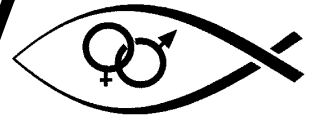


MUTUALITY



THE VOICE OF CHRISTIANS FOR BIBLICAL EQUALITY

www.cbeinternational.org

Spring 2003

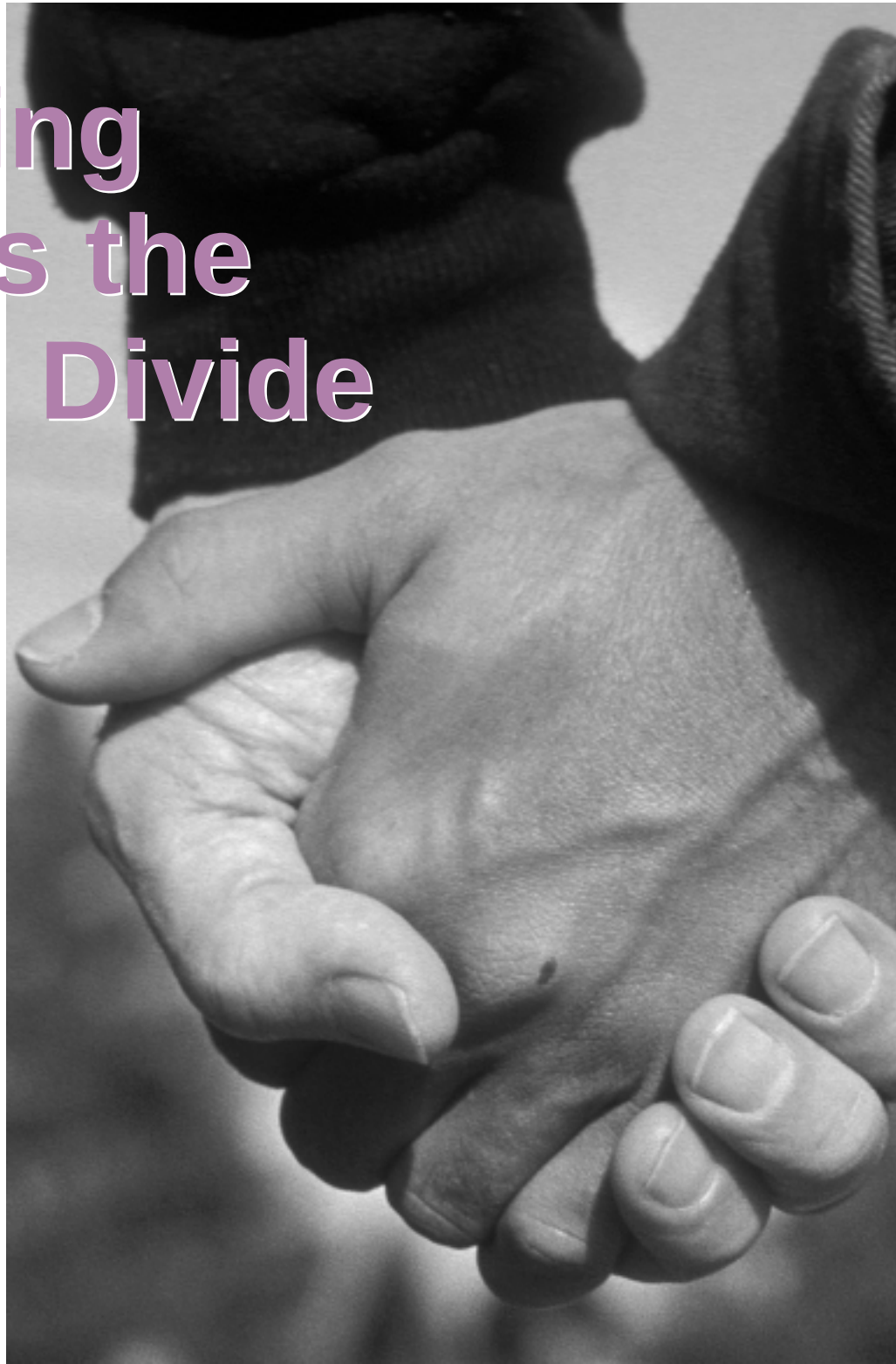
Reaching Across the Racial Divide

Red and Yellow,
Black and White:
Racial Inequality
in the Church

**Biblical
Reconciliation
101**

**CBE
Celebrates 15th
Anniversary**

**Growing a
Multicultural
Organization**



What's Inside

SPRING 2003

FEATURES

5 Red and Yellow, Black and White: Racial Inequality in the American Church

■ BY JULIA BLOOM

While the Christian church has rejected racial inequality, Sunday mornings are still often segregated. How can we build bridges across racial and ethnic lines?

plus:
Resources on Reconciliation

9 Biblical Reconciliation 101

■ BY VICTORIA PETERSON-HILLEQUE

Quick Bible quiz: Name one African person in the Bible. If you're stumped, read this article.

11 Living into the Hard Choices

■ BY DEE DEE RISHER

As followers of Christ, we are trying to walk the talk. Dee Dee Risher explores how to live out our commitments to equality, in spite of our own limitations.

23 CBE Celebrates 15th Anniversary

■ BY JOANNE NYSTROM JANSSEN

After starting with a recipe box on a TV tray, CBE has grown by leaps and bounds over 15 years, not only in the space required for record-keeping, but in influence as well.

COVER PHOTO Jim West Photography
(Specializing in Labor & Social Issues)
Detroit, MI 48224
E-mail: jim@jimwestphoto.com
Web: www.jimwestphoto.com

DEPARTMENTS

3 From the Editor

■ BY JOANNE NYSTROM JANSSEN

United in Word, But Segregated on Sunday

4 In Our Mailbox

17 Book Review

■ BY KRISS ERICKSON

What Science Says About Superiority

18 New Resources

19 Ministry Highlights

■ BY JULIA BLOOM

Global Outreach Sees Refugees as Royalty

25 Honor in Our Ranks

25 In Honor Of

26 Prayer Update

■ BY JOANNE NYSTROM JANSSEN

Equality Reaches New Audiences

28 Chapters' Corner

■ BY CHRISTINE BAYNES

Starting a CBE Chapter: Perspectives from Toronto

30 President's Message

■ BY MIMI HADDAD

Growing a Multicultural Organization



5



9



11



23

MUTUALITY

THE VOICE OF CHRISTIANS FOR BIBLICAL EQUALITY



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

VOLUME 10, ISSUE 1

MUTUALITY seeks to provide inspiration, encouragement and information about equality within the Christian church around the world.

President/

Publisher: Mimi Haddad

Editor: Joanne Nystrom Janssen

Editorial

Assistant: Victoria Peterson-Hilleque

Staff Writers: Christine Baynes
Julia Bloom

**EDITORIAL AND
ADVERTISING OFFICE**

Christians for Biblical Equality,
122 W. Franklin Ave., Suite 218,
Minneapolis, MN 55404
Phone (612) 872-6898
Fax (612) 872-6891

E-mail: mutuality@cbeinternational.org

Web site: www.cbeinternational.org

Advertising in MUTUALITY does not imply
organizational endorsement.

SUBMISSIONS

MUTUALITY welcomes submissions.

E-mail mutuality@cbeinternational.org or
write CBE for our writer's guidelines.

PERMISSIONS

Christians for Biblical Equality grants
permission for any original article (not a
reprint) to be photocopied for local use
provided no more than 1,000 copies are
made, are distributed free, the author is
acknowledged, and CBE is recognized as
the source.

MUTUALITY (ISSN: 1533-2470) is published
quarterly by Christians for Biblical
Equality and is sent free to members. For
membership information, see page 31.



■ From the Editor

JOANNE NYSTROM JANSSEN



United in Word, But Segregated on Sunday

Christians' attitude towards gender, while having some ambiguities, is on the whole pretty straightforward. Churches often state whether leadership positions are open to women or only to men. In relationships between men and women, people usually either believe that the Bible teaches mutual submission or distinct roles.

The church's attitude toward race, however, is hard to nail down. Most Christians would assert that people are equal regardless of race, and few would openly discriminate against people of color. Yet this spoken equity and unity isn't always visible on Sunday mornings: Our churches are often painfully homogenous.

This contradiction makes the issue difficult to address. How do we talk about the reality of racial discrimination when Christians appear to be unified against it? How do we address the chasm that exists between people of different races when many outward signs suggest that everything's okay? And how do we work for change, when we can't clearly see the problem?

In "Red and Yellow, Black and White: Racial Inequality in the Church," Julia Bloom brings some clarity to the issue. She defines what it means to live in a "racialized" society, where people may contribute to racial division and inequality without having that intent. She also offers suggestions about how to create greater unity in the church.

The Bible also has much to say about reconciliation, which readers sometimes miss because they don't understand the cultural forces at work in the ancient world. In "Biblical Reconciliation 101," Victoria Peterson-Hilleque opens our eyes to these forces, and points out parallels that exist between gender and race in the Bible. Finally, in "Living Into the Hard Choices," Dee Dee Risher asks how each of us can put racial and gender equality into practice in our lives, while still being honest about our limitations, gifts and the challenges of our unique circumstances.

You may also notice that this issue offers changes in the Prayer Update and The Chapters Corner, with the goal of making the sections more interesting and relevant. These changes were initiated because of the responses we received from our online survey, which was distributed randomly. We're grateful for your encouraging comments as well as ideas for improvement. Please know that your ideas are always welcome at mutuality@cbeinternational.org.

This year is also an important milestone, as it marks CBE's 15th anniversary of being incorporated as a non-profit organization. You may be surprised that its membership began with a recipe box on a TV tray. Visit page 23 to find out more about CBE's origins, as well as its plans for the future!

■ In Our Mailbox

CBE Fosters Global Perspective

I would like to commend [the CBE] staff for the most recent *Mutuality*. For some time, I've been praying that CBE would be able to "expand its borders" to give members a sense of the circumstances for women around the world. Each of us needs to step beyond our involvement in our own "sad, sweet selves" (to quote Oswald Chambers) and realize that, in comparison, we in the United States really don't have it so bad.

I am especially pleased to learn that CBE is continuing contact with the Pan African Christian Women's Association (PACWA). CBE was just beginning to develop that in the mid-1990s when PACWA was getting organized. It is a pleasure to specifically pray for that work.

Reading the list of countries given in the international prayer section of *Mutuality* is really exciting for me, as I remember when many of those persons made first contact with CBE. It is not easy to expand internationally with limited staff and resources, but it is very necessary for the support of the good news of Jesus Christ globally.

*Susan McCoubrie
Rosemount, Minn.*

Riding the Radio Waves

I was pleasantly surprised to read your editorial in *Mutuality*. The same awakening has happened to me this past six months.

God set me up miraculously via e-mail [with] Medad Birungi in Kabale, Uganda, in May 2002. After couple of short e-mails, he invited me to speak in a women's conference in Uganda. [On] Sept. 11, 2002, I flew with two Finnish women to Uganda for the first time in our lives.

