to my fiancé, "I'd like to have 'the submission passage' from the Bible read out loud at our wedding," believing that a public declaration of wifely subordination would give me peace about the topic.

My fiancé, a biblical egalitarian before either of us even knew the term, said, "Do you really think God intended half of his creation to be subservient to the other half? I don't think so. Love's not about control."

"I know it doesn't seem to make sense, but I feel like God's asking this of me," I said.

And so "the submission passage" (beginning with the phrase "wives submit" as opposed to "submit to one another") became one of two passages read at our wedding.

As John and I settled into marriage, I was able to put aside most of my struggle with the scriptural passages that had troubled me by avoiding them. And since John and I were effectively living out a partnership in marriage, I was more at peace for a time.

In my mid-20s, I began to see some inequities in The Salvation Army that I had not noticed before. At the local church level there were couples in partnered ministry, but at the administrative levels, women were strangely absent. My mother's appointed jobs now seemed to be based not on her spiritual gifts, but as automatic gender-based designations determined by my father's changing administrative roles. Women were not included on some of the major decision-making committees.

I was seeing injustice, some minor and some blatant, and yet the history and rhetoric of female ministry were still present. How was it possible that female Salvation Army officers in 1990s America did not seem to have the same opportunities that pioneering women had had a hundred years earlier? In my frustration, my earlier, personal struggles with Scripture resurfaced. Did God intend for a gender hierarchy? Was the apostle Paul some kind of chauvinist? Could men and women be equal in God's eyes but effectively unequal in their roles?

I shared my questions with my parents in the early 1990s and found that they had recently discovered a new body of literature on biblical equality from a list of CBE

writers. Interestingly, they had been rethinking their own perspectives on Christian marriage in light of this new scholarship. I read several books, and at first, I was nervous about accepting viewpoints that seemed so contrary to what I had heard most evangelical Christians espouse. Gradually, over the course of a year or two, I began to embrace an egalitarian perspective and celebrate even more the God whom I love and serve.

Of course God didn't originally intend for hierarchy in marriage! That was part of the curse of sin that Christ came to undo. What freedom I experienced as I reread Pauline passages in light of their cultural context and saw with more clarity Jesus' own example of ministry to women! Claiming Galatians 3:28 in its fullness, I saw connections between gender issues and racial issues. And while I did not immediately find answers to why The Salvation Army had drifted away from its roots, I praised God for the freedom I had in Christ.

When I look back, I realize that the gender messages we receive in our Christian homes, colleges and churches are often confusing, but I am so thankful that my personal journey has led me to an egalitarian perspective. I am also thankful that The Salvation Army has taken several recent strides to advance women's ministry and to reclaim its bold heritage.

If my husband and I had it to do over again, we'd probably choose Galatians 3:28 to be read at our wedding.

Footnote: I shared my story above with Paul and Kay Rader, past international leaders of The Salvation Army, and Mrs. Rader enthusiastically sent back this quotation from the book Catherine Booth — Her Continuing Relevance.

Page 11 of Chapter 1: A Woman's Place? by Christin Parkin states: "The absolute equality of men and women forms the cornerstone of Catherine Booth's thought. Catherine Booth accepted that the Fall had put women into subjection as a consequence of sin and that submission to the male was God's judgment upon her disobedience. But, she argued, to leave it there is to reject the good news of the gospel. The grace of Christ restores what sin had taken away, so that both men and women can now know the bliss of union with God and with one another as God had fully intended it to be. This applies to the marriage relationship, where submission to one another becomes the true expression of divine love. It applies to the Christian ministry and enables men and women equally to respond to the Holy Spirit's call to every kind of service in the Church."

*C*OME AND GET ME!

By Carol J. Zechlin

Carol J. Zechlin is a graduate of Bethel College. She attended Bethel Seminary for one year, but since it was difficult to be a female in seminary in 1965, she didn't complete her degree. Now she is hoping to complete what she started so many years ago. Her husband, Dave, is her greatest encourager.

"Let them come after me," said Tiger Woods about his competitors when interviewed as to his strategy on holding his 12-point lead at the U.S. Open last summer. "I don't plan on going to them." That's how I feel as a woman: confident in the scriptural knowledge of who I am.

God has given me a good, inquiring mind. I love to study the Scriptures and follow the texts on Sunday mornings in my Greek New Testament. Often I interact strongly with the messages I hear and ask questions or challenge an interpretation, unmindful of my sex. There have been times in the past when I have been knocked down by the insinuation that women "don't go there." And there have been times when I have disqualified myself and my opinions because, when push comes to shove, aren't women supposed to be silent?

A number of years ago, events transpired in my life that left me feeling bereft and powerless. We had been participating in a home schooling program that operated on rigid chain-of-command principles. We believe in authority, but when our son had a serious run-in with said authority, we quickly joined him as victims of a harsh, unjust system. I began to question the right of any church or para-church organization to exercise such damaging control over people. My quest led me to Katharine Bushnell's book, *God's Word to Women*.

I was much bolstered in my courage. Scripture began to open for me and I could see that the teachings meant to put me "in my place" were wrong, even evil. The knowledge I've gained of who I am in Christ has been valuable. However, it's the *use* of that knowledge which has been absolutely liberating.

I find myself wandering more and more into the once undisputed territory of male ecclesiastical dominance. I find myself challenging, not necessarily the men, but the products of their scholarship that don't seem to square with what Scripture states.

Recently the subject of the Olivet discourse in Matthew 24 came up in our Sunday School class. Red lights flashed when the pastor prefaced his presentation by stating that this chapter was not for the church but only for the nation of Israel. I have studied this subject much and was convinced that the espoused view was wrong. To not speak up would have given the impression that I was in agreement, so I took a deep breath and challenged this view.

The people gasped as I stated, "I don't believe that is the truth! What if it is not true? Just what if?" It was exciting to know that I challenged a cherished tradition by declaring, "We need to open ourselves to the possibility that this is not truth and to restudy this portion of Scripture."

"But scholars — far better scholars than we could ever hope to be — have studied and debated these things for years," my pastor refuted me. "We need to respect their findings." I felt that what he really meant was: How can you, a woman, challenge these long-revered statements?

I did get the attention of the Sunday School class and the pastor, although it wasn't necessarily the kind of attention I relish. But for me, to champion Christ is always more important than tripping over my gender and hiding in silence.

This is the important point: Without the knowledge of who I am as a woman in Christ rooted deep within me, it can be well-nigh impossible to obey God rather than man. Man and tradition can be forces so powerful that if I am not absolutely convinced of my equality and freedom before God and man, I may be guilty of bowing to the creature. Without my having the "woman issue" settled *first*, it becomes easy to be automatically delegated to the back lines. *But I know that the front line is where my Lord wants me to be!*

The very process of studying (perhaps twice as hard as a man would study) "to show myself a workman ... handling accurately the word of truth" (2 Timothy 2:15), has had the byproduct of launching me beyond my gender into the stratosphere of that place where "there is neither Jew nor Greek, neither slave nor free man, neither male nor female," where all are one in Christ Jesus (Gal. 3:28).

I have no intention on going back to them who would muzzle me, for Christ has set me free! Like Tiger Woods I thought, "Let them come after *me*! I don't plan on going to them."

THE MARGINALIZED MALE

By Bradley Harris

"Delighted" would accurately describe my reaction to discovering Christians for Biblical Equality. I'm a man who knows something about marginalization and alienation — two themes central to CBE's concerns.

I'm a Canadian man now resident in the American Deep South. My wife is American, originally Southern by birth, but at least as much northern now, by culture. Trish has been Christian — devoutly, thoughtfully, worshipfully — for many years. I've been a theist for about 10 years, a Christian no more than four or five, and I came to that belief not through church or seminary, but via the rocky, desperate road of addiction and recovery. I'm well educated in several secular veins, but a theological virgin. Trish reads scriptural circles around me, leaving me to hide under the covers with my flashlight, furiously absorbing Scripture and criticism just to keep up.

