

Chapter 1 : Christians for Biblical Equality [WorldCat Identities]

Catherine Clark Kroeger (December 12, - February 14,) was an American author, professor, New Testament scholar, and a leading figure within the biblical egalitarian movement.

Women in Christian Perspective – a Bibliography Women in Christian Perspective – a Bibliography Annotated list of books reflecting differing perspectives on the role of women in ministry in the Christian church The purpose of this bibliography is to direct interested readers to works reflecting differing perspectives. Definition of Positions Traditional or Complementarian View. Men and women are equal in dignity and worth, though women are subordinate to their husbands and barred from holding offices in the church of leadership over men. The majority view of conservative evangelicals and Roman Catholics. Men and women should be regarded as equals in authority in the home and given equal access to all positions of leadership in the church. Held by some evangelicals. The Bible is heavily patriarchal in the Old Testament and contains traces of patriarchalism in the New Testament, but overall the Bible points to and moves toward an egalitarian view. Held by some neo-evangelical and neo-orthodox theologians. Is the Bible Sexist? Beyond Feminism and Patriarchalism. Complementarian position defended by a leading neoevangelical systematic theologian. Feminism and the Meaning of Equality. Evangelical complementarian perspective that finds significant common ground with egalitarians. Man and Woman in Christ: Excellent, scholarly conservative Roman Catholic treatment. Women and the Word of God: A Response to Biblical Feminism. Man and Woman in Biblical Perspective. Women, Creation, and the Fall. The Role Relation of Men and Women. Man and Woman in Christian Perspective. Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism. Charter publication of the Council on Biblical Manhood and Womanhood. DeJong, Peter, and Donald R. The Sexes in Scripture and Society. Woman in the Bible: Foreword by Donald Guthrie. Good News for Women: A Biblical Picture of Gender Equality. Recent work responding to complementarian arguments. Women Caught in the Conflict: The Culture War between Traditionalism and Feminism. Baker, ; reprint, Wipf and Stock, Man as Male and Female. Kroeger, Catherine Clark, and James R. Women, Abuse, and the Bible: Women, Men, and the Bible. Neoevangelical, developing egalitarian treatment. Biblical Feminism for Today. The classic neoevangelical feminist defense of developing egalitarianism. Women in the Maze: Questions and Answers on Biblical Equality. Van Leeuwen, Mary Stewart. Buy these books at Amazon. The Role of Women in Ministry Today. Thomas Nelson, ; rev. Hunt, Susan, and Peggy B. Leadership for Women in the Church. The Role of Women in the Church. Formerly published as The Place of Women in the Church. Male and Female, One in Christ: New Testament Teaching on Women in Office. Women in the Church: A Biblical Theology of Women in Ministry. By far the best work defending an evangelical egalitarian view of women in ministry. Women and Church Leadership. Women and Men in the Church and Home. A Crucial Questions Book. Women, Authority, and the Bible. Women Called to Ministry. Daughters of the Church: Zondervan – Academie, Paul and Women 1. Paul, Women, and Wives. The Apostle Paul and Women in the Church. A Theological Exposition of 1 Corinthians Supports a traditional view. Magisterial commentary by the premier Pentecostal New Testament scholar; supports an egalitarian view. Exposition of the First Epistle to the Corinthians. Recent, indepth commentary by noted evangelical scholar. Supports an egalitarian view. An Introduction and Commentary, rev. Tyndale New Testament Commentaries. Inter-Varsity Press; Grand Rapids: Kroeger, Richard, and Catherine Clark Kroeger. I Suffer Not a Woman. Egalitarian reinterpretation of 1 Timothy 2. James Kennedy, John F. Christians for Biblical Equality W. Women in Christian Ministry points to resources on questions surrounding the issue of women in ministry: Are women allowed to teach in the church? Can women be pastors? What is the role of women in the Christian church?

Chapter 2 : Books We've Reviewed by Catherine Clark Kroeger – Foreword Reviews

#familyandrelationships; Book Review. No Place for Abuse. The act of throwing acid on a woman's face to disfigure it is so popular in Bangladesh that it has its own section of the penal code.