It was totally amazing how these people in the midst of revival received the message of equality with joy, men and women alike. I was taken to a radio [station] to give an egalitarian 30-minute talk. The coverage of that radio station was 6 million people. It was just so wonderful to speak directly and have people receive the message. I can envision the western missionaries going to central Africa and being taught about equality sometime soon.

*Anne Mikkola
Helsinki, Finland*

Uniting in the Fight for Equality

The magazine and the articles have helped me in my campaign for women in Uganda and Kenya. The ideas are very educational, and I am using them in my ministry. It has also shown me that I am not alone in this struggle for women's equality; [and] I have been sensitized about women's issues worldwide.

*Medad Birungi
Kabale, Uganda*

Suffering of Women Leaves Lonely Men

I just received *Mutuality* and, as usual, devoured it swiftly. As I was out for my daily walk yesterday, I was reminded to pray for women around the world. My thoughts took me to China, and I tried to imagine what will happen when those 50 million young men discover there are no women. The thought of unimaginable numbers of young men, like my son, having no one to marry grieves me. I found myself weeping for them as I walked. Their wives — murdered before they even knew day from night! Think about the implications of this horrible dilemma.

This issue of *Mutuality* has struck at my heart like no other! These articles show the ultimate [consequence] of woman-hatred: murder and the horrible, irreversible effects which will thunder down through the future.

*Carol Zechlin
Land O'Lakes, Wis.*

Creative Recycling

As we get two copies [of *Mutuality*], we are able to give one away, but I am having a hard time trying to decide which of the several potential recipients I should choose.

A couple people who have received our extra copies have said that they were greatly helped by them. A third one attended our local CBE meeting last month as a result of receiving [*Priscilla Papers*] from us.

*Ruth Morrison
Kentwood, Mich.*

We'd love to hear from you!

Send your comments, suggestions and critiques to:

MUTUALITY

122 West Franklin Ave., Suite 218

Minneapolis, MN 55404-2451

Fax: (612) 872-6891 Phone: (612) 872-6898

E-mail: mutuality@cbeinternational.org

Web site: www.cbeinternational.org

Letters may be edited for clarity and brevity.

Red and Yellow, Black and White:

Racial Inequality in the American Church

By Julia Bloom

In the movie *Swing Kids*, a German teenager joins the Hitler Youth and is assigned a job delivering packages. At each house a child or woman answers the door, and as the teenager turns to leave after making his delivery, he hears screaming and crying from the house. Shaking with fear, he opens one of the packages to find a gold wedding band in a pile of ashes. Tears of rage and guilt begin to flow as he realizes he has unknowingly participated in a cruel system: delivering the remains of husbands and fathers who have been murdered in the name of Hitler.

To be white and middle class in America is to be a participant in a privileged power structure. Often unknowingly, we lay poverty and discrimination at the door of communities of color. The challenge to white middle-class people who follow Jesus is to begin to notice the cries of pain from these communities.

What is 'Race'?

"Race is not a God-given concept," says George A. Yancey in his book *Beyond Black and White: Reflections on Racial Reconciliation*. "All the misery that has developed because of racial issues is not part of the Lord's plan but is something that we have caused ourselves. We made up the concept of race."

The Bible begins by focusing on the oneness of humanity, notes Curtiss DeYoung in his book *Coming Together: The Bible's Message in an Age of Diversity*. Male and female are the only human differences noted in the creation account. Through this first man and woman came all of humanity with its many colors and cultures.

But rather than celebrating this diversity, human society has used it to group people into "races" and then create a hierarchy. "There is such a thing as 'racism' because we have organized and laid out a world in terms of 'race'," says Douglas R. Sharp in *No Partiality: The Idolatry of Race & the New Humanity*.

Gender Connections

"CBE's mission is biblical equality, as outlined by Galatians 3:28," says CBE President Mimi Haddad. "While CBE holds gender as our primary lens in approaching biblical equality, at times this lens



Painful Past: The sin of racism is tightly woven into American history. It's been barely 40 years since the Civil Rights Act repealed overtly racist laws.

becomes myopic. Other Christian organizations working for equality use race or class as their primary lens. We need to learn from each other, work together and build a whole church."

"All forms of injustice are interlinked," says DeYoung. "There's a common power dynamic at work. If somebody can understand the dynamics of race, they have a better chance of understanding the dynamics of gender. If you can get the dynamics of gender, you have a better chance of understanding race."

Men of color and white women share a unique perspective on equality, as both are members of a privileged group (men and whites) and a marginalized group (women and people of color). This perspective may provide opportunities for them to serve as bridge builders in working out racial and gender equality.

Women of color, especially those who live in poverty, offer another important perspective. When asked about the relationship between race, class and gender, Karen McKinney, a professor at Bethel College in Saint Paul, Minn., said, "It is magnified, not added. It's race times class times gender. They all create different lenses through which you see the world and through which you are perceived. As the persons who

continued on page 6

Inequality in the Church

continued from page 5

are most pushed to the margins, we have a lot to say. Our voice is needed at the table.”

White males are not typically oppressed by racism or sexism. But they can show the world what it looks like to reject a system that gives them the advantage. In Jesus’ day, race prejudice based on skin color did not exist, notes Curtiss DeYoung, but ethnic division, such as that between Jew and Gentile, did. As a Jewish male, “Jesus was able to speak to the men of that time and visibly demonstrate how to empower women and treat them as equals,” he says. He also notes that Paul, another Jewish male, worked hard to integrate Jews and Gentiles and men and women together in the church, both as members and as leaders.

The Reality of Racism

Karen McKinney, who grew up in Minneapolis, Minn., says she cannot remember a time when she wasn’t aware of race. “The first lens — the lens I’m most conscious of, at least growing up — was black,” she says. “Even as a college person, I was still way more conscious of the lens through which I look as a black person than the lens through which I look as a female.”

The United States acquired much of its land through the near-genocide of Native Americans. “Western colonialism may speak of an American history. Native People speak of an American holocaust,” says Steve Charleston in *America’s Original Sin: A Study Guide on White Racism* (quoted by DeYoung in *Coming Together*). Less than 150 years ago the United States abolished slavery, and it’s been barely 40 years since the Civil Rights Act repealed overtly racist laws. The sin of racism is tightly woven into American history.

“We’re not going to undo racism in a generation,” says DeYoung. “We’ll make progress, though, if we keep at it.”

“We have made great strides, but racial inequality does still exist,” says Dr. Jeanne Porter, a consultant and former professor of communication and culture. “Though we experience a rising middle class of African Americans in this country, there is an even larger class of African Americans in poverty.” Porter notes that urban school districts receive less funding than suburban ones, and racial profiling continues to “target people of color in the name of safety.”

In their book *Divided by Faith*, Michael Emerson and Christian Smith describe American society as

“racialized.” “In the post-Civil Rights United States, the racialized society is one in which inter-marriage rates are low, residential separation and socio-economic inequality are the norm, ... and ‘we are never unaware of the race of a person with whom we interact,’” they say.

They continue, “Because racialization is embedded within the normal, everyday operation of institutions, this framework understands that people need not intend their actions to contribute to racial division and inequality for their actions to do so.”

The church continues to reflect this racialized society. “Almost everyone would say that segregation is wrong, but our congregations are pretty much as segregated as they’ve ever been,” says Curtiss DeYoung. “People still basically worship with folks like themselves.”

White Guilt

“He who conceals his disease cannot expect to be cured.”

— Ethiopian proverb

“Throughout history, we Christians have often failed to have enough collective God-vision to discern the sin — both obvious and subtle, deliberate and unintended — carried out through social institutions,” write Spencer Perkins and Chris Rice in *More Than Equals: Racial Healing for the Sake of the Gospel*. “The result of our social blinders is that subtle and careless patterns, traditions and systems that encourage racial separation and inequality remain unnoticed, intact and unchallenged. They even seem normal.”

Cutting away at these “social blinders” involves listening to the perspectives of the oppressed. For white people, this can bring a new and painful awareness of unconscious participation in a system that produces racial inequality.

Author and Eastern Seminary professor Craig Keener recounts his own struggle with guilt: “I was reading the slave narratives and the autobiography of Malcolm X, seeing what people who look like me had



Fringe Perspective: Women of color offer an important point of view, because they are marginalized both because of their race and their gender.

done to people who look like my friends who were so kind to me, and I was so ashamed of my skin color that I wanted to grab a knife and rip my skin off. That's not a good stage, but it's a stage I had to get through to get to the other side."

In her article "White Privilege: Unpacking the Invisible Knapsack," Peggy McIntosh lists some of the privileges white Americans take for granted: "I can turn on the television or open to the front page of the paper and see people of my race widely represented ... When I am told about our national heritage or about 'civilization,' I am shown that people of my color made it what it is ... I can if I wish arrange to be in the company of people of my race most of the time."

Karen McKinney tries to encourage her students, most of whom are white middle-to-upper-class, to learn from the guilt they inevitably feel after being exposed to the realities of racism. She explains that guilt helps "to motivate us to move." And, like Keener, she sees it as a stage we must experience in order to act.

"Live in it and deal with it, study the contours of it," McKinney says. "Ask, 'What is this about, what is God telling me, what do I need to learn from this? I want to move, but what's the movement — where do I go so I don't end up right back here?'"

Thoughtful Action

Careful thought must precede and work in balance with action. "Read widely — read authors of races other than yourself, and the same with gender, I think that men need to read books written by women," suggests Curtiss DeYoung. (See sidebar for resource suggestions.)

Read the Gospels and Paul's letters in the Bible, noting the ways that Jesus, Paul and other Christians intentionally reached out to others across ethnic and gender lines. Are you willing to move into a new neighborhood or join a different church in order to build community with people outside your racial group?

"You have to say that seeking first God's kingdom is your primary goal, not seeking your own comfort," says Jo Kadlecsek, a freelance author. "And that's an enormous challenge to a very comfort-oriented culture. Building cross-cultural communities of faith is costly and difficult, yet the benefits and joys are extraordinary."

"A lot of times white Christians say, 'We don't want our church to be segregated, we want black people to come to our church,'" says Craig Keener. "But instead of just wanting other people to come to our church, maybe we need to go to their church, and begin to desegregate that way. The members of the dominant culture know much less of the minority cultures than the reverse, and ought to come to minority cultures as learners."

Suzanne Burdick, a first-year student at Hamline University in Saint Paul, Minn., is doing just that. She participates in Hamline's Black Student Alliance and the

continued on page 8

Resources on Reconciliation

Available Through CBE:

Black Man's Religion

By Glenn Usry and
Craig S. Keener
\$14.99



*Coming Together: The Bible's
Message in an Age of
Diversity*

By Curtiss Paul DeYoung
\$15.00

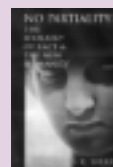


*Divided by Faith: Evangelical
Religion and the Problem of Race
in America*

By Michael Emerson and
Christian Smith
Was \$13.95/Now \$10.46

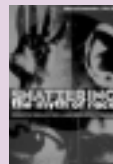


*No Partiality: The Idolatry of
Race and the New Humanity*
By Douglas R. Sharp
\$23.00



*Shattering the Myth of Race:
Genetic Realities and Biblical
Truths*

By Dave Unander, Ph.D.
Was \$14.00/Now \$10.50



Other Resources Quoted in This Article:

*Beyond Black and White: Reflections on
Racial Reconciliation*

By George A. Yancey

*More Than Equals: Racial Healing for the
Sake of the Gospel*

By Spencer Perkins and Chris Rice

"White Privilege: Unpacking the
Invisible Knapsack"

By Peggy McIntosh

Inequality in the Church

continued from page 7

Hmong Student Association. “As a white person, it’s different than anything else I’ve experienced, because it’s not exactly me in the center of it. It’s just really weird for me to feel like I’m on the outside, because I’ve never had that experience before.”