Yet the Southern churches we've attended have kept throbbing with a message that seems nothing short of bizarre — I am, they're saying, to be the spiritual head of my household. Fact: I was and am unqualified. I was and I remain ill-equipped to "instruct" my wife, to "guide" her scripturally, to be her "spiritual head and leader," to be the "arbiter," "decider," or "authority" in her spiritual life, to do, indeed, much that Southern religion wants me to do.

And I refuse the role.

If I am — as I've been accused of being — "unbiblical" in taking that stance, then so be it.

Much debate in CBE literature, and feminist forums generally, naturally centers on the marginalization of women by patriarchal brands of Christianity, and some on the marginalization of women who escape those bonds. Yet men of egalitarian bent are no less marginalized. Come Wednesday night prayer suppers at our former church, I'd typically get up, clear tables and

pitch in washing dishes. The women of the church, to my surprise at first, found this variously amusing and (as one put it) "refreshing." To my slowly dawning horror, I learned that the men, overall, found my behavior (to quote one) "inappropriate." One member noted of the all-male board of deacons that "they talk about [me]." "Outsider" was one term used. "Liberal," another term applied to me, was synonymous with *radical*, *ungodly*, and, it was eventually made clear, *welcome only in the back pews*.

I need my wife's spiritual guidance as much as she needs my own. It's a moral minefield out there, and I want us to hold hands as we walk through.

Hitherto only an occasional churchgoer, I naively thought at first that what kept all those women silent in the back pews during Sunday school was some sort of collective natural demureness having an origin in Southern culture. I was partly right — it wasn't merely the explicitly literal interpretations of isolated slices of Scripture that had achieved this effect. Just as the church remains arguably the single most powerful social force in American Southern culture, so the continuing attempts of so many Southern churches to silence women pervades the culture at large. Women in homes, organizations, classrooms and workplaces, I noted, had systematically been taught silence and deference as their default roles.

My mistakes: I listened to women; I joined them in debate; I wanted — very, very much — to be taught by them, to be taught, in my hunger for Christian learning, by *any* thoughtful person who might shed light. To exclude half the population from that role at first never

occurred to me, and since that rude epiphany has seemed sheer madness.

We attended for a time a strange kind of "faux-liberal" church that sought to distinguish itself from the most brazenly objectionably sexist tenets of institutionalized Southern Baptism. Pastor and teachers — men, all — talked the talk of "mutual submission," and it sounded good for about two weeks. Until, that is, the talk of women's alleged moral and intellectual weakness slipped through.

In the cultural and religious American South, the man who allies himself with egalitarian causes is himself marginalized. The man who lets women speak is traitor to his gender, and to the existing order. The man who

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Egalitarian Exchange - *continued*

refuses presumptuous male complicity in anything from blonde jokes to sexist interpretations of I Timothy 2 is openly sneered at. Moreover, the man who — even at the most theoretical level — questions the canons of interpretation that bolster patriarchal reading of the Bible likewise achieves alienation. Intellectuality, in any stripe I recognize, engenders finger pointing in so many Southern churches. If CBE literature is up to date, there are no chapters in the Deep South. A few years living there has helped me understand why.

I need my wife's spiritual guidance as much as she needs my own. It's a moral minefield out there, and I want us to hold hands as we walk through. Trish is way too sharp for me to get away — even if I wanted to — with my waltzing in with a Promise Keepers pamphlet and an announcement that “Darlin’, I’m takin’ over.” We teach each other, support each other, walk side by side, and, as the two of us read Scripture, that’s what it tells us to do.

*F*REE TO BE — WHAT?

By Kriss Erickson

Kriss Erickson has been a freelance writer for over 24 years and has written 120 stories, articles, devotionals, self-help articles and recipes. She is presently seeking to enter master's programs of divinity and Christian counseling at Mars Hill Graduate School in Bothell, Wash.

When I was five, my grandfather gave me a fishing rod. I practiced casting my line for hours in our long, skinny back yard using a rubber practice sinker. When a friend offered to take me fishing, I caught my first fish: a round, orange and yellow sunfish called a pumpkinseed. I admired its beautiful colors, then carefully smoothed down the spiny dorsal fin and removed the hook. As the pumpkinseed swam away, I wondered if it knew a few moments earlier I'd held its life in my hands.

I knew what it felt like to be under someone else's control. My parents belonged to a fundamentalist church with lots of “rules.” From my childhood perspective, it seemed the leaders couldn't be happy unless every person was under their control. Though we read the Bible and learned its stories and foundational truths, I felt shackled.

My fourth grade teacher said she thought the snake in the Garden of Eden had legs before God cursed it, because

part of the curse said, “On your belly you shall go ... “ (Genesis 3:14, NKJ). When I brought this up at our regular family Bible study when questions were permitted, my mother slapped my face and my father yelled at me for believing lies.

My teacher's idea seemed to match what Scripture said. My parents thought I was challenging their authority. They seemed to feel that unless my every thought came from them or was authorized by them, I was automatically wrong. “Rebellious” was a term I heard a lot, but didn't understand. That was the beginning of an identity struggle, especially as I tried to determine what God truly wanted for me as a woman. I spent most of my childhood feeling like the pumpkinseed I'd held in my hand, only the grip my parents and my church had on me didn't let go. I had no hope of ever being set free.

At the same time, I felt such warmth both from reading the Scriptures and saying prayers each night before I fell to sleep that I couldn't help acting on it. I'd wave my arms and sing hymns in our living room, mimicking the song leaders at church. I wrote fiery messages like the ones given by the ministers we heard on the radio. More times than I can remember, I was slapped for quoting Scripture, pretending to lead songs or writing inspirational messages. I tried to tell my parents I felt the call of God on my life but they insisted that since I was a girl, I must be mistaken.

Still, I was curious about how God could allow me to have ideas and questions and then say it was a sin for me to express or ask them. I read and reread the Scriptures and could find nothing to explain why a man could think and share those thoughts as teaching for others, and a woman could not.

I continued to struggle with this issue after I graduated from college and got married. At one point, pressure from some church friends caused me to say to God, “All right! If you really intend for women to somehow be inferior to men, I will accept it. If you tell me that somehow all I do will never be as good as what men can do, I'll accept that, too. Please, just show me what you want me to be!”

Instead, he strengthened my identity with him as his child, and affirmed his work in my life by helping me publish numerous self-help articles, devotionals, children's stories and concept pieces. He reminded me that while I was attaining my degree in theology at a Christian college, I sat in the same classes and had the same requirements the men had, even though the college

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administrators didn't look at my potential as being the same.

At church, my husband and I never hid the fact that our relationship was equal. The heavy hand of control in my church had loosened somewhat now that I was an adult. Our relationship seemed to be only a minor irritation until a new minister came to our area. Within a couple months, he both encouraged me for how I was letting God lead in my life, while hinting that I could do much more if only there wasn't "something wrong at home." Both Michael and I asked numerous times what he meant, and always he'd say God would point it out to us if we really wanted to know.

As time continued on, people we had considered friends in our church began picking on little things. In a room full of playing children, our son alone was too loud. Michael's hair wasn't cut neatly enough. Any small item I forgot was blown out of proportion. At first my identity was shaken again. I'd literally thrown my whole life into the activities at church, and it was becoming clear the other members didn't share the camaraderie I felt with them. After nearly a year we realized we simply weren't on the same page in our religious viewpoints. Picking at every small imperfection was a way the church put emotional distance between us. By making us feel out of place, I think they hoped to force us to think as they did. I thought of it as "peer pressure, church style."

About a year and a half after the new pastor arrived, one of the elders decided the men needed to assert themselves more firmly in the church and in their families. This resulted in the same "do-what-I-say-without-question" mentality I'd seen as a child. At the same time, I realized what the "something wrong" in our household was. When an elder said he felt Michael had "gender issues" because he wouldn't "take control" of our household, that was enough for us. We explained that we felt we were all on God's path toward eternity but we were not on the same place on that path. We felt God was leading us to seek another church, so we could answer the calling he had on both our lives. I admit I was pretty confused about why we were treated so coldly, and upset about leaving the only church culture I'd known, but I believed it was what God wanted us to do.