The Role of Women in the Church: This stands in opposition to the position known as egalitarianism. According to egalitarians, women and men are the same with regard to their roles, not just equal before God. They believe women should be allowed to hold any position in the church, and even within marriage, should have a role no different than that of men. These are two different questions, of course, and should be considered separately, even though they may be related. The majority of Xenos leaders have historically agreed that women may hold any office in the church, including elder, but that the New Testament prefers male elders. The biggest reason for the last caveat is 1 Timothy 2, which seems to ground a preference for male eldership in theology rather than in cultural strategy because Paul cited Gen. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. Therefore, Eve must have received her information about the tree from Adam, second hand, and was therefore more vulnerable to deception. In other words, her vulnerability was the result of inferior education. In the same way, the uneducated women in Ephesus were more vulnerable to deception because they were poorly educated as a result of the prevailing prohibition on educating women in the scriptures. To make this interpretation work, it is necessary to understand the connecting word "for" *gar* to mean "just like" rather than its usual meaning, "because. I found myself open in a new way to understanding this text as completely situation-based. Groothuis also marshaled the other well-known problems with the traditional understanding of this passage, such as the wrongful implication that all women are more easily deceived than are men, and the lack of supporting scriptures prohibiting women in leadership at the highest levels. The odd word for "exercise authority" *authenteo* rather than the usual word *exusia* is another question mark for traditional interpreters see below. She clearly demonstrated the unfairness to women in history, including church history. At this point, I had a very positive view of the book. But then I read two chapters that made my view decline drastically. Serious Problems The worst chapter in the book is titled, "Issues in Inequality. I agreed that many of the traditional teachers she cites are in the wrong, depending, as they do, on extra-biblical assumptions about the nature of femininity that are highly speculative. But Groothuis was even more wrong! Her basic thesis is nothing less than what Jesus characterized as the "spirit of the gentiles" in Mark You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. She points out that "They will not relate to each other as equals. The inequality in their military relationship will be a logical and appropriate outworking of their unequal military rank. Not really, she feels, because in traditional marriage where the husband is the leader there is no discharge from service, and the rankings are for life, making marriage even worse than the army. I thought this passage and numerous similar arguments surrounding it were typical of the worst that we might fear in feminist interpretation. A Christian leader would be the first to go onto the battle line! Jesus acknowledges that the gentiles see leadership as the opportunity to get their way with others. But he denied himself for the sake of others. Saying that leadership has "higher status" a phrase she uses frequently to refer to leadership is exactly what the gentiles see in leadership. But Jesus sees leaders and "the slave of all. She summarizes her view of the traditional marriage: This worldly and unspiritual understanding of the nature of leadership and followership permeates her entire discussion. That submission is proof of inferiority leads to a theological train-wreck when considering that Christ was in submission to the father. This is never satisfactorily addressed. Was it because his older brothers were inferior that God chose David? Yet the Bible is clear in the New Testament and the Old that God chooses spiritual leaders, and that they are often undeserving. Who would dare to accept the role of leader in the church based on the proposition that "I am superior to these people. The servant view of leadership comes up in her commentary, but only to be disparaged: A servant, by definition, does for someone what that person