DeYoung also notes the importance of integration. “If you read the book of Acts, you see that Paul intentionally went to the Jews and then to the Gentiles. There was an intentional strategy to build multicultural congregations, because in his mind that’s what proved that the gospel had power — its ability to cross boundaries. The church has an important solution to racial segregation sitting right there in the gospel and it’s been preaching it but not practicing it.”

“For me, the presence of diverse faces in a church does not reflect racial equality or multiculturalism,” says Porter. “A church which truly embraces racial equality and multiculturalism will have those diverse faces represented in leadership; the worship and educational ministries will reflect that same diversity.”

In *Divided by Faith*, Emerson and Smith note that many white evangelicals believe the only way to racial reconciliation is through personal relationships. But while healing on a personal level is important, further steps are needed to deal with the racialized society in which we live. Similarly, a husband and wife may live out an equal partnership and be reconciled to one another as man and woman, but male superiority on an institutional level still must be addressed.

“We have to learn how to develop a collective identity. The sins of the world are the sins of society,” says Karen McKinney. Old Testament prophets such as Nehemiah (Nehemiah 1:6-7) and Daniel (Daniel 9:5-6) understood that they partook in the collective sins of their community.

What if you are a person of color? “White America has a whole lot more power than African-Americans and other people of color,” says Leo Gabriel, a business professor at Bethel College. “But I believe that it’s important for people of color to look at the power we do have and to look at ways in which we can use that power to bring about change.”

“As a person of color, I am socialized into inferiority, and I have to recognize that that’s a lie and throw that off,” says McKinney. “I have to consciously, intentionally do something to counter

that message.” Even very young children begin to internalize the message of inferiority, she continues, so she works to teach black children an alternative message.

Jesus said the world would know we are his disciples by the love we have for one another. Divided as we are, the church is greatly crippled to show the world what love looks like. But hope remains for those

willing to reach across the divide. Writing about racism in *Beyond Black & White*, Yancey says, “What humans have created I am confident God can destroy.”

“I think one of the biggest things for white people is to just hear the stories — to know and to care,” says Craig Keener. “We can’t make people care but at least we can make people know. And if Christians who really have the love of God in their hearts hear the pain and know the hurts that have been inflicted, then Christians will work for reconciliation.”



Equality Education: Young black children begin to internalize the message of inferiority, says Karen McKinney, so it’s important for adults to teach them an alternative message.

Julia Bloom is CBE’s international and membership coordinator. She lives in Minneapolis with her husband, Nathan, and is a member of a racially integrated church in her neighborhood.

Biblical Reconciliation 101

By Victoria Peterson-Hilleque

Quick Bible quiz: Name one African person in the Bible.

Did you mention Hagar, Simon of Cyrene or Apollos of Alexandria? What about the Ethiopian eunuch, or Queen Candace?

If none of these characters came to mind, perhaps it's due to a lack of understanding of the cultural and ethnic forces at work in the Bible. Understanding these forces can bring new light to familiar passages.

For example, even though the word "Africa" is not mentioned in the Bible, the word "Cush" is, which scholars think refers to Ethiopia or to Africa as a whole. Countries such as Egypt, Ethiopia and Libya are also mentioned. While they might not correspond exactly to the countries on a 21st century map, they do refer to places in Africa.

In fact, the Israelites believed that Egypt would ultimately share Israel's hope of salvation, say Glenn Usry and Craig S. Keener in their book *Black Man's Religion*. Isaiah 19:21 says, "The Lord will make himself known to the Egyptians; and the Egyptians will know the Lord on that day, and will worship with sacrifice and burnt offering, and they will make vows to the Lord and perform them."

Specific places and people in Africa play an important role in the Bible. Queen Candace ruled over Ethiopia, and it was her treasurer (more commonly called the Ethiopian eunuch) that Philip ministered to in Acts 8. Moses' wife Zipporah was also an Ethiopian, and he spent 40 years with her family in their homeland. Catherine C. Kroeger points out that Moses possibly received training from African women and men while he lived there, in her article "Black is Blessed."

Egypt is also prominent in the Bible, which testifies to the connection between African people, the Israelites and the Gospel. While Egypt differs from other African nations due to Semitic cultural influences, say Usry and Keener, the Egyptian people were racially diverse but not divorced from their African heritage.



Quick Bible Quiz: Name one African person in the Bible.

Abraham and Sarah's slave Hagar was an Egyptian, whose story is told in Genesis 16. When Sarah's mistreatment leads Hagar to run away, an angel of the Lord comforts her. According to Kroeger, this is "the first time in the Bible where we have seen someone cry out to God in trouble, and seen the response." Although the Israelites are God's chosen people, through Hagar's story, we see how God works through the Jewish people to touch people of other nations.

Models of Reconciliation

While the Bible includes important figures of African descent, it also provides models of reconciliation, especially through Jesus' ministry on earth. His interaction with a Samaritan woman in John 4 provides an example of racial and gender reconciliation.

The tension of this passage is easy to miss without some cultural understanding of Samaritan people and their relationship to the Israelites. In her *Priscilla Papers* article "A More Excellent Way," Brenda Salter McNeil says the Samaritan race formed through intermarriages between Israelites and people of conquering nations. In fact, in modern terms they were bi-racial people. Jewish people had been going out of their way to travel around Samaria for years, but the passage says, "Jesus had to go through Samaria." McNeil suggests Jesus acted on a "divine mandate," which is necessary for reconciliation.

Because Jesus' thirst is a real need that the Samaritan woman is equipped to address, she is affirmed, McNeil says. As a Jewish man, Jesus had the power in this situation, and yet he requested water in a way that the woman could refuse. His example demonstrates how people in power can behave towards others with less power. But we can learn from the Samaritan woman too, says McNeil. The woman goes back to her people to tell them about Jesus, becoming a bridge-builder between cultures.

Jesus laid a foundation for a diverse church, so that when the power of the Holy Spirit was unleashed

continued on page 10

Biblical Reconciliation 101

continued from page 9

on early believers, representatives of many cultures were gathered, as told in Acts Chapter 2: “Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs.” In this listing of nations we see African people from Egypt and Cyrene, as well as people from nations in Europe, Asia and the Middle East.

Peter preached to this racially and culturally diverse crowd, and 3,000 people gave their lives to Christ. These believers created a community where “they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers,” according to Acts 2:42. Unfortunately the church today is typically a segregated body, divided between races and denominations. This limits the ability of the church to do God’s work, because it cannot draw from the strengths and gifts of a united body.

Other arguments once used to support slavery have also been applied to support hierarchical marriages and a limited role of women in the church.

Misunderstanding the Message

Even though the Bible clearly includes people of color and provides examples of reconciliation, Christians in history have misunderstood the Bible’s message. In America, Christians have supported the institution of slavery by saying it is rooted in Scripture, using verses like Ephesians 6:5, which says, “Slaves, obey your earthly masters with fear and trembling.”

The controversy over master/slave relationships as well as the roles of men and women is understandable, says Willard M. Swartley in his book *Slavery, Sabbath, War, and Women*, since the Bible appears to give mixed messages. Swartley says this ambivalence is not due to God’s nature, but to the fact “that divine revelation comes into and through history and culture.”

Understanding passages in their historical and cultural contexts, as well as within the context of the Bible, is necessary for biblical interpretation. It’s also important to differentiate between when the Bible is describing something the way it was, says Swartley, instead of stating the way it should be.

With the example of slavery, shortly after the verse that seems to endorse slavery, Ephesians 6:9 says masters should stop threatening slaves, “for you

know that both of you have the same Master in heaven, and with him there is not partiality.” Craig Keener also points out in *The IVP Bible Background Commentary* that unlike slaves in the United States, slaves in the ancient world “were able to work for and achieve freedom, and some freed slaves became independently wealthy.”

A similar misunderstanding relates to what Scripture says about men and women. Consider Ephesians 5:22: “Wives, be subject to your husbands as you are to the Lord.” The preceding verse says to both men and women, “Be subject to one another out of reverence for Christ.”

In this cultural situation, Keener points out that Paul’s audience was afraid Christianity would break down family traditions. Paul borrows from Greco-Roman moral writing, speaking of the head of the household, but undermines the basic premise when he explains that both men and women are subject to

Christ first, says Keener. The reciprocal act of submission is required of husbands and wives, just as it is for masters and slaves.

Other arguments once used to support slavery have also been applied to support hierarchical marriages and a limited role of women in the church. For example, proponents of slavery used to say that

African Americans were inferior to whites, and traditionally, advocates of women’s subordination have argued that women are inferior to men.

As Christians, our overarching concern should center on the gospel. Swartley says that the institution of slavery or the subordination of women cannot be sustained under the application of Christian morality, noting, “The biblical imperative of love forbids oppressing anyone.”

Consider what Jesus says in Matthew 22:37-40: “You shall love the Lord your God with all your heart and all your soul and all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself.” Skin color and gender seem inconsequential to the business of loving God and loving our neighbor as ourselves!

Now you can try our quiz again, and pass with flying colors! For your next assignment, brainstorm on how to build bridges between different cultures, applying biblical passages.

Victoria Peterson-Hilleque is CBE’s editorial assistant.

Living into the Hard Choices

By Dee Dee Risher

At the heart and soul of our lives as followers of Christ is this: We are trying to walk the talk. In the Scriptures and in the healing witness of Jesus, we have encountered the powerful, life-changing invitation to an alternative way of living. We have been given a vision of the realm of God, and invited to live out that vision in the particular soil of our lives.

How do we incarnate Jesus' values in our life choices? As I seek to answer this question in my own daily life, I find myself constantly confronted with contradictions, with times when my ideal paradigms meet the person I am — my limitations, my gifts, and the challenges of my unique circumstances and social location.

As I've wrestled with these dynamics, I've been drawn to a powerful but obscure story nestled in the Hebrew Bible. I've come to see the story as a metaphor for the struggle we all face in seeking to incarnate God's way of justice and peace in our unique situations.

In 2 Kings 4:8-37, we find the tale of an unnamed woman identified only as "the Shunammite" who makes in her home a room for the prophet Elisha. It is a simple space — a small upper chamber with a bed, table, chair and lamp — and it is open to Elisha whenever he chooses. In response to her gesture, the holy man makes the Shunammite woman an offer: Perhaps she'd like him to put in a good word with the king or the head of the army? The woman's response is both significant and powerful: "I live among my own

people." These are deeply rooted words spoken by one who is willing to know herself and where she comes from.