We felt we had left our former church as peacefully as possible. But afterwards, if we saw a member of our former church in the supermarket or video store, they let us know we were not good enough to talk to them. Several months after we left, an elder called us and accused us of saying things we never said. We hadn't understood until that moment how strongly the church

felt about the hierarchical roles of men and women. We had unwittingly hit upon an issue that they felt was a foundational block of their church culture.

God led us to an Evangelical Free church nearby and one of the first things we told the pastor was that we had an egalitarian relationship. He didn't have a problem with that or with our membership in Christians for Biblical Equality. God also led us to Mars Hill Seminary, where I am presently seeking a master's of divinity and a master's in Christian counseling. The way has not been completely smooth since we decided to stand up for God's view of equality, and though we're sure we'll still face the force of the gale, we will set our sails to steer us toward God.

THE ANTIDOTE FOR ANGER

By Tricia Baldwin

Tricia Baldwin has graduate degrees from Southwestern Baptist Theological Seminary and the University of North Texas. She is a licensed professional counselor practicing in Fort Worth, Texas. For fun, she can be found on a backwoods hiking trail.

As I walked out the church door that late summer Sunday morning, my heart was crushed and the tears flowed. This had been a special place where I had grown in my relationship to Christ, developed valued friendships and committed myself to serve. How did it come to this?

My background is framed with the blessings of wonderful parents who pointed me to God from the cradle, an education from a Southern Baptist college, a degree from Southwestern Seminary and a lifetime of involvement in church. I came to this particular church in its early stages. I was excited to help grow a new church in my community, and I was involved in a variety of ways.

This had been a time of spiritual growth for me too. After many years as a Christian, I had made the life-changing discovery that "Jesus Loves Me." This truth had traveled from my head to my heart, which transformed everything about my relationship with Christ. I had a growing passion to encourage others in discovering the truth of God's love. So why did I walk away from my church that

Egalitarian Exchange - *continued*

Sunday morning knowing that my dream would never be realized there?

The chain of events seemed to start when the minister of education, knowing my desire to encourage others in discovering God's love, asked me to teach a discipleship training class. I was delighted! I studied and prepared for the class, which was to start in January. When I returned from Christmas break ready to go, I was shocked to find the display promoting the class removed. When I inquired, the pastor said he had decided not to offer that class because he just didn't think the time was right. The minister of education was apologetic, but I was never comfortable with the vague explanation. As I sat in the worship service that morning, I remember praying that God would help me to accept this disappointment and trust him to open other opportunities for me to teach.

Some months later, the pastor called to say he would like me to consider doing some counseling at the church. I am a professional counselor, so I was interested in the possibilities. As we talked, it became clear that I would not be counseling men. No problem, my area of specialty is children and families anyway. But when limits were extended to family counseling because the father would be present, I was dumbfounded. Needless to say, we were never able to iron out the details and I decided to let it drop. After all, there were other things I would like to do in the church.

In this small mission church, our small group structure was home cell groups of mixed gender, age and marital status. This variety in the groups was one thing that drew me to them. The Lifegroup I attended actually met in my home, as I was the hostess. When we learned that our leader and his wife would be moving, I felt God was opening an opportunity for me to do what I really desired — teach adults. The group was in agreement.

"You can't teach a Lifegroup because women are not allowed to teach men," said the pastor. "That puts them in authority over men. When women lead it makes men weak. I want the men to lead this church." Being a Southern Baptist all my life, this was not a news flash. The growing intensity of this argument in the denomination had bothered me, but I was ignorant to the

real impact. As I absorbed another direct hit, the pastor rushed to assure me that women are equal to men in God's eyes. But, women are created to play a different role, a role of submission to the men's servant leadership.

I was confused by the mixed messages all along, but now my mind and emotions were overwhelmed in a jumble of chaos. I wasn't intending to wield power over anyone. I simply had a desire, a God-planted desire I believe, to teach. After all, the church bulletin had said for several weeks, "Pray that God will raise up new Lifegroup leaders in our church." A man did not rise to lead, and the group was dissolved into other existing Lifegroups.

I tried to find my place in a new Lifegroup led by a couple. The husband was often out of town on Sundays though, so the wife usually taught the class. She was a good teacher, but this experience left me feeling more confused and hurt. Not only am I a woman, I am single. I wasn't equipped with an instant co-leader. I perceived this to mean that my relationship with God was not enough, and I was incomplete without a man as my spiritual authority. How can God not be enough?

In talking with the pastor, it became clear that there was no place for dialogue on this topic. He implied that I was not a biblical Christian if I interpreted Scripture differently than the traditional hierarchical view. He implied that pride was the only reason I

would want to teach. I doubted myself because I didn't want to operate out of pride. The pastor was clear that it had become his passion to reconcile men and women to their proper roles, and if I didn't agree maybe I should be "mature" enough to leave. Walking out the door that final Sunday, I felt anything but mature.

I don't think I have ever known hurt to run so deep in me. This may not seem like a big deal to most people, but for me it has been crushing, reaching to the core issue of how God views people ... women ... me. All the time I tell myself to just let it go and move on. After all, I am a counselor and I should be handling this better. Right now, I am one of those unchurched statistics searching for a church, a formidable challenge. Egalitarian churches in my denomination are evermore scarce. I grapple with the possibility of leaving my roots, which has proven to be more difficult than I expected. I've also struggled emotionally, because with Sunday

I wasn't intending to wield power over anyone. I simply had a desire, a God-planted desire, I believe, to teach.

often comes a flood of emotions that make the church search very difficult. I will continue to seek my place in the body of Christ, and I know I will find the place God has for me. I struggle with hope because the story doesn't end here.

On a recent spiritual retreat, where I met regularly with a spiritual director, the feelings of betrayal, hurt, fear and anger erupted. I had held these feelings in check for a long time in fear of giving the appearance of a bitter, male-bashing feminist. Regardless of the inequity, I know God wants me to take a stand for equality in love, not hate-filled rage. As my spiritual director embraced my story and me, she said, "The greatest antidote for anger is gratitude." She suggested I make a list of things arising from this struggle for which I could be grateful. I admit I had difficulty starting my list, but as I reflected and wrote, the gratitude began to flow.

- I am so grateful that along the way, and not by accident, I discovered Christians for Biblical Equality (CBE) on the Internet. It was a God-ordained moment in cyber space when I found that I am not alone in the stand for equality in the church. I am grateful for the many resources available through CBE that reflect equality, integrity and commitment to the authority of Scripture.
- I am grateful to have a better understanding of God's word on the issues of biblical equality. In the beginning, I was ill prepared to define, much less support, my beliefs with clarity and confidence. I became like a sponge, absorbing truths of equality from Scripture and insights from the many articles, books and tapes available through CBE. Now I can more clearly define what I believe about gender equality with a firm biblical foundation to support my stance.
- I have a greater appreciation for diversity. I have visited different denominations over the past year, and I have come to appreciate faith traditions different from my own even though I may not embrace them for myself. I can allow others to believe differently and not feel threatened or defensive. This has helped me to take my unfortunate situation less personally and begin to forgive. As Peter Meiderlin put it: "In essentials, unity; in non-essentials, liberty; in all things, charity."
- How grateful I am for my parents! To have supportive parents who modeled equality in our home is a blessing I hadn't fully realized. They believe in me and affirm the gifts God has given me. Never have they implied a limitation on how God may use me just because I am female. Gratefully, the inequality I saw in the church

was counterbalanced by the equality I experienced in my home.