needs or desires to have done for her. She sees leadership as "governance" and "rule," and sees servanthood as demeaning. Allowing ourselves to be served is an affront to our pride, not to our equality. In a related argument, she thinks that only one thing qualifies someone to lead: The wife "is completely at his mercy, and he is completely in control" no matter how wicked and stupid his direction may be. She ignores the fact that discipline in love is enjoined on women as well as men. She ignores the fact that human authority is never un-contingent or absolute Acts 4: Because she believes that leaders must earn their role by proving they are more qualified, all basis for leadership disappears. I ask, "better qualified in whose opinion? She naively suggests couples should simply agree on thingsâ€”a suggestion that works well much of the time. But we all know there are those situations where agreement is not possible. What to do in these cases? A servant leader may well determine that this is the time to sacrifice self and give his spouse her way. Or, he may decide to take a stand in an issue too important to overlook. A huge question mark is left standing in the place formerly occupied by servant leadership. I really often felt her understanding of leadership is no different than that of secular feminists and postmodernists, who see leadership as oppression and unequal power relations. The bitter fruit of this view has been the postmodern inability to put together successful marriages. Without humility, servanthood, and self-effacement, the only marriage likely to last is the one where one spouse has managed to dominate the other so completely that they reach an uneasy peace. One case where she allows for authority is when accomplishing a specific task. This is why Jesus was temporarily submissive to the Father. If putting together a successful marriage and a victorious church are particular tasks justifying temporary submission to leaders, the purpose for her entire argument against subordination suddenly evaporates. Whether referring to the family or the church, I found her account of the world to be relatively devoid of human trust, of humility, and of self-sacrifice. There was no sense of the leader as being the first to pay the price, the first to deny self, the first to die for those he or she loves. The overall sense is that of striving for autonomy and dread of authority. Indeed, she has much to say of the danger of selfish male desire to control, but no warning against the dangers of selfish desire for autonomy, whether in women or men. In another section, she vigorously denies any power-thirst or desire for higher position. But her military illustration suggests she thinks leaders should be saluted like a general! Groothuis documents this tendency in history very well. Likewise, I found myself repulsed by many of the contemporary male-only interpreters she cites. But to try to prevent oppression by advocating anarchy is the morally bankrupt path of postmodern secular feminism, not a biblical feminism. Autonomy and the rejection of leadership will never lead to unity and community. Only humility, and an understanding of servant leadership that sees leadership as an opportunity to give rather than the right to "get my way" will ever produce real harmony and freedom in human relations. Most of us who hold to a more moderate view of gender roles know perfectly well that bossing others around has no place in Christian leadership. The Christ-like leader is persuasive, caring, and willing to allow others to defy his or her directives in most cases. Nothing is more dangerous in the church or the family than a person who is seeking egotistical power or autonomy. These come from the same fallen fount: Their scholarship is well documented from source material, and I thought their argument was surprisingly persuasive. Kroeger and Kroeger argue that the key to understanding this section of 1 Timothy, and indeed, all the pastorals, is the nature of Gnostic or, more accurately, proto-gnostic teaching at that time. They not only point out the deep-seated obsession with mother-goddess worship found in Asia minor and especially Ephesus where Timothy was at the time but also document that Gnostic teachers had adopted many of the same notions and loosely synthesized them with the Old Testament and Christian teaching. Most important in this regard are two specific doctrines. First, the mother-goddess cults that held all life including men had come from the original earth mother. This is well known. But they also show that Gnostics had adopted this belief, and attributed the earth-mother role to Eve. In numerous texts included in the book Gnostic teachers maintained that Eve was the original human, and that she gave life to Adam. Most of us are aware that the Gnostics usually viewed the God of the Old Testament as a lesser god who foolishly created the material worldâ€”a big mistake to dualists who deplored all that is material as sub-spiritual. According to the Gnostics, Adam was suckered by this lesser deity when he claimed to be the only God. But new to me was the Gnostic teaching that Eve set him straight when she listened to the wisdom of the serpent and broke from YHWH. This teaching, which they amply document from source

material, may have been current in Ephesus at the time Paul wrote his letter. However, it does show that such teaching was present in that area not long after the writing. We know that Paul, like other New Testament authors, was already struggling against an early form of Gnosticism because of his comment in 1 Timothy 6: Aside from this apparent direct allusion to the movement, interpreters deduce that the heretical teachers in view here, in the pastoral epistles, and elsewhere such as 1 John were proto-Gnostics because the nature of the arguments in these books imply that their opponents must be teaching something very similar to what Gnostics are known to have taught. Kroeger and Kroeger enter into exactly this sort of argument to show that the opponents often referenced in the pastorals were Gnostics, or at least proto-Gnostics, who taught in germ form what was later developed into full-blown Gnosticism. In reaching this conclusion, they are in step with most interpreters. But I thought the discussion was very helpful, especially in light of the Gnostic material on Eve, and the feminine origin of the human race. Kroeger and Kroeger conclude, along with many evangelicals, that women in Ephesus were intimately involved in spreading the new false doctrine that Paul so dreaded. This case, which is too elaborate to develop here, has always been convincing to me.

Chapter 3 : Catherine Kroeger Obituary - Boston, MA | Boston Globe

Catherine Clark Kroeger Nancy Nason-Clark InterVarsity Press \$ The act of throwing acid on a woman's face to disfigure it is so popular in.

Chapter 4 : Review of No Place for Abuse () â€” Foreword Reviews

Violence Against Women and the Faith Community: Online Publications and Books Foreword by Catherine Clark Kroeger. Domestic violence: what every pastor needs to.

Chapter 5 : The Role of Women in the Church: New Material Leads to a New View | Xenos Christian Fellow

Foreword by Catherine Clark Kroeger. Domestic violence: what every pastor needs to know. Foreword by Marie Fortune. Violence Against Women and the Faith.

Chapter 6 : Catherine Clark Kroeger - Wikipedia

Domestic Violence: What Every Pastor Needs to Know by Al Miles, Foreword-Catherine Clark Kroeger, A.L. Miles Paperback, Pages, Published

Chapter 7 : Women in Ministry -- Bibliography

Foreword Review FAMILY & RELATIONSHIPS No Place for Catherine Clark Kroeger is the author of No Place for Abuse, No Place for Abuse: Biblical & Practical.