Like the woman, we have chosen to make a place in our lives for the Word of God. Yet our work of becoming who God created us to be must begin with being honest about who we are. I believe that this must include a willingness to explore how issues of race, class, gender and cultural assumptions have shaped us. Only when we have been unrelentingly honest and specific about who we are — and where we have come from — can we learn to build bridges across lines of difference.

I have found it important to name my varied identities: Christian, woman, white, North American, Southern, from a family background that includes both working and upper-middle classes. Surely, these terms leave out a host of particulars that shape who I am. But they are far more than just labels. These words represent real experiences in my life, powerful forces that shape how I see the world, how I read the Scriptures, and how I understand the teachings of Jesus.

Birthing the Unexpected

This story in 2 Kings also has an unexpected incarnation. Elisha, flush with the power of God and grateful for the woman's hospitality, extends to the

Shunammite woman the promise of a son. Within a patriarchal setting where women's status and even survival hinged on having men to care for them, Elisha offers this woman security for her future. The Shunammite is taken aback — and is less than polite: "Man of God, do not lie



continued on page 12

Hard Choices

continued from page 11

to me.” Yet the following year, a son is born to her.

When the Shunammite woman built a room to shelter the holy one, she followed a call with no sense of where it was going. In following that path, unexpected things came to birth in her life.

Similarly, my efforts to follow in the way of Jesus brought new passions to birth in my life. Fired by his teachings, I became excited by how we, as Christians, live out genuine alternatives to the dominant culture. For me, that has meant thoughtful, intentional work on issues of race and gender. And that passion has been a gift of unexpected life.

As a white Southerner born in the plantation region of South Carolina, I have a complex racial heritage. My grandparents’ bed, which I played on as a young child, was made by slaves. One of my paternal grandmother’s relatives owned more than 100 human beings — a fact that was shared somewhat matter-of-factly in my family. In the world of my childhood, the lives of African Americans and European Americans were both interwoven and starkly segregated in a way that was somewhat surreal.

After college, I worked to organize a community-based health fair in North Carolina. The community was 70 percent African American and 30 percent white, and racially polarized. All farms (except the

very tiny ones) were owned by whites — and I felt an eerie familiarity with their way of life. Members of my family in South Carolina worked similar farms and grew many of the same crops.

It quickly became clear that most whites in this county wanted nothing to do with the health-fair project, so almost all of my time was spent in the African-American community. It was as though I had suddenly crossed over; instead of living with my aunts, uncles and cousins, my “family” that summer were the workers who labored on the white-owned farms and houses or in the meat-processing factory down the road. These were the people who housed me, fed me, told me their stories and took me into their churches and lives. I suddenly began to notice how the assumption or reinforcement of whiteness dominated everything — television, media, social policy.

It amazed me then — and continues to amaze me — that this black community would offer such care for a naive white girl. In return, I tried to pay attention and learn my racial lessons. This was the unexpected miracle God brought to birth in my life — a chance to begin to understand, at a deep level, my racial heritage.

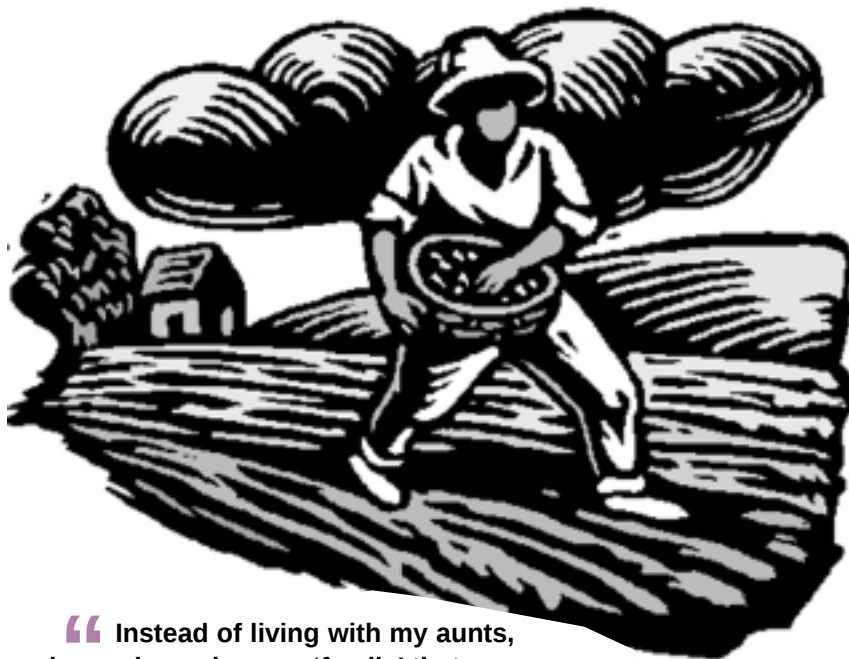
Since then, I’ve been very conscious of trying to be a “race traitor,” seeking to break down wherever I can the norms of whiteness. I’ve never again chosen to live in a neighborhood that is predominately white. I’ve tried to avoid taking leadership in racially mixed groups. It’s important to me that my children be in multiracial settings. I’ve tried to emphasize and build strong interracial friendships.

I have tried to raise my own racial consciousness and that of other white people. There have been some successes. But that is only part of the story.

Potential for Pain

The account in 2 Kings reminds us that the process of birth is fraught with danger. The child grows into a young man. One day, while he is working with his father in the field, he is overtaken by a powerful sickness. He returns home, only to die in his mother’s arms. She takes her son’s lifeless body upstairs, lays him on the bed of the holy man, shuts the door, and heads out in search of Elisha.

The story of miraculous birth and new life becomes a story of



“ Instead of living with my aunts, uncles and cousins, my ‘family’ that summer were the workers who labored on the white-owned farms and houses. ”

searing grief. This child — whom she did not ask for, who nonetheless burst into her world and changed it — dies. The prophet's promised gift becomes a hole torn in her life — open, raw, and gaping.

As we begin to incarnate new ways of being, we learn that every birth carries with it the potential for deep grief. We will face moments of deep, intense loss. Those things God brings to birth are not invincible. They may falter, fail or die.

Whatever God has brought to birth in my heart, it has not flourished fully in the fruit of my life. This is a reality I weep over.

My husband and I have tried for the past 10 years to challenge traditional gender roles in our marriage. But with two kids under three, our egalitarian partnership seems suddenly skewed by gender stuff. Besides juggling childcare and work, we have church and activist commitments that take up our time. Internally, I find myself haunted by Heloise and her housekeeping tips — always longing for a home that is immaculate, orderly and wonderfully organized. But the 200-year-old house we rent gathers dust by the hour, and the always neglected yard is a weed nursery.

We've shared childcare for more than three years, and for the last year we have both worked as editors. Is this lifestyle rich? Yes. But it is also awful. I can't keep up. In more traditional old days, I would be clear on which responsibilities were mine, and which were not. But while we are sharing editorial work and childcare and home-management and gardening — we both feel responsible for everything.

If we really begin living out alternatives, we hit the hard stuff. Our deep personal commitments against patriarchy or racism do not help us defeat those forces, because these assumptions and behaviors are as deep in us as our very breath. They will rise up again and again like the crabgrass in my garden, still vigorous after a decade. This is unimaginably painful.

It is essential to grieve our losses. When we try to break down the barriers in the world and in our lives, we are living in uncharted territory. This is a real strain that is fraught with the danger of losing out, of failure. In the back of our heads are voices that gloat that the traditional answers are right: "People are

more comfortable with their own race." "It is better for women to stay home and men to work — we're just wired that way."

Those things God promises to bring to birth — and does — die inexplicably and impossibly. Why would God give us these visions if they were to die? How do we grieve?

I am convinced that our inability to address issues we face in trying to live the way of Jesus is rooted in our having lost touch with whole parts of ourselves, the sad and wounded parts, the parts of us that have

also been hurt by the injustice. We have not been able to cry, to lament. The witness of Jesus is that our lives must die in order to experience resurrection. There can be no death without grief, and therefore no life.

It is in our grief that the real work of God begins, in our *particular* lives. We have to find our own answers. When those answers come, they will not fit our perfect ideologies. They will be born of concession and compromise, of trying first one new model and then another. They will instill in us a deeper appreciation of grace

— the kind of grace that infused the writings of Paul because he understood just how human he could be, a zealous murderer who was loved and transformed into a builder of community.

Hope for Resurrection

The story of the Shunammite woman does not end without hope. The child that God has brought to birth, the one who was lost, comes back to life.

It is not your typical cut-and-dried healing. It has little triumphalism. Elisha's underling tries to revive the boy with his magic staff, and it fails. The expected solution does not work. So the holy man prays to God and then lays himself, eye to eye, mouth to mouth, on the boy. No life. He has to work with it — go downstairs, walk around, come back, and do it again. As readers, we have the sense that this is an uncertain process, that Elisha is groping, trying one thing, then another, sure of God, and yet...

How do we fully become ourselves? By knowing of the false gods of the world and resisting them, certainly. But I believe the workings of God are less in

continued on page 14

I am convinced that our inability to address issues we face in trying to live the way of Jesus is rooted in our having lost touch with whole parts of ourselves, the sad and wounded parts, the parts of us that have also been hurt by the injustice.

Hard Choices

continued from page 13

the resistance itself and more in finding the shape of our own *particular incarnation* of resistance. We must find an organic way to live out that resistance — a way that feels like our own face, our own flesh.



“ My husband and I have tried for the past 10 years to challenge traditional gender roles in our marriage. In more traditional old days, I would be clear on which responsibilities were mine, and which were not.

But we both feel responsible for everything. ”

taught me that we were baptized into Jesus' death and resurrection one single time. But the greater truth is that we spend our lives living into Jesus' death and Jesus' resurrection, over and over. It is our ongoing struggle, but it is also our ongoing hope. It is the only way we find new life.

Condensed and reprinted with permission from the November/December 2002 issue of *The Other Side*. For subscriptions or more information call 1-800-700-9280 or visit www.theotherside.org.

Donate \$1,000 and Receive a Concordance

Have you been meaning to join CBE's Partners Program by contributing \$1,000 or more per year?



Last year we offered a free copy of *The Analytical*

Concordance to the New Revised Standard Version of the New Testament

by Richard Whitaker and John R.

Kohlenberger III to new gifts of \$1,000 or more. Because we still have a few left, we're extending the offer. Hurry — concordances are available while supplies last!

Donate online at www.cbeinternational.org, and we will send you this valuable resource.

Some Employers Will Match Your Contributions to CBE

Does your employer offer a matching funds program? Over the years CBE has been the grateful recipient of matching gifts from employers, United Way and the Mustard Seed Foundation. Perhaps your employer or your local United Way will match your contribution to CBE. Please check with your human resources department. What a wonderful way to double the pleasure of giving, making it possible for CBE to reach twice as many with the good news of Galatians 3:28.