- I am grateful that God changes the hearts of people through his unfailing love and not by trying to impose rigid rules and roles. The traditionalist view has always been the unwritten norm in Southern Baptist life, but the current movement to try to set these rules and roles in stone will not restore families or change our culture. It will certainly not draw people to Christ. I know it was God's love, not rules or roles, which changed my life.
- I am grateful that God is with me in the midst of the struggle. Daily I experience loving affirmation that God is enough. Me (a single woman) + God = Wholeness.

As I made these journal entries and more, late into the night, my anger began to soften and a sense of hope began to emerge in my heart. Gratitude brings forgiveness and this was just the antidote I needed. God is at work in my life, in CBE, in the church and in our world. My hope is in Christ, in whom "there is [now no distinction], neither Jew nor Greek, there is neither slave nor free, there is neither male and female; for you are all one in Christ Jesus" (Galatians 3:28, Amplified Bible). What a journey! I would have preferred a less difficult route but I'm confident there's more good to come.

*Send your story of how
biblical equality changed
your life to the Egalitarian
Exchange today.*

*Your story could make
a difference in someone
else's life.*

*Deadline for next issue is
January 15, 2001.*

LEAVE A LEGACY

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

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

Top 7 Excuses for Not Having a Will

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

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

If you are a Spiritual Director, and would be willing to allow CBE to add you to our list of CBE Spiritual Directors, for those looking for egalitarian spiritual directors. Simply send your name and credentials to CBE, at cbe@cbeinternational.org.

Thank you!

REGULATING RELIGION WITH COMMON LAW

By Harman Clark

Harman is a member of Lyndon Center Baptist Church (Lyndon Center, Vt.). He practiced law in Somerset County, N.J., for 40 years. He has four grown children. The youngest, Fred Clark, was with Evangelicals for Social Action for nine years, including serving as editor of PRISM magazine.

When I entered law school in the fall of 1953, one of the first law courses was in English common law, the base upon which the laws of the colonies, and ultimately the United States, rested.

One of the basic premises of the English common law was: "The husband and wife are one, and the husband is the one." This premise did not come from the Bible, but from the secular rulers. Let us remember that Henry VIII founded the Church of England so he could practice his multiple marriages and forms of spousal abuse.

CBE and other egalitarians are often accused of being influenced by the secular feminist movement, but in fact hierarchical theology comes from a secular non-biblical base. It was also in that society when the Authorized King James Version, for all its original merit, was "authorized" by a monarch who ruled in a male-dominated culture and who made certain that the exclusively male translators did not contravene his agenda.

Those early pilgrims who celebrated Thanksgiving with the native occupants of what is now Massachusetts may have come over to escape the tenets of the Church of England, but they brought with them most of the secular English common law, including the husband being "the one." It has taken a long time to rid our secular laws of that premise. It's about time we recognize that hierarchical theology also came from a secular source.

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



*Praise the Lord! (Hebrew: Hallelu Yah!) Praise O
Servants of the Lord, praise the name of the Lord!
O sing to the Lord a new song for he has done marvelous
things!*

Psalm 113:1, Psalm 98:1a NIV

We praise God for...

- CBE's marriage conference and the excellent speakers, panelists and workshop leaders who shared egalitarian testimonies and taught about marriage from a scriptural perspective.
- Providing funds for advertising CBE's marriage conference in the *Minnesota Christian Chronicle* and other Christian publications, and for funds to create and send over 17,000 flyers to university campuses, resulting in many hearing about egalitarian marriage for the first time.
- Growing interest in covering biblical equality by the Christian and secular press, including KTCA public television, *Christianity Today*, *Clarity*, *Chicago Tribune*, *Atlanta Journal-Constitution* and the *Paradise Post* in Calif.
- Leading some churches to remove "gender specific" designations from their by-laws; raising voices in some "hierarchical" churches who exhort church leadership to examine the whole of Scripture.
- The Egalitarian Church List that is now on CBE's Web site, providing the names of churches that view women as "equal in being and equal in function."
- CBE's Board of Directors and Board of Reference, who have answered the call to provide leadership to a new generation of egalitarian teachers, ministers and disciples.

If our hearts were tuned to praise, we should see causes unnumbered, which we had never seen before, for thanking God. Thanksgiving is spoken of as a "sacrifice well pleasing unto God." It is a far higher offering than prayer. When we pray we ask for things which we want; or we tell out our sorrows. We pray in order to bring down blessings upon ourselves; we praise because our hearts overflow with love to God and we must speak it out to him. It flows out of pure love and then the love goes back to our hearts and warms them anew and revives and quickens them.

Priscilla Maurice (1810-1854)

We thank God for...

- Providing focus to CBE's staff and directing their talents and skills toward equipping CBE's ministry to broadly communicate the biblical truth that men and women are equally responsible to use their God-given gifts to further Christ's kingdom.
- New staff members, Sarah Edwards and Nathan St. Clair.
- Providing talented volunteers with diverse experience and backgrounds for bringing practical, artistic, technical and other skills into CBE's ministry just as they are needed.
- Bringing staff, speakers, panelists, workshop leaders, worship leaders and drama team to CBE's marriage conference safely and in good health.
- Providing financial support for CBE's ministry; providing the means to create and distribute academic, ministerial and popular resources that equip believers by affirming the biblical truth of equality.
- For being able to test new copiers at the same time we needed to produce materials for CBE's conference, even though the goal for copier fund has not been reached yet.
- Providing new software and software upgrades.
- Travel funds so Mimi Haddad, Executive Director, could participate in the Women's Global Task Force conference planning in Texas.
- Travel funds so Mimi Haddad, Executive Director, and Joanne Nystrom, Book Service Coordinator, could participate in the Evangelical Theological Society's Annual Meeting in Nashville.

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

*But as for me, I watch in hope for the Lord,
I wait for God my Savior; My God will hear me.*

Micah 7:7 NIV

It is a great matter to learn to look upon troubles and trials not as simply evils. How can that be evil which God sends? And those who can repress complaints, murmurs and peevish bemoanings — better still, the vexed feelings which beset us when those around inflict petty annoyances and slights on us — will really find that their daily little worries are turning into blessings.

Mrs. Henrietta Louisa Sidney Lear (1824-1896)

Please pray to God for...

Ministry

- New partners and visionaries who pledge to sustain CBE's ministry and resources.
- CBE's presence at Christian conferences.

- continued on page 22 - ►

Please pray to God... - *continued*

- Growth of the Egalitarian Church List on CBE's Web site; that individuals would add to this list so others may find egalitarian churches located in their region.
- Development and growth of the Church Membership Program and the Egalitarian Church Program to provide resources that support churches desiring to teach and practice biblical equality.
- Development of adult education church curriculum and leadership training for chapters and churches.
- Encouragement for pastors and individuals in churches, schools and seminaries who are struggling alone to bring forward the message of biblical equality and affect change in their churches, homes and denominations, some of whom have been required to step down from positions of leadership for their stand on equality.
- Promotion of egalitarian scholarship and increased distribution of *Priscilla Papers* through development of staff, student intern programs and strategic marketing.
- Development of an academic track for egalitarian studies at colleges and universities.
- Growth in library subscriptions, providing an increased CBE presence on college and university campuses.
- Opportunities to partner with like-minded ministries to bring forward the message of biblical equality.
- Unity among egalitarians and their direction of resources, gifts and prayers toward equipping CBE's ministry to broadly communicate the truth of biblical equality.
- Protection and guidance for those suffering physical or spiritual abuse in churches, seminaries or homes.

General Office Needs

- Selecting a new copier and wisdom in using CBE's resources.
- Finding the best prices on purchases.
- Finding ways to save money for on-going purchases for publishing, printing and occasional office supply needs; selecting cost-effective communication and mailing systems.
- Redesign of CBE's Web site to include high-tech components such as audio and video and to ensure high quality accessibility to the Web site.
- Redesign of CBE's office layout to facilitate needs of staff and equipment, and to create an inviting and professional appearance when welcoming visitors.
- Replacement of several items of office furniture; especially needed is an attractive bookcase for displaying items from CBE's Book Service.

Conferences

- CBE's 7th Biennial International Conference "Equipping the Church, Empowering the Saints" (Ephesians 4:11-16), June 22-24, 2001 in Dallas, Texas.
- Travel arrangements, health and protection for staff, speakers, panelists and workshop leaders for Dallas conference.
- Inspiration for preparations by staff, speakers, panelists and workshop leaders.
- Music leaders and drama presenters and their selections for the conference.
- Funds for advertising the conference in Christian publications, on church bulletin boards, through pastors, at chapter meetings and on college and university campuses.
- Endorsements of CBE's conference by pastors and Christian leaders.

Book Service

- Developing a book service database to meet the increasing demand for books and resources.
- Design and printing of CBE's 2001 Book Service Catalog.
- Praise and thanksgiving for new volunteers who review books for CBE's book service.
- The opportunity to work with CBE member volunteers helping at the bookstore during CBE's marriage conference.

Chapters

- Praise! Central Florida has a newly chartered chapter.
- Grand Rapids (MI) found a meeting place and is looking forward to becoming a chapter.
- Newly chartered chapter in Chico, California; Mimi Haddad was a speaker for its kickoff event.
- The "in process" Connecticut chapter continues to show CBE videos at various public meeting places, hoping to find a dedicated core of interested people to start a chapter.
- The Gateway Chapter is working hard in St. Louis. Pray that they will be able to reach new people so they are able to grow.
- Carolyn and John Kohlenberger and Aída and Bill Spencer will be speaking to the Greater Portland chapter; pray that there will be great attendance!

International

- CBE's 7th Biennial International Conference, June 22-24, 2001, in Dallas, Texas.
- Baptist Women in Ministry (five-year vision).
- Women's Global Task Force.
- Translation of CBE materials into more languages.
- Safety of those living in the trouble spots of the world.

Prayers for Members

• Health/Illness/Surgery

Jeanette, Paul, Mary, Susan, Carol, Kevin, Estella, Carol, Roxanne, Freeman family, Mary, Marie, Rich, Leo, Verna Mae, Arlyn, Willie's mom, Mary, Matthew, Sandra, Mary, Joanne, Lois, Robert, Laura, Keith, Liz, Mary, Karen, Carol, Baba, LaVonne, Julie, John, Zola, Shelly, Jenny.

• Family/Home

Cynthia, Daniel, Coleen, Myndi, Molly, Carrie, Beverly, David, Laura, Lynn, Steve, Denise, Cheryl, Barb, Don, Sherry, Liz, Bruce, Susanne, Roosevelt, Tanusha, Joe, Don, Rob, Allison, Jamie, Katheryn, Jean, Tyler, Chelsea, Robin, Len, Tracy, Greg, Sharon, Jeff, Joy, Sharon, Darcy, Kevin, Sillie, Sandy, Tryphena.

• Career/Ministry/Travel

Jill, Rhonda, I. E. Kumar, Nate, Matt, Laura, Rachel, Susie, Mimi, Virginia, Sara, Helen, Sue, Eddie, Suzanne, Jim, Leanne, Jan, Scott, Holly, Stan, Mary, Ron, Cathy, Steve, Terry, Jen, Roger, Sharon, Cathy, Myrna, Mary, Joanne, Mary, Joe, Nancy, Sue, Alvera, Bill, Jim, Karen, Corrie, Bea, Karin, Peter, Sarah, Kathie, Andrea, Becca, Doug, Dorothy, Marlys, Jan, Winnie, Nancy, Cathy,

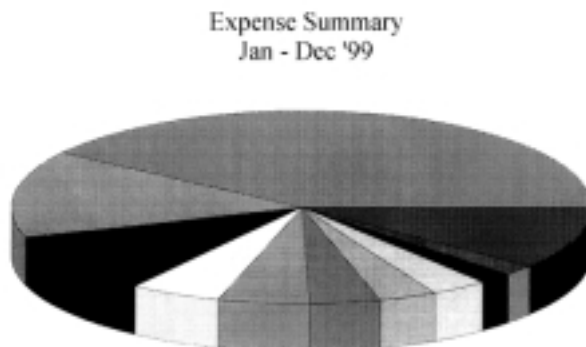
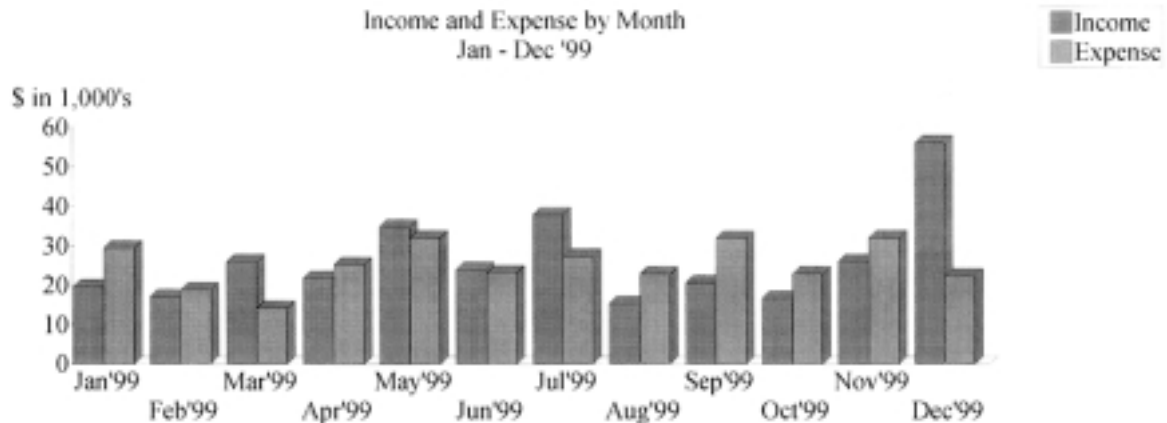
Janet, Doug, Linda, Sandy, Mickey, Claire, Dennis, Jack, Michael, Chuck, James, Lynn, Megan, John, Lekeisha, Dan, Jocelyn, Tom, Sara, Gene, Marlene, Wendy, David, Kathy, Ethyl, Heidi, Tom, Mel, Joyce, Sue, Cathy, Robin, Lucy, Ramona, Nina, Vania, Donald, Bernie, Clark, Mary, Jamie, Keith, Betty, Nils, Sue, Pauline, Beatrice, Leah, Georgia, Jennifer, Janis, Rob, Ellen, Paul, Sharon, Laura, Jon, Sharon, Dot.

May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus Christ, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

Hebrews 13:20-21 NIV

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. If you'd rather that we didn't list your name, please feel free to let us know when you make us aware of your request. Thanks!

Christians for Biblical Equality Income and Expense by Month



By Account

501 - Wages	%40.53
599 - Book Services	14.77
530 - Development	10.23
513 - CBE Int'l Conference	5.22
590 - Printing	5.12
595 - Rent	4.12
585 - Postage	3.27
502 - Payroll Taxes	3.21
540 - Insurance	2.02
620 - Telecommunications	1.84
Other	9.66
Total	\$301,964.00

THE CHAPTERS CORNER

Recent and Upcoming Chapter Activities

ARIZONA

Greater Phoenix Area

Chapter meetings are held the second Friday of each month at Grand Canyon University in the Smithy-Parker Conference Rooms. The university is located at 33rd Ave. and Camelback Rd. in Phoenix. All meetings will run from 7:00 to 9:00 p.m.

CALIFORNIA

Chico Chapter

On Sept. 29, CBE Executive Director Mimi Haddad spoke about "Women in the History of the Church." This was the Chico Chapter's first event and it was definitely a success! The turnout was good and the fellowship even better! On Friday, Nov. 10, they will start a three-part video series on "The Hermeneutics of Equality," by Dr. Gilbert Bilezikian, called, "Herman Who?"