EVANGELICALS FOR SOCIAL ACTION
INVITES YOU TO PARTICIPATE IN THE

Celebration & Challenge

30TH ANNIVERSARY CONFERENCE

JULY 24-27, 2003 • PHILADELPHIA, PA



SPEAKERS INCLUDE: TONY CAMPOLO • JOHN DIULIO • DEAN TRULEAR • JIM WALLIS
ROBERTA HESTENES • JOEL CARPENTER • GRETCHEN GAEBELEIN HULL • ANDY CROUCH
BARBARA WILLIAMS SKINNER • VERNON GROUNDS • BILL PANNELL • PHIL OLSON
GARY HAUGEN • MIMI HADDAD • JOHN GALLOWAY • JAN JOHNSON • RON SIDER



FOR MORE INFORMATION CONTACT ESA AT: 610-645-9390
AND/OR VISIT OUR WEBSITE www.esa-online.org

Send your friend a CBE informational packet!

This packet includes brochures and intriguing articles from *Mutuality* and *Priscilla Papers*.

Name _____

Address _____

Please send to: Christians for Biblical Equality

122 West Franklin Ave., Suite 218
Minneapolis, MN 55404-2451

or e-mail: cbe@cbeinternational.org

Join CBE's Leave a Legacy Initiative

Each of us wants to know that the things to which we've contributed time and money will last long after we've entered Christ's presence. How wonderful to know that you can continue to give to the work of CBE, even after your earthly pilgrimage has ended. By joining CBE's Leave a Legacy Initiative, you continue to exercise stewardship over the blessings of your life. By naming CBE as one of the benefactors in your will, trust, insurance policy or estate plan, you give a gift that becomes a legacy — a helping hand to those who come after you looking for answers regarding gender and the Bible.

If you would like to learn more about this plan, we would be honored to discuss the details more fully. Or, if you have already included CBE in your estate, will or insurance policy, please let us know. We would love to include your name.

Simply contact CBE at cbe@cbeinternational.org, by phone 612-872-6898, or mail CBE, 122 W. Franklin Ave., #218, Minneapolis, MN 55404.

First class of CBE's Leave a Legacy Initiative

Janis and Wes Balda

Jocelyn Garner

Mary Hackman

Jo Ellen Heil

Cosette Jolliff

Tom and Missy McCarthy

Carl and Bernice Menold

Alvera Mickelsen

Virginia Patterson

Sara Robertson

JoAnn Leiffers and John Swart

Lilya Wagner



Visit CBE's Web site at
www.cbeinternational.org
for the latest ministry news,
cutting-edge biblical resources
and free articles!

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

If you are a Spiritual Director and would like your name added to our list of egalitarian spiritual directors, send your name and credentials to us at
cbe@cbeinternational.org.

Thank you!

What Science Says About Superiority

S*hattering the Myth of Race* by Dale Unander is a thoughtful discussion of the conflict of race and ethnicity against the backdrop of the history of Western Europe and the United States.

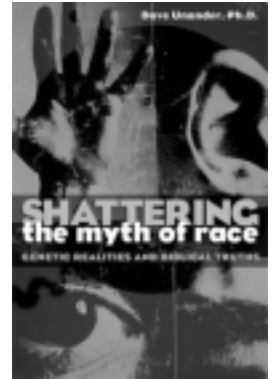
Unander speaks of many people's lack of family roots in his Chicago neighborhood in the 1920s and 1930s to suggest that people can lose a sense of racial or cultural identity. Living in a multiethnic neighborhood, Unander based his opinions of people on what they were like instead of on their racial or ethnic background.

Racial identity is an established part of the culture in the United States and many other countries, Unander says. Viewing others and ourselves as members of a certain race is a way of seeing the world. He claims that there were no races before 1400 A.D., because the cultural concept of race as we see it did not exist. He ties racial troubles in churches to the white European academics of the Enlightenment era, who assumed the superiority and inferiority of certain races, and incorporated these ideas into church and secular culture.

Unander gives a brief history of early Christianity, Arab Islamic culture, medieval Europe, medieval Christians and the Spanish Conquista to lay a foundation for how race is viewed in our culture today. He also explains the effect that race has had on economics, and how slavery affected the concept of race. An important distinction is that not all slaves were black, giving slavery a broader racial and cultural base, and showing the complexity of our ideas of superiority and inferiority.

Graduate training in genetics has given Unander a unique view of what race means. In his studies he has relied heavily upon the work of Gregor Mendel and his keys to heredity. This research led him to see that at a certain genetic level, race no longer exists. No race is genetically superior or inferior to any other, and we are not as different as we look to each other. God did not create people to be viewed according to race.

He also discusses work done by Paul Broca regarding brain size and its link to genetic superiority. These studies showed that many variables, including head size and shape, invalidate brain size as a determinant for superiority. In fact, women's brains are generally smaller than men's without showing any lack of intelligence.



Shattering the Myth of Race: Genetic Realities and Biblical Truths

By Dave Unander, Ph.D.

127 pages, Judson Press, 2000.

B241P\$14.00/Introductory Price **\$10.50**

By viewing race as a cultural concept, Unander hopes to open a way for people to see others as human and as children of God without racial labels and stereotypes. He believes that, as in selective breeding of seeds, human traits are unique

and can reappear no matter how harshly they are repressed. It is not our skin color that matters, but our expressions of kindness, generosity, patience, or their lack, that are true human traits.

Unander explains that the Bible is not a scientific book. Science is limited to what it can measure. Throughout the book he explains many attempts to measure racial superiority and inferiority, none of which has proved the inherent superiority of any race. So he ends with a discussion of the question: "What does it mean to be human?"

Personal identity, which he defines as an accurate and appropriate understanding of oneself, is key in defining what it means to be human. He sees the biblical definition of race as different kinds of people living together in peace, drawing on each other's strengths. To be racist is to deny Christ. To be human is to live a life of reconciliation.

Kriss Erickson is a freelance writer, currently attending Western Seminary, Seattle. She plans to finish her master's degree in counseling and her Certificate in Spiritual Direction in the summer of 2003.

■ New Resources

The Truths That Free Us: A Woman's Calling to Spiritual Transformation

By Ruth Haley Barton

This book discusses aspects of freedom for Christian women, including freedom of finding identity in Christ, freedom to embrace sexuality, freedom from the role of supermom, and freedom to be Christ in the world. Spiritual exercises conclude each chapter, such as ideas for prayer and meditation on the topic at hand. The book also includes helpful appendices and a study guide, and incorporates content originally appearing in *Becoming a Woman of Strength*. 283 pages, Shaw Publishers, 2002.

B244P Was \$12.99/Introductory Price \$9.74



Divided by Faith: Evangelical Religion and the Problem of Race in America

By Michael O. Emerson and Christian Smith

Emerson and Smith provide a groundbreaking analysis of the evangelical church in America and its consistent struggle with racial segregation. Based on over 2,000 surveys and interviews, they contend that the evangelical movement's focus on individualism hinders its members from seeing that racial discrimination exists on a systematic level, and that this segregation cannot be overcome by individual repentance or personal relationships alone. 224 pages, Oxford University Press, 2001.

B246P Was \$13.95/Introductory Price \$10.46



Redeeming Eve: Finding Hope Beyond the Struggles of Life

By Heather P. Webb

Rather than denying the power of their own voices, Webb encourages women to use their voices to bring about healing in themselves and others. Each chapter focuses on a different aspect of women's lives, including encountering men, relating with other women, and body image. Study questions at the end of each chapter encourage thoughtful self-examination. 185 pages, Baker Book House, 2002.

B245P Was \$12.99/Introductory Price \$9.74

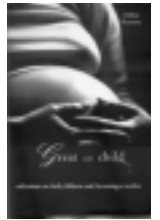


Great With Child: Reflections on Faith, Fullness and Becoming a Mother

By Debra Rienstra

Chronicling the birth of her third child — from the longing for another baby through pregnancy, birth and the baby's first year — Rienstra offers an uncommonly poetic and thoughtful meditation on mothering. Rather than unrealistically glorifying or negating the value of motherhood, this narrative is infused with honesty and spiritual depth, producing a book that truly celebrates the gift of bringing forth life. A wonderful gift for expectant mothers! 288 pages, J.P. Tarcher, 2002.

B242H Was \$23.95/Introductory Price \$17.96



My Brother's Keeper: What the Social Sciences Do (and Don't) Tell Us About Masculinity

By Mary Stewart Van Leeuwen

Building on the work she began in *Gender and Grace*, Van Leeuwen examines biological, psychological, biblical and cultural data in an effort to understand masculinity. Practical applications include raising sons, sexuality, and dealing with addiction. The book also casts a vision for a Christian worldview that encourages men and women to honor God's creation of humankind by blessing one another. 255 pages, InterVarsity Press, 2002.

B243P Was \$17.00/Introductory Price \$12.75



Would you like to review books for CBE's book service? Send an e-mail to books@cbeinternational.org in order to receive an application.

**Prices do not include shipping and handling. Member discount does not apply to sale-priced books. Sale ends April 30, 2003.*



Global Outreach Sees Refugees as Royalty

"My desire is to see women in Africa raised from orphans, refugees, and exiles into queens!"

A CBE member from Uganda sent us this message, recalling the story of Esther, the Jewish orphan girl who became a queen and saved her people from death. This member shares the truth of biblical equality with the women and men to whom he ministers. He became connected with CBE through another member from Finland, who discovered his passion for equality while she was in Uganda. It was a joy for both him and us at CBE to discover one another — we had already been working towards a common goal in the name of Jesus!

This story inspires us as we look forward to our 8th international conference, this year in Orlando, Fla., August 8-10. God is working to help CBE reach around the world with its vital message, and we are growing more and more into a truly international ministry! We are filled with excitement as we make plans for this conference. If you haven't already done so, be sure to look at the unfolding details on our Web site: www.cbeinternational.org. God has brought a richly diverse group of people together to present general sessions and workshops about many different topics.

We are learning to be creative with office space, as three new staff members have joined our team since the beginning of January. We thank God for bringing each one to us. As we meet to pray together each morning, the widening circle of people testifies to God's faithfulness in continuing to grow this ministry. Our staff now includes seven full-time and three part-time workers.

A network of dependable volunteers graciously supports the staff. December's annual volunteer party brought together founding mothers of CBE, new and

seasoned staff members, and young men and women who help us with everything from moving heavy furniture and assembling mailings to assisting at conference booths and casting vision for the future. It was such a blessing to celebrate the work of these dear ones who continue to help expand the impact of our ministry.

Once again, CBE attended the annual meeting of the Evangelical Theological Society (ETS) in November. Many scholars, young and old, visited our booth, and we shared dinner and fellowship with about 40 people at the end of the week.

People hearing of CBE for the first time continue to write to us every week. People are interested in

starting chapters in such places as New Mexico, Ohio, Nevada, California, Indiana and Australia. If you would like to find out if there's a chapter in your area, or start a new one, you can find out more at our Web site, www.cbeinternational.org. Follow the link called "Events/Conferences."