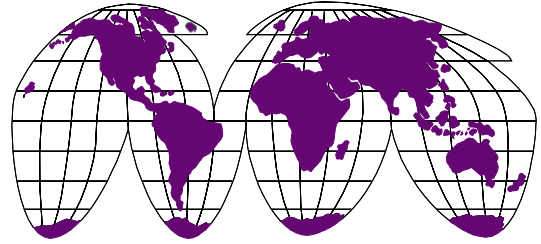
Greater L.A. Chapter

The L.A. chapter participated in the CMTA (GLASS) Convention November 3rd and 4th at the Pasadena Convention Center. They sponsored two workshops by Dr. Betsy Glanville and the Rev. Nancy Moore entitled, "Perspectives for Women in Leadership" and "Co-Laborers: Men and Women in Ministry." They also hosted an exhibition booth with CBE information and resources.

On Saturday, Dec. 2, the chapter will have its Second Annual Christmas Fellowship at the Marie Callender's Restaurant in Gardena, Calif. The Greater L.A. County Chapter (GLACC) meets monthly, September through June (no meetings July or August), the first Saturday of each month at 10:00 a.m. at the Angelus Plaza Senior Activity Center, 255 South Hill St., Los Angeles, CA 90012.

San Diego Chapter

The San Diego Chapter watched a Gretchen Gabelien Hull video tape at their last meeting. They also make a nice addition to their regular meeting format, which now includes a personal testimony time by a couple in their chapter on "How we became egalitarians." They report that people's stories are so varied and provide rich information for the seekers present (sometimes more helpful to their personal lives than the actual topic/speaker).



Santa Cruz Chapter

The Santa Cruz County chapter is excited as they approach their first-year anniversary as a CBE chapter. God has been so good to bring them together to encourage each other for the advancement of his kingdom. They would be happy to supply contact information for the following speakers and hope that if any other chapter speakers or leaders are on the West Coast that they will let them know of their availability.

On Sept. 9, Jill Bekaert, InterVarsity Team Leader at the University of California, Santa Cruz, developed her theme based on Galatians 5:1, "For Freedom We Have Been Set Free." She shared her perspective of human culture and biblical practice as it relates to gender roles in relationships and ministry. Also, Janet Vanderhoof introduced a song of hers called "Well Done."

On Oct. 14, Glenda Scott, another of the chapter's founding members from Modesto, Calif., led a Bible reading and discussion around the issue of the cultural contexts of marriage and divorce. Her talk, "Divorce is Not a Four-Letter Word," addressed a sensitive and complex issue, supporting and encouraging commitment to God's ideal of marriage while showing God's love and grace to those whose marriages have ended. Glenda has been preaching and educating for many years.

On Nov. 18, Mark and Janet Vanderhoof and Phil and Cathy Van Loon reported on the CBE marriage conference, *Ordinary People, Extraordinary Marriages!*, which has been deemed by some, "A flaming success!"

On Dec. 9, "The Mystery of Marriage in Everyday Life: A Closer Look at Ephesians 5 & 6" will be presented by the chapter's mentor, Carrie Miles, an organizational psychologist from San Jose, Calif.

Janet and Mark Vanderhoof initiated and implemented a chapter project to place Christian abuse-related publications at Women's Crisis Support Survivors Healing Center Library. Two copies of the book, *Battered Into Submission*, and a periodical reprint, "Healing the Hurting — Giving Hope to Abused Women," have been put into circulation along with information about the local chapter and the CBE Web site.

The Chapters Corner - *continued*

The chapter was also able to host an information table recently at a local women's conference where Angela Davis was the main speaker. They displayed CBE books and articles and were able to engage in some interesting conversations about Christianity and feminism. They also contributed items regarding egalitarian relationships in the home, church and society to the "Agenda for Women in the New Millennium" that was being created by the 300 women present. They were pleasantly surprised at the openness of the women attending, who seemed equally surprised that Christians could place such a high value on women and their issues. They were able to give copies of *The Message* to three women who seem to genuinely appreciate having a more inclusive translation of the Bible.

Recently Brian and Linda Neuschwander, founding members of the chapter, were able to arrange a dinner meeting with the CBE chapter in Colorado Springs to exchange information and meet some of the people they have been dialoguing with via e-mail and chat rooms. Last month Janet Vanderhoof preached her first sermon in over 20 years as a layperson in her church. Her topic, "A Cure for Hurry," was taken from Isaiah 28:12, which says, "This is the resting place, let the weary rest ..." She reminded her congregation that the Holy Spirit gives us patience. We can rest because our salvation is not about rushing around to prove our righteousness nor is our safety dependent on keeping busy. She encouraged each person to take a "change of pace time" for reading God's word and for being authentic in communication with God.

Local chapter meetings are held on the second Saturday evening of each month (with some exceptions) and include biblical study, emotional support, and intellectual discussion in an effort to understand and practice love as Jesus taught.

COLORADO

Pikes Peak Chapter

On Aug. 26, Executive Director Mimi Haddad met with a group from the Pikes Peak Chapter in Littleton, Colo., to share about the exciting new ministry opportunities and incredible impact CBE is having worldwide.

On Oct. 7, the Pikes Peak Chapter had the privilege of hearing Dr. David Williams present, "Life is a Box of Chocolates: Why Metaphors Matter."

On Oct. 19, a Colorado-Santa Cruz CBE dinner was held with Brian and Linda Neuschwander from the Santa Cruz chapter.

On Nov. 14, Alice Scott-Ferguson spoke at the New Life Church in Colorado Springs as part of the chapter's speaker series. The title of her talk was "Five Aspects of Love."

CONNECTICUT

Chapter in Process

The video, "Biblical Equality: God's Call to Action" by Gretchen Gabelien Hull, was presented at the Groton Public Library on Oct. 23 and the Waterford Public Library on Oct. 28.

FLORIDA

Central Florida Chapter

As of Oct.12, Central Florida is officially a Chapter!
Congratulations, Central Florida!

They said, "We are so excited about being recognized as an official chapter. We look forward to learning from other chapters 'how we should then live' as a vibrant expression of God's truth and His love to the local Christian community. Thanks for your prayers and support."

ILLINOIS

Greater Chicago

The Chicago Chapter hosted its annual BBQ in September. Even though the weather was rainy, they had a good turnout. The speaker for the evening was Lisa McMinn, assistant professor of sociology and anthropology at Wheaton College. Lisa shared some of the background and excerpts from her book, "Growing Strong Daughters." The basis of the book is the journey she and her husband have made to come to a theological position of egalitarianism.

MICHIGAN

Grand Rapids Chapter in Process

A group of about 10 or so have been meeting for about a year. Now that they have secured a church for a meeting place, they would like to start inviting more people and setting regular monthly meetings. They had a meeting November 17 and are VERY EXCITED! Their plans include a table with CBE catalogs at every meeting with some books available for purchase. They ask for our support as they try to get a "chapter" started.

MINNESOTA

Twin Cities Chapter

On Sept. 7, the Rev. Jean Leih, an ordained Baptist General Conference pastor and certified spiritual director, spoke on "The Directed Path: Listening to God." Barriers

- continued on page 26 - ►

The Chapters Corner - *continued*

to being all we are called to be according to God's purposes and design are both internal and external. However, paying due attention to those internal barriers gives us the way to open ourselves to empowered living, she said, no matter what the external changes may be.

On Nov. 30, Jeannine Brown, instructor of New Testament at Bethel Theological Seminary spoke on "Surprised by God's Call" at Elim Baptist Church in Minneapolis. Brown began by talking about faith and equality. She took the audience on the path that God had directed within her family, education and mentors provided. Finally she shared her ministry as a New Testament instructor and mentor to students.

MISSOURI

Gateway Chapter

The Gateway chapter is working hard to continue to have a presence in St. Louis. Pray that they will be able to discover new ways to reach people so they are able to grow.

NORTH CAROLINA

Triangle Area Chapter

Monthly meetings began again in September with several ongoing discussions of Jack and Judy Balswick's book, *The Family: A Christian Perspective on the Contemporary Home* (2nd Edition). Below is the schedule for this series. Meetings are held at 5906 Tahoe Drive in Durham, N.C., on the first Friday of each month.

- Sep. 1: Chapters 1-2, emphasis on chap. 1 and pages 37-43 of chap. 2
- Oct. 6: Chaps. 3-4, emphasis on 4
- Nov. 3: Chap. 5
- Dec. 1: Chaps. 6, 8-9
- Jan. 5: Chaps. 10-11
- Feb. 2: Chaps. 12-13, emphasis on 13
- Mar. 2: Chaps. 14-15, emphasis on 15

OREGON

Greater Portland

The Fall 2000 Conference included John Kohlenberger speaking on his personal journey, "From Male Superiority to Mutual Submission." The winter event will include Carolyn and John Kohlenberger reporting back on the CBE marriage conference and doing a study on "head." The chapter is excited that Aída and Bill Spencer will be speaking to the group in March. However,

continue to pray that there will be a sufficient number of interested people who will come to these events!

PENNSYLVANIA

Pittsburgh Chapter in Process

As a preliminary action before attempting to start a chapter, one of our CBE members is visiting libraries to introduce and ask the serials librarian to subscribe to *Priscilla Papers*. She also is visiting church offices.

TEXAS

North Texas

The North Texas Chapter's 2nd One-Day Winter Conference will be held Saturday, Feb. 24, 2001 at the Mesquite Convention Center from 8:45 a.m. to 4:00 p.m. This conference will feature Cathie Kroeger speaking on "Sexuality in the Early Church" and George Yancey speaking on "Is Homophobia the same as Racism and Sexism?" The Conference fee is \$30 per person or \$50 per couple and includes a continental breakfast and hot lunch. Space is limited to 100. Registration is due February 2, 2001.

VANCOUVER

Vancouver, British Columbia

On November 11, the Rev. Esme Ruth Bowers from South Africa spoke on the topic "An African Women's Voice on Partnership in Matrimony, Ministry and Mentoring." The Rev. Bowers is a minister in the Full Gospel Church of God and the National Board South Africa Chairperson for Africa Enterprise.

The Toolbox, CBE's chapter manual, 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.

*B*OOK REVIEW:

MEN ARE FROM ISRAEL, WOMEN ARE FROM MOAB: INSIGHTS ABOUT THE SEXES FROM THE BOOK OF RUTH

By Dr. Norm Wakefield and Jody Brolsma
 180 pages, InterVarsity Press, 2000.
 Regular Price \$10.99, **Special Offer \$7.99**

Reviewed by Shari Voigt

Unlike any other book I've read, the authors of this book seek the common ground between men and women instead of proclaiming their differences. How are we alike? What guiding principles does the Bible suggest for relationships between men and women?

Men are from Israel, Women are from Moab: Insights about the Sexes from the Book of Ruth, written by Dr. Norm Wakefield and Jody Brolsma, takes a quick look at our gender stereotypes and discards them. Instead, they focus on how we can build one another up and nurture healthy relationships.

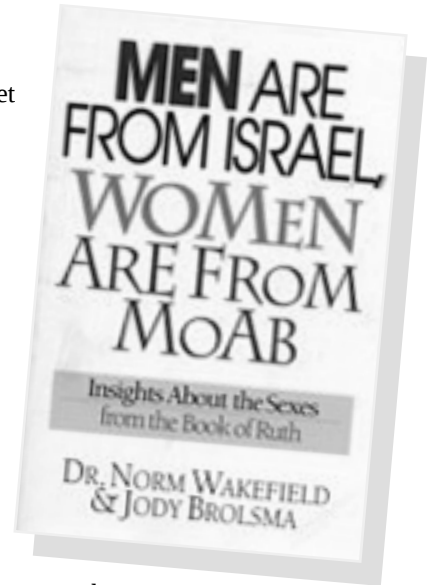
Dr. Norm Wakefield is a professor of pastoral theology at Phoenix Seminary. His co-author and daughter, Jody Brolsma, is the creative development editor of Group Publishing.

"'The war between the sexes' sells well," the authors begin. But stressing our differences creates a convenient excuse to avoid facing what sin has done to us. They trace the roots of this relational tension back to the original sin in the Garden of Eden. But does it still have to be this way?

Using biblical and contemporary examples, the authors show that there is hope for men and women who are committed to building healthy relationships. They assert that healthy women are attracted to gentle men, while healthy men are attracted to emotionally and spiritually strong women. Grace is the glue that bonds us together.

"Grace is the defining attraction in any significant, meaningful relationship," they write. "Grace is the bonding agent that allows vibrant life to flow from one individual to another." Boaz is depicted as a man of grace because he looked beyond the prejudices of the Jewish culture of his day. He graciously cared about the physical and emotional well-being of a Gentile woman from the land of Moab, a widow who had no rights and no security. His words were kind, warm and affirming.

Ruth is shown to have been strong and determined, yet humble. She and Naomi submitted to one another, creating a balance of give and take. Ruth was also wise in making decisions and persistent in providing for Naomi and herself. She also demonstrated humble service, which nurtured mutual serving of one another.



The end result from the book of Ruth is victory and redemption. The foundation, godly character, is a biblical model for men and women that stands the test of time.

Men are from Israel, Women are from Moab paints vivid word pictures of grace, submission, godliness, wisdom, gentleness, persistence, generosity, humility and redemption — qualities important for both men and women. Every chapter concludes with thought-provoking questions, making this book suitable for individual or small group study. This book will appeal to anyone who seeks a better understanding of how men and women can live together in harmony.

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

*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.*

BOOK SERVICE NEWS



NEW BOOKS

Spirited Women: Encountering the First Women Believers

By Mary Ellen Ashcroft

Combining historical research, biblical study and imagination, Mary Ellen Ashcroft takes a new look at biblical women like Mary Magdalene, Mary the Mother of Jesus, Joanna and the Samaritan Woman. Through their stories, the reader discovers these women's thoughts and feelings in light of Christ's resurrection, as well as how they influenced the early church movement. 128 pages, Augsburg Fortress Publishers, 2000.

B176PWas \$11.99/**Introductory Price \$8.99***

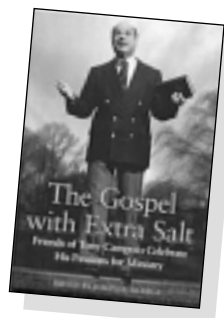


The Gospel with Extra Salt: Friends of Tony Campolo Celebrate His Passions for Ministry

Edited by Joseph B. Modica

Tony Campolo, who is on CBE's Board of Reference, has impacted the lives of today's Christians in many ways. In this volume, nine people whose lives and ministries were influenced by Campolo write about the issues he holds dear, including gender issues, family, poverty and evangelicalism. Roberta Hestenes writes about gender issues in the local congregation and Gretchen Gaebelein Hull addresses inclusive language. 144 pages, Judson Press, 2000.

B173PWas \$14.00/**Introductory Price \$10.00***

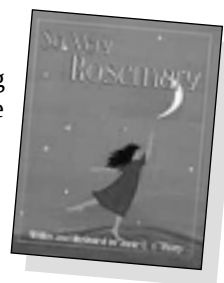


So Very Rosemary

By Annie E. J. Thorp

With vibrant pictures and captivating prose, this children's book shares the story of Rosemary Jensen, the retiring executive director of Bible Study Fellowship. From preaching to her sisters as a young girl, to serving as a missionary in Africa, to leading a worldwide Bible study fellowship, Rosemary is a vivid example of a woman following God's call throughout her life. 32 pages, Kregel Publications, 2000.

B174PWas \$7.95/**Introductory Price \$6.50***



Listening to the Spirit in the Text

By Gordon D. Fee

Gathered here are twelve of Fee's insightful studies, each of which demonstrates the art of attending to the biblical text critically yet with a deep spiritual sensitivity. These chapters cover topics such as gender issues, the trinity, wealth and possessions, worship, tongues speaking, and the church's global mission. 183 pages, Wm. B. Eerdmans Publishing Co., 2000.