Though the economy continued its downward spiral throughout 2002, contributions to CBE remained strong, and in some cases, exceeded budgeted goals. Income from December's "Buy 2, Get 1 Free" book sale also tripled over income from the same sale in 2001. With many members and supporters of CBE experiencing financial difficulties from job losses and other cutbacks, we are amazed at God's faithfulness, and thankful for the many who have sacrificed more than other years to give to CBE.

God's mercies are new every morning. We begin this new year with eager anticipation, ready to move forward with grace and enthusiasm.

Julia Bloom is CBE's international and membership coordinator.

As we meet to pray together each morning, the widening circle of people testifies to God's faithfulness in continuing to grow this ministry.

Egalitarian Church Form

Church Name _____

Address _____

City _____

State/Province/Country _____ Zip/Postal Code _____

Phone _____

E-mail _____ Church Denomination _____

- ☐ I recommend the above church as one that supports a biblical basis for the equality of women and men in church, home and society.
- ☐ The above church would like to become a member of CBE.
- ☐ I wish to give a gift membership to the above church.

My Name _____

Address _____

City _____ State/Province/Country _____ Zip/Postal Code _____

CBE church membership is available to those who support CBE's Statement of Faith. (See page 31.)

All membership fees in U.S. Dollars: (Please circle one)

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

Additional Contribution Enclosed: \$ _____

TOTAL ENCLOSED: \$ _____

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

☐ Visa	☐ MasterCard	☐ Discover	☐ American Express
Credit Card Number			
Signature of Authorized Buyer _____		Expiration Date -	

Please send payment to: **Christians for Biblical Equality**



122 West Franklin Avenue, Suite 218
 Minneapolis, MN 55404-2451
 Phone: (612) 872-6898
 Fax: (612) 872-6891
 E-Mail: cbe@cbeinternational.org
www.cbeinternational.org

Does Your Church Support Women in Ministry? Somebody Wants to Know

Since graduating from college a year ago, Karen has been discouraged in her search for a church. "I have found nothing," she says. "Attending church has actually been a frustration and source of spiritual depletion."

Maggie's church doesn't believe in biblical gender equality. She says little boys as young as 10 years old can do more than she ever could as a grown woman, like read Scripture, serve communion or lead singing. "I've almost quit attending services because of my anger, frustration, sadness and feelings of futility," she says.

Every day, individuals visit CBE's Web site seeking a church that supports women in leadership and ministry. They turn to us for help.

CBE depends on you for recommendations of churches that support biblical equality. Churches do not need to be member churches to be listed on CBE's Web directory, but need only to agree with our Statement of Faith.

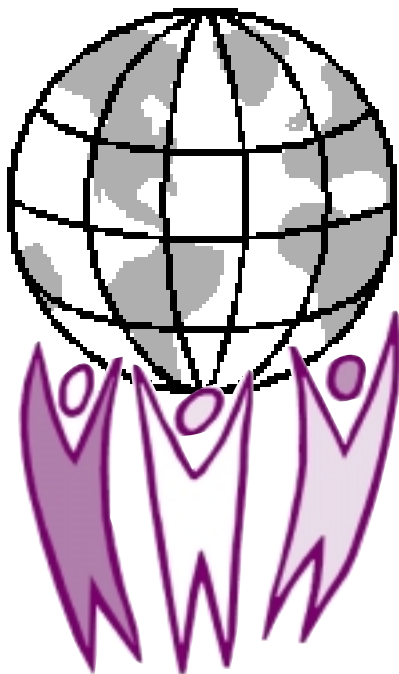
If your church or other churches in your area affirm women in ministry, please let CBE know. Just fill out the coupon on this page and mail or fax it to CBE.

With your help, CBE can help women like Maureen, who has all but given up trying to serve within her church. She and other women have formed their own Bible study groups, written curriculum and serve in Christian organizations.

"We feed off the success stories of CBE where women are free to experience all their God-given potential and calling," says Maureen. "We see you down the road and appreciate the path that you are clearing. Thanks!"

You can also give a gift membership to your church or have CBE send them information about our church membership program. Visit CBE's Web site at www.cbeinternational.org and recommend a church online today!

8TH INTERNATIONAL CONFERENCE



A CHRISTIANS FOR BIBLICAL
EQUALITY CONFERENCE

Celebrating the Priesthood of All Believers: Serving Christ as a Global Community

AUGUST 8-10, 2003
ORLANDO, FLORIDA

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light."

—1 Peter 2:9



8TH INTERNATIONAL CONFERENCE GENERAL SESSIONS:

**Why the
Devil Hates
Women in
Ministry**

J. Lee Grady



**Commissioned
to Harvest by
the Lord Our
Spokesman:
An Exposition
on the Book of Ruth**
Funmi Josephine
Para-Mallam



**The
Kingdom of
God and the
Ministry of
Women**

John E. Phelan



**Women
Leading
Men: Seven
Biblical
Observations**
Linda Belleville



Workshop sessions:

There are 25 workshops discussing marriage and family, missions and ministry, church history, and biblical studies and theology. Speakers include LaDonna Osborn, Timothy Abraham, Mimi Haddad, Kevin Giles, Donald and Robbie Joy, John R. Kohlenberger III, Paul Chilcote, and many more.



Panel Discussion:

*Serving Christ as a
Global Community*



Featuring:



David Hamilton, International Associate
Provost for University of the Nations, YWAM



Kevin Giles, vicar of St. Michael's Church
(Anglican) in North Carlton, Australia



Funmi Josephine Para-Mallam-Ford,
International Fellow at the National Institute for
Policy and Strategic Studies in Kuru, Nigeria



Brian Peterson, media liason for World
Vision United States and founding editor for
New Man magazine



Lianne Roembke, moderator, who works
with Campus Crusade in Marburg, Germany

Registration information:

Hotel Information:

Renaissance Orlando Airport Hotel
5445 Forbes Place
Orlando, FL 32812
1-800-468-3571

\$79.00 per room/night

Call for reservations before July 15, 2003.

Registration:

	Early Bird Rate (until June 27)	Reg. Rate
Member	\$149	\$169
Non-member	\$184	\$204
Group Rate (7 or more)	\$130	\$150
Full-time student	\$90	\$90
CBE Member Church (1 staff member)	\$75	\$75

Come and Celebrate Community...



From Friday evening to Sunday morning, experience this renewing conference. Gifted speakers from around the world will offer biblical insights into how we serve Christ as a global community. CBE's bookstore will feature books and tapes from the general session and workshop speakers as well as other relevant materials. Come and be challenged by Christian leaders from around the world, who are building communities that forward the biblical truth of equality.

Orlando has warm, sunny weather and is located near some of the greatest theme parks in the United States. It is also a major airport portal from around the world. Register today!

See you in Orlando!

Mimi Haddad
President



► **Questions?** Call 612-872-6898 or e-mail
conference@cbeinternational.org.

► **Need more information?** For general session and workshop
descriptions or to register online, see www.cbeinternational.org.

CBE Celebrates 15th Anniversary

By Joanne Nystrom Janssen

Christians for Biblical Equality (CBE) has come a long way in 15 years, according to Susan McCoubrie. As CBE's first membership coordinator, she remembers when the organization's membership information was organized in a recipe box on a TV tray.

"We were very hopeful, but we knew we were on an uphill battle," said McCoubrie. "We had to continually prove ourselves as possessing a high view of Scripture."

Since January 2, 1988, when CBE was incorporated as a nonprofit organization, the organization has grown by leaps and bounds, not only in the space required for record-keeping, but in influence as well.

Humble Beginnings

When CBE co-founder and President Emerita Catherine Clark Kroeger approached Gretchen Gaebelein Hull about starting an organization about biblical equality, Hull said, "Oh no, we don't need another organization." Hull said she initially didn't see what Kroeger understood: "There were so many hungry women and men who needed an organization like CBE, and couldn't get it elsewhere."

While Kroeger and others had explored the need for an organization through several meetings in 1987, the first official planning meeting was held in August 1987 at Kroeger's home in Cape Cod, Mass. At this meeting, CBE was born.

"We all felt the need to encourage people to not be weighed down by the culture in which we live," said attendee Alvera Mickelsen, first chair of CBE's board and editor of *Women, Authority and the Bible*. "I think the feeling was, somebody had to stand up and tell what the Bible really said. Everybody was tired of hearing the other [view] for so long."

The group initially explored becoming an American branch of the British organization called Men, Women and God. In order to meet United States nonprofit requirements, they decided instead to form an independent organization called Christians for Biblical Equality.

Kroeger remembers the excitement of the early days, when they realized people were interested in

this new organization. "We were just so thrilled when we got our first 100 memberships, we couldn't believe it," she said.

Early Highlights

Several key moments led to CBE's initial growth, and confirmed that its message was needed. For Mickelsen, one of these highlights was the organization's first conference in July 1989 at Bethel

College in St. Paul, Minn., with over 250 attendees. "Nothing like this had ever been done before," Mickelsen said. "We were surprised at how many people came, and how much interest there was."

Priscilla Papers was also an important voice for CBE. The first issues (which Kroeger calls "perfectly awful") were published independently by Catherine and Richard Kroeger in 1987, when CBE was yet unformed. Hull became editor in 1989, and served in this capacity until 2000. Influential people in colleges and seminaries began to read *Priscilla Papers*, said Hull, because she worked to make it as accurate and true to Scripture as possible, which gave the journal credibility.

Another important project was the "Statement on Men, Women and Biblical Equality," a document that Kroeger calls "our first solid piece of theology." Kroeger and Hull, along with five others, drafted the document, which addresses biblical truths as well as applications. Completed in 1989, the document was

continued on page 24



Snapshot of a Start: CBE was born in August 1987, when several people gathered in Catherine Clark Kroeger's home in Cape Cod, Mass. Top row: Berkeley Mickelsen, Diane Chynoweth, Jim Beck, Nancy Graf Peters, Deborah Lunde, Alice Mathews; Bottom row: Alvera Mickelsen, Catherine Kroeger, Susan McCoubrie.

15th Anniversary

continued from page 23

published as an advertisement in *Christianity Today* in 1990. Letters poured in from this exposure, said Kroeger, which led to many new members.

"That statement gave expression to what thousands of us believed in a manner that was balanced, biblically based and theologically informed," said Stan Gundry, who was one of the statement's drafters. "It has come to be regarded as the defining statement of the movement."

The organization received additional national coverage through a favorable column by Clark Morphew published in the St. Paul *Pioneer Press*. Newspapers around the country printed the syndicated article when they had space. Whenever many letters arrived from the same town, the staff knew that the article had been published in a particular location. "That was a tremendous push because it got us into areas where we wouldn't have been known," said Mickelsen.

Sustained Growth

From these initial key achievements, CBE's membership has grown, and its operating budget and staff has more than quadrupled. An important organizational change that is linked to this growth, according to President Mimi Haddad, is the board's transition from a decision-making board to a policy-making one. This decision grants the staff greater freedom to implement the mission of CBE.

This change, as well as the development of a strategic plan, was initiated by Virginia Patterson, chair of the board from 1995-2000. Patterson said the board, together with the staff, developed mission, vision and core values statements as well as areas in which they hoped to see results. They then projected goals and strategies to achieve the results, which has given focus to the ministry, she added.

The organization has also grown in influence, which can be seen in the resources available about

biblical equality: Only a few books were available when CBE began, but now the bookstore carries over 150 books. This growth is significant for Hull, who says the resources represent credible scholarship published by reputable publishing companies.

CBE has also worked to make its message accessible to a wider audience. McCoubrie notes that CBE appealed largely to academics in its beginning, but that now the organization is also

Then and Now: CBE has grown in influence, which can be seen in the resources available about biblical equality. Compare conference bookstores between 1989 (left) and 2001 (right).



reaching the general Christian public. She cites the Internet, literature and CBE's presence at popular conferences as efforts that successfully reach new audiences.

Important to Stan Gundry is the role CBE plays in supporting isolated egalitarians. Stan was asked to resign or be fired from his teaching post at Moody Bible Institute in 1979 after members of Stop ERA, a political action group, mounted a smear campaign against him and his wife, Patricia. The group hoped to persuade Moody to make a policy statement opposing the Equal Rights Amendment. The Gundrys were ultimately targeted because Patricia had written a book supporting women in ministry in 1977 called *Woman Be Free*. Because of the risks they have taken to promote biblical equality, Stan and Patricia received the Priscilla and Aquila Award from CBE.

As a result of CBE's efforts, said Hull, even the discussions about women's roles have changed. In the 1970s and 80s, traditionalists talked about "subordination" of women. Now they use the word "complementarity," a term Hull used as she described biblical equality in her 1987 book *Equal to Serve*.

continued on page 27

■ Honor in Our Ranks

Jeanette Yep will serve as Vice President of InterVarsity Christian Fellowship as well as the Director of Multiethnic Ministries beginning March 1, 2003. The fellowship works in colleges and universities witnessing to communities of students and faculty. In the 25 years Yep has been on InterVarsity's staff, she has been known for encouraging multi-ethnicity and biblical reconciliation.



Elaine Heath received a doctorate in systematic theology from Duquesne University in December 2003. Heath's dissertation explored the work of Phoebe Palmer, a 19th century Christian apologist who focused on women's right to engage in ministry. When Heath decided to move into ministry, she had a high school diploma and has spent 20 years working toward her current degree.



Evangelicals for Social Action (ESA) celebrates its 30th anniversary this year. ESA is an association of Christians seeking to promote Christian engagement, analysis and understanding of major change including social, cultural and public policy issues. Their 30th anniversary conference, called "Celebration and Challenge," will include speakers affiliated with CBE, such as President Mimi Haddad, Gretchen Gaebelein Hull and Roberta Hestenes.

■ In Honor Of

Virgil Olson has made a contribution to Christians for Biblical Equality in honor of the memory of his wife, Carol Olson.

Do you know someone who deserves to be featured in Honor in Our Ranks? Send the information to Christians for Biblical Equality 122 West Franklin Ave., Suite 218 Minneapolis, MN 55404-2451 or e-mail mutuality@cbeinternational.org.

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

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

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

In Honor Of: _____

On the Occasion Of: _____

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

☐ **Please send the acknowledgement to:**

Name _____

Address _____

City _____ State ____ ZIP _____

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

Your name _____

Address _____

City _____ State ____ ZIP _____

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

___ Visa ___ MasterCard

___ Discover ___ American Express

Expiration Date ___ / ___

Authorized Signature _____

Please clip and mail to:

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

Equality Reaches New Audiences

Praise the God and Father of our Lord Jesus Christ for the spiritual blessings that Christ has brought us from heaven!
Eph. 1:3 CEV

Since our last issue of *Mutuality*, which was focused on the worldwide suffering of women, we've heard many exciting reports from those who are working for change internationally! Friends in Kenya, Uganda, India and Pakistan are teaching biblical equality through conferences and other outreach. CBE members have also traveled to countries such as Chile, Mexico and Nigeria, sharing biblical equality. We praise God for these many opportunities, as well as for the dedication and passion of our members who are bringing this message around the world.

CBE's ministry has also spread through other venues. We were excited to have a presence at the Christian Ministries Convention in Denver from February 6-8, a conference dedicated to "educating, encouraging and equipping Christians for effective ministry." President Mimi Haddad presented workshops called "Forgotten People: Women Builders of the Church" and "Paul Said What About Women?" The Denver chapter hosted a booth, where they made CBE's materials available to the 2,000 attendees. Other recent outreach events include the Lutheran Church Library Association and Evangelical Theological Society conferences. We're grateful that God has provided these venues to share biblical equality, and our prayer is that our materials will have touched many people's lives.

Be careful then how you live ... understand what the will of the Lord is ... be filled with the Spirit ... giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ. Eph. 5:15-20 NRSV

Each month our staff has chosen to pray for a denomination that does not encourage women to use their gifts in leadership capacities. (If you would like us to add your denomination to our list, please feel free to let us know.) Sometimes we have struggled in our faith that God will change the hearts of those in denominations entrenched in hierarchy. We recently were reminded of God's faithfulness, however, when we received a request for catalogs from someone in

one of these denominations. This person plans to distribute these materials at an upcoming denominational women's conference! Please pray that these catalogs will reach many women, and open the door for continued discussion about women's roles in the church.

We have also been praying fervently for some new staff members. Sarah Edwards, our executive administrative assistant, took a 5-month leave of absence to participate in a puppet ministry tour. We also needed a conference coordinator for the Orlando conference and an editorial assistant for *Mutuality*! We were swamped with qualified applicants, but our prayer was to find employees who were passionate about CBE's mission and who would build up our existing team. God answered these prayers in his perfect timing, and we're so pleased to have each position filled. Please pray that these new employees would be able to learn their new positions quickly, and that their transitions to CBE would be smooth.

Never stop praying, especially for others. Always pray by the power of the Spirit. Stay alert and keep praying for God's people. Eph. 6:18 CEV

While a complete staff is indeed a blessing, it has come with a significant challenge: Our staff is nearly bursting out of our office space! If we continue to grow, we will either have to acquire additional space or become even more creative with the space we have. Please pray that God will continue to grant the staff unity and efficiency in tight quarters, and that he will provide affordable space as the organization needs it.

Our 8th international conference in Orlando is only six months away! We are working to finalize speaker details, and to create an attractive yet affordable conference brochure. Our prayer is that all of these details will come together in God's perfect timing! We have also received 10 requests for scholarships from international members and friends, and our deepest desire is to find a way for these people to attend our conference. Please pray that God will provide a way to attend for each person who could benefit from our conference.

This is a busy time of year for the book service too, as we are creating our 2003 catalog. We would appreciate prayer for accuracy as we confirm and

compile many details, and for inspiration as we work on graphic design. Because so many people are released from hierarchy due to resources on biblical equality, we are aware of the significance of each year's catalog.

We have heard many prayer requests from members who are seeking jobs or are afraid they will lose their jobs. Many have also asked for prayer because they are trying to sell their home or business. Our prayer is that God will provide for these individuals and their families. This also has had obvious implications for CBE, since many people have had to reduce their giving to CBE due to financial difficulties. As you pray for these people, please also ask God to continue providing for CBE through new people and venues. We would also appreciate prayer for wisdom and discernment as we finalize our 2003 budget. It's difficult to plan financially for the future in uncertain times.

Thank you so much for remembering CBE in your prayers! Feel free to share any requests you have with our staff, since we pray together each morning for the needs of our members and the ministry.

Now to him who by the power at work within us, is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen. Eph. 3:20-21 NRSV

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

15th Anniversary

continued from page 24

"Their minds have changed, and they're moving much more in the direction of CBE," Hull said. "It might not be apparent to younger people who say, 'Why don't we have a female pope?' From my perspective there's been enormous movement."

This change in CBE's acceptance also can be seen in the organization's plentiful ministry opportunities, says Haddad. "People turn to us for vision and leadership, and rather than fighting for our right to be heard, we are more often welcomed and included as important members of the evangelical community," she said.

Kroeger confirms that CBE has raised a voice that is listened to and respected. "We came from a place where no one was willing to buy into this," she said. "We tried to be faithful in our witness; we tried to be prophetic; we tried to speak of issues of the Bible; and we got an acceptance."

Vision for the Future

As CBE's leaders look to the future, they hope CBE will continue to grow in important ways. In the strategic plan developed by Haddad, Patterson and the board, they identified four goals: promote egalitarian scholarship, popularize the message, produce greater market penetration, and establish a financially sound organization.

Haddad also hopes that CBE can become a support to women internationally. Marilyn Cramolini, a volunteer who duplicates audio tapes for CBE, shares this dream, saying she hopes CBE will be more prominent in "Afghanistan," a term she uses to mean the places where CBE is most needed. McCoubrie also shares this vision to reach out globally, especially by training people who go to countries where women are oppressed and continuing to develop materials. "We need to be able to continually be on the lookout for means of service and means of contact," she said.

In order to bring about further change, Haddad hopes to nurture the next generation of leaders. "We have to give what we can to CBE and then give it to those whom God would raise up to bring it forward," she said. She also hopes this next generation will bring a wider outreach than the organization has known.

Given the growth Haddad has already seen, she said she has no question that it will continue. She has seen God's faithfulness through organizations restructuring to include women and important research becoming available just as it's needed. "[God] has been in the planning and executing of this ministry all along," said Haddad. "I think we will reach the groups we want to reach."

Joanne Nystrom Janssen is the editor of Mutuality.

Starting a CBE Chapter: Perspectives from Toronto

By Christine Baynes

Sharon Tam didn't rely on a secret system or formula for starting a chapter in Toronto. In fact, she said, starting a chapter is easier than you might think.

"Simply go find two to three like-minded people and start praying together," said Tam. "It's amazing what God will do when we pray."

The Toronto Chapter was officially formed in November 2002, about a year and a half after Tam first began to pursue the idea. The key to their formation has been building personal relationships and then planning chapter activities.

Starting Small

Though the idea and vision of forming a chapter was in Tam's heart for many years, it wasn't until May 2001 that she started actively recruiting other members. Because Tam believed establishing social relationships was important, she began having lunch with people interested in equality issues.

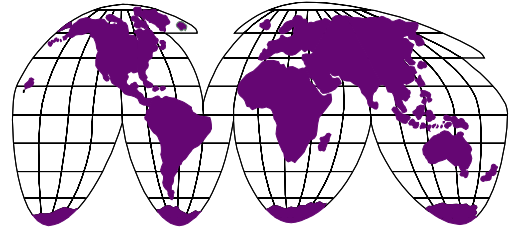
It wasn't until the third lunch, Tam said, that she found someone not only interested but also committed to starting a chapter with her. Tam calls this meeting with Miriam Charter "a divine appointment," because Charter had been active in starting a chapter in Calgary, Alberta, in the 1980s.

Tam, a pastor at Mississauga Chinese Baptist



Making It Official: After a meeting with President Mimi Haddad (upper right), Toronto chapter members Margaret Amanatides, Julie Daly, Karen Jutzi and Sharon Tam signed their charter in November in order to become an official chapter.