B177PWas \$12.00/**Introductory Price \$9.00***



Meet Bathsheba: Dramatic Portraits of Biblical Women

By Rosanne Gartner

Ten women of the Bible share their emotions and thoughts in this series of first-person testimonies written from the perspectives of women such as Rebekah, Rachel, Leah, Mary and Bathsheba. Insightful and informational, these monologues will help you become intimately familiar with these women and the ways in which God used them. 145 pages, Judson Press, 2000.

B175PWas \$16.00/**Introductory Price \$12.00***

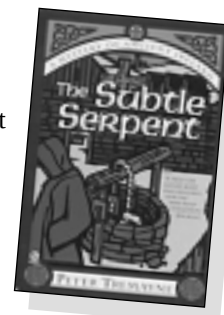


The Subtle Serpent

By Peter Tremayne

In the fourth book of this medieval mystery series, Sister Fidelma is sent to investigate a headless female corpse found by two nuns in a drinking well. En route to the scene of the crime, she encounters a ship whose cargo and crew have inexplicably disappeared – and her friend, Brother Eadulf, may have been on board. Navigating through a maze of secrets, Sister Fidelma sets out to unravel both mysteries. 301 pages, Signet, 1999.

B172PWas \$5.99/**Introductory Price \$4.99***



Men and Women: Created or Constructed?

By Elaine Storkey

In what ways are men and women really different? By analyzing the pre-modern, modern and postmodern eras, Storkey explains how the complex interactions of social, political and philosophical issues have influenced our understanding of the origins and meanings of human sexuality. In her scholarly treatment, Storkey interacts with feminist scholars such as Mary Daly, Rosemary Radford Ruether and Elizabeth Schüssler Fiorenza. B181P Was \$10.49/**Introductory Price \$8.49***



Inspired Marriage: Lessons for Love in the Song of Songs

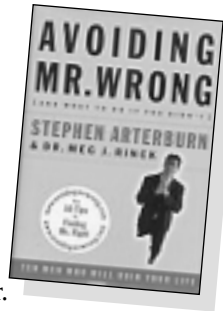
By Carrie A. Miles, Ph.D.

In a culture that no longer has a marriage model that works, Carrie Miles offers biblical insights about the marriage relationship. The Song of Songs follows a couple from their initial attraction to caring commitment and offers a compelling portrait of the “one flesh” relationship taught throughout the Bible. 46 pages, Christians for Biblical Equality, 2000. B178L Was \$4.50/**Introductory Price \$3.50***

Avoiding Mr. Wrong (And What to Do if You Didn't): Ten Men Who Will Ruin Your Life

By Stephen Arterburn & Dr. Meg J. Rinck

Do you ever wonder why you are attracted to certain types of men? How can you know if that man is Mr. Wrong or Mr. Right? This book is a guide to recognizing and understanding the ten types of men to steer clear of. Much more than a “male-bashing” manual, this book is a tool to learning more about yourself as well as the Mr. Wrongs to whom you often feel drawn. 256 pages, Thomas Nelson Publishers, 2000. B171H Was \$18.99/**Introductory Price \$14.99***



**Sale prices do not include shipping and handling. Member discount does not apply. Sale ends February 28, 2001.*

**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.**

2000 Marriage Conference Tapes

\$5.00 each

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WHY STOP A GREAT WORK?

By Mimi Haddad,
Executive Director of CBE

Karen teaches adult education in her church. Her classes are exciting. Despite her denomination's support of gift-based roles for men and women, she is frequently questioned and criticized by a few who challenge — not the fruits of her labor, but whether women should even be fruitful. The more she tries to persuade her critics, the more weighed down she feels.



Mimi Haddad
Executive Director

Doug is frustrated that talented women may use their gifts in their careers while those same gifts are devalued within the church. He was discouraged when Christian friends said he was fortunate his first child was a boy. Since he seemed the only one troubled by his church's attitude toward women, he started a series of Bible studies on gender. His pastor eventually asked him to leave the leadership team. His heart was broken and he wondered how to respond.

Rita rose before dawn to walk the streets of her town to pray for families, businesses and schools. She had a vision for a church that would reach her community for Jesus. She persuaded like-minded leaders to join her. Together they built an outreach-oriented church that brought a new and exciting ministry to her community. As the church began selecting elders, she was told she could not serve. "Yes, you have vision and leadership skills, but elders are to be men." Her spirit was crushed and she became depressed.

How many of you are in similar situations? Your vision, gifts and call are God-given, yet you feel nearly swallowed up by criticism, depleted by those who challenge the work God has given you. How many times must you reteach the biblical basis for women using their gifts and sharing leadership alongside men? How much energy should you devote to your detractors?

Research indicates that only a few people change their behavior in response to hearing debate. Most people need to see a belief lived out in another person (preferably

someone they respect) before they will consider changing their ideas.

Consider the story of Nehemiah, a brilliant change agent even though his task was daunting and his critics treacherous. God called Nehemiah to rebuild the wall around Jerusalem and restore worship and faith in Israel. Nehemiah organized the people of Israel and began repairing the wall. His enemies took notice and began to complain. The more Nehemiah accomplished, the more his critics attempted to engage Nehemiah in dialogue. Eventually, they organized a plot against his life. How did Nehemiah respond?

By remaining focused on ministry, Nehemiah offers us a powerful example that persistent ministry is often more persuasive than debating our opponents.

Nehemiah recognized first that his work was of God. Given the choice of accomplishing a marvelous task and engaging those opposed to the work God had given him, he chose the better part. He told his critics, "I am carrying on a great project and I cannot go down" (Nehemiah 6:3, NIVI).

Nehemiah then asks, "Why should the work stop?" He resisted the temptation to justify his call or his ministry, and simply remained faithful to the work God had given him. By remaining focused on ministry, Nehemiah offers us a powerful example that persistent ministry is often more persuasive than debating our opponents.

CBE members often encounter the same opposition in the form of the critic who attends a church class or CBE chapter meeting, posing questions but showing little interest in the answers. CBE members often consider, as did Nehemiah, whether God's purposes are best served by answering unyielding critics. And, like Nehemiah, many of us have come to the conclusion that in order to use our time and resources most wisely, we must choose to keep our hands to the plow, doing the work God has given us.

Please don't misunderstand me: Leading the church to higher ground on the gender issue does indeed require many hours of thoughtful dialogue and much prayer. But, once that has been done, to leave opposition unaddressed is not to leave it unanswered. Like Nehemiah, Doug, Karen and Rita, God-given ministry is itself a response. Like Nehemiah, God will enable us to rebuild the church and empower the children of God.

Core Values

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

Core Values

We believe that...

- The Bible teaches the equality of women and men.
- That God has given each person gifts to be used for the good of Christ's kingdom.
- That Christians are to develop and exercise their God-given gifts in home, church and society.

Mission Statement

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

Core Purpose

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

Envisioned Future

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

Statement of Faith

- We believe** the Bible is the inspired Word of God, is reliable, and is the final authority for faith and practice.
- We believe** in the unity and trinity of God, eternally existing as three equal persons.
- We believe** in the full deity and full humanity of Jesus Christ.
- We believe** in the sinfulness of all persons. One result of sin is shattered relationships with God, others, and self.
- We believe** that eternal salvation and restored relationships are possible through faith in Jesus Christ who died for us, rose from the dead, and is coming again. This salvation is offered to all people.
- We believe** in the work of the Holy Spirit in salvation, and in the power and presence of the Holy Spirit in the life of believers.
- We believe** in the equality and essential dignity of men and women of all races, ages, and classes. We recognize that all persons are made in the image of God and are to reflect that image in the community of believers, in the home, and in society.
- We believe** that men and women are to diligently develop and use their God-given gifts for the good of the home, church, and society.
- We believe** in the family, celibate singleness, and faithful heterosexual marriage as the patterns God designed for us.

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

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