Church, and Charter, the academic dean of Canadian Theological Seminary, together arranged a round table discussion in the fall of 2001 to connect with CBE members in the Toronto area. Tam requested a list of names from the international office, and then sent letters to the people, inviting them to this discussion.



Sixteen people attended Dr. Chuck Guth's presentation about New Testament teachings on women in ministry. At this meeting, Tam met Karen Jutzi, who agreed to co-chair the chapter with her. Tam considers this another divine appointment, as Jutzi also had been thinking about starting a chapter only a year previously.

The interest and enthusiasm at the round table discussion confirmed the vision and need for a chapter in Toronto. The group planned a follow-up meeting in December to discuss their goals and direction, which eight people attended. Shortly after, they started a monthly book study on *Beyond Sex Roles* by Gilbert Bilezikian, which they followed with *Equal to Serve* by Gretchen Gaebelein Hull and *Beyond the Curse* by Aída Besançon Spencer. The chapter also developed a Web site, which went live in November.

Increasing Outreach

In March 2002, the group tackled its most ambitious outreach to date: hosting a booth at MissionFest, a three-day missions conference with about 15,000 attendees. The group gave information about CBE to many attendees and sold numerous egalitarian books. About 25 people signed up to receive information about events in the Toronto area.

The featured speaker at the next chapter event was President Mimi Haddad, who was in Toronto for the Evangelical Theological Society (ETS) meeting in November 2002. Haddad's lecture was entitled "Paul Said *What About Women?*"

"[Haddad] pointed out that [Paul's] actions contradicted traditional interpretations of his words, and this shows that some of his exclusive teachings on women were limited to the particular context or culture that he was dealing with," said Jutzi.

Approximately 50 people attended the event, which was the chapter's highest turnout to date. They advertised for the event through e-mail and with posters displayed on the college campus and at churches. "Most of the people who were there we had not seen before, and were not on our e-mail list, so we are reaching a greater number of people," said Jutzi. "It was encouraging that so many people stayed afterward to talk. I think the topic has sparked some thinking in people's minds."



KAREN JUTZI

Trading Thoughts: "It was encouraging that so many people stayed afterward to talk," said Karen Jutzi, of the crowd at Haddad's lecture. "I think the topic has sparked some thinking in people's minds."

Overcoming Challenges

Miriam Charter said forming a chapter in Toronto has been a challenge, since the city is so large that interested people often live far away from each other. Busy schedules only complicate the problem.

The group's leaders, including Tam, Jutzi, Charter, Julie Daly and Margaret Amanatides, also had some questions about what was involved in becoming a formal chapter, specifically with obtaining charitable donation status, said Jutzi. In fact, they didn't have a clear idea of the steps they needed to take.

They discussed some of these challenges at a special planning and strategy meeting held the day after Haddad's lecture. The meeting included Haddad and Julia Bloom, CBE's international and membership coordinator, who was also in Toronto for ETS.

Through this meeting, the group developed a clearer understanding of the vision of CBE, as well as for the future of the Toronto chapter. As many of their questions were answered, the group realized they had the information they needed to move forward. They signed their charter and became an official chapter that day!

In the future, the Toronto chapter hopes to create a quarterly newsletter and form a chapter membership system. This would give people information about egalitarian issues in Canada, and an opportunity to donate finances for the chapter's events. "We need to focus on reaching as many people as possible so that we can mobilize as much people power as possible [to achieve] our hopes for the future," Jutzi said.

Upcoming events planned by the Toronto Chapter include a book study on *Daughters of Islam: Reaching Out to Muslim Women* by Miriam Adeney, as well as another outreach event in the spring or summer of 2003.

Christine Baynes is CBE's executive administrative assistant.

Chapters and Chapters-in-Process Contact List

ALABAMA

Birmingham Chapter
raggamuffin@mindspring.com

CALIFORNIA

Chico Chapter
chicocbe@hotmail.com

Greater Los Angeles Chapter

Gwhite5964@aol.com or
jhao@earthlink.net

San Jose Chapter (In Process)

becky@dogoodmusic.com or
sandy@2live4.com

Santa Cruz Chapter

cvanloon@jps.net

South Bay/Peninsula Chapter

c-miles@juno.com

COLORADO

Denver Chapter
cbedenver@yahoo.com

Pike's Peak Chapter, Colorado Springs

pettitk@ccmi.org

CONNECTICUT (In Process)

Equality3in1@aol.com

DISTRICT OF COLUMBIA

National Capitol District Chapter

carlsonthies@juno.com

FLORIDA

Central Florida Chapter
paulinepedersen@hotmail.com
or PoppaBiz@aol.com

ILLINOIS

Greater Chicago Chapter
virginia@enteract.com

Students for Biblical Equality (Wheaton College Chapter)

Sarah.E.Kielsmeier@wheaton.edu

MASSACHUSETTS

Greater Boston Chapter
fleursavag@aol.com or
Gymay@email.com

MICHIGAN

Grand Rapids Chapter
www.cbegrandrapids.org

MISSOURI

Greater Kansas City Area Chapter
Ppayne510@aol.com

NEW YORK

New York, Smithtown, Long Island Chapter
fortunatos@juno.com

NORTH CAROLINA

Triangle Area, Raleigh, Durham Chapter
mboccia@email.unc.edu

OKLAHOMA (In Process)

twrunner@hotmail.com

OREGON

Greater Portland Chapter
CBEoregon.tripod.com

TENNESSEE

Smoky Mountain Chapter, Knoxville
www.kornet.org/cbe

TEXAS

Houston Chapter (In Process)
randreds@earthlink.net

North Texas Chapter
www.cbenorthtexas.org

INTERNATIONAL CHAPTER EVENTS

AUSTRALIA (Interest Group)

findley@tpg.com.au

CANADA

Toronto Chapter
www.geocities.com/cbe_toronto/index.html

Vancouver Chapter
lilwhitmore@home.com

ENGLAND

Men, Women and God, (CBE's sister organization in London)
tdale@netcomuk.co.uk

NORWAY

Oslo Chapter
www.bibelsklikeverd.no

SOUTH AFRICA

Port Elizabeth Chapter (In Process)
epittaway@telkomsa.net

If you would like more information about a chapter but do not have access to the Web, please call CBE at 612-872-6898 in order to receive additional contact information.

■ President's Message

MIMI HADDAD



Growing a Multicultural Organization

The student council at the seminary I attended called a special meeting to decide one matter: Should supporters of biblical equality have access to student funds to host forums on gender equality, when only a portion of the student body supports this position? In fact, should gender egalitarians be represented on student council at all? The dean of students came to observe deliberations. No one was in high spirits. In fact, the mood was tense and divided. The discussion was circular, until one voice was raised.

Articulate and impassioned, the senator representing Students of Color made our case. "Only people of color understand the challenges of attending a predominately white, northern seminary," he said. "We are your most valuable resource to building a community where people of color feel included. You have spent white student funds to make this seminary a better place for people like me. I am asking you to do the same for my egalitarian brothers and sisters."

"While you may not agree with their reading on gender, they are part of this community. By eliminating their voice, you impoverish rather than enrich our academic environment. As scholars, let us create forums to explore differing opinions with rigor, respect and a willingness to admit we might be in error. As followers of Christ we should build a community that embraces all who sign our seminary mission statement, regardless of other differences. Let us invest our resources to understand and encourage even those with whom we disagree."

Few in that room will forget the power and poise of his speech. Because of his vision, egalitarians continued their work with the support of student council funds. I imagine it was like that to hear Sojourner Truth speak on behalf of suffragists and abolitionists. Perhaps this is why advocates of gender and racial justice have labored in tandem throughout history. The parallels are indeed endless.

This is true also in the ministry of CBE. We have had the privilege of partnering with leaders in racial reconciliation like Curtiss DeYoung, Brenda Salter McNeil, Jeanette Yep, Cecilia Yau, Craig Keener, Cheryl Sanders and Ron Sider, who have raised their voices only to enrich the ministry of CBE. Cathie

Kroeger too has done much to recover the contributions of Africans in the Bible. Our book service, conferences and publications work to provide helpful resources on the interlocking logic of race and gender. Despite these efforts, CBE has remained largely white. I say this with much sorrow.

CBE's lack of racial diversity can feel discouraging. It is the result of several factors, one being the location of our headquarters. Because Minnesota is not as racially diverse as other parts of the country, it limits our ability to network closely with people of color. Also, we admit that we have our hands full promoting gender equality in the church. However, thanks to the passion and God-given vision of CBE leaders like Craig Keener, International Coordinator Julia Bloom and others, we look for new ways of partnering across racial and ethnic lines. We are making intentional efforts to unite with people of color through our strategic plan, and we are working to broaden the resources we carry in our bookstore about racial reconciliation.

We are also working to bring many more speakers from other nations to our events. Our 2003 conference is focused on the theme: "Celebrating the Priesthood of All Believers, Serving Christ as a Global Community!" Members from CBE's international community featured as speakers include Funmi Paramallam from Nigeria, Kevin Giles from Australia, Ed and Coralee Murray from Hungary, and Lianne Roembke from Germany. Carolyn Gordon and MelindaJoy Mingo will lead workshops on racial and cultural diversity. And, two Ugandan CBE members would like to attend our conference to share their experiences as egalitarians in a country in which they hold a minority viewpoint. All we need is \$4,000 to make this possible.

Like that senator from my seminary, I am asking CBE members to make a special contribution so we can learn from others who have labored under the banner of Galatians 3:28. Help make CBE a truly multicultural organization.

Mimi Haddad is the president of CBE.

Core Values

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

Core Values

We believe...

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

Mission Statement

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

Core Purpose

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

Envisioned Future

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

Statement of Faith

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

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

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

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

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

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

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

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

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

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

CBE Membership Application

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

<u>United States</u>	<u>3 Years</u>	<u>1 Year</u>
☐ Individual Membership	\$ 95	\$35
☐ Household Membership	\$140	\$50
☐ Low Income Membership		\$25
☐ Library Subscription	\$ 85	\$30

International

☐ Individual Membership	\$122	\$44
☐ Household Membership	\$167	\$59
☐ Low Income Membership		\$34
☐ Library Subscription	\$112	\$39

Additional contribution: _____

TOTAL ENCLOSED: _____

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



Name _____

Address _____

City _____

State/Prov _____ ZIP/Postal Code _____

Phone _____

E-mail _____

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

☐ MasterCard ☐ Visa ☐ Discover ☐ American Express

Card Number _____

Expiration Date ____/____

Authorized Signature _____

Please mail to:

Christians for Biblical Equality
122 West Franklin Ave., Suite 218

Minneapolis, MN 55404-2451

Phone: (612) 872-6898; Fax: (612) 872-6891

E-mail: cbe@cbeinternational.org

Web site: <http://www.cbeinternational.org>

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light."

—1 Peter 2:9



8TH INTERNATIONAL
CONFERENCE



A CHRISTIANS FOR BIBLICAL
EQUALITY CONFERENCE

Celebrating the Priesthood of All Believers: Serving Christ as a Global Community

AUGUST 8-10, 2003

ORLANDO, FLORIDA

See details on pages 21-22 inside!

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

Forwarding Service Requested