

NEW HORIZONS

RESOURCES FOR NAZARENE CLERGYWOMEN

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New Horizons Is New Again

Rev. Sarah B. C. Derck • Clergy Development

Welcome back! We are pleased to announce the return of *New Horizons*, an e-newsletter for women clergy in the Nazarene family. The brainchild of Dr. Wilbur Brannon, Dr. Stan Ingersol, and Dr. Diane Leclerc, *New Horizons* was started in 1990 for the purpose of providing a means of communication and support for Nazarene women clergy. *New Horizons* features book reviews, stories of women in ministry, historical vignettes, academic happenings, and much more. Some illustrious women have served as editor over the years: Dr. Diane Leclerc, Dr. Phyllis Perkins, Dr. Janine Metcalf, Dr. Judi Schwanz, Rev. Vicki Copp, and Dr. Carol Blessing. These women have brought insight, experience, and talent to the task of guiding this publication.

In the years since *New Horizons* was begun, many exciting things have happened for women clergy. We’ve seen an increase in the numbers of credentialed women serving in all areas of ministry. We’ve witnessed a new generation of women called to ministry, studying in our schools and districts, with many more following behind them. We’ve welcomed many ‘firsts’—the first woman elected District Superintendent in the U.S., the first woman elected General Superintendent, the first woman elected president of one our U.S. educational institutions, and on and on. It is our hope that *New Horizons* will continue to be a place in which we can celebrate these milestones and herald new ones. We look forward to witnessing the continuing work of God through women clergy in the Church of the Nazarene.

As we re-launch, we are glad to have a gifted editorial team in place: Rev. Vicki Copp, Dr. Carol Blessing, and Rev. Carla Sunberg. They have crafted this issue around the theme of “First Ladies.” We hope you’ll find it to be encouraging and stimulating. To subscribe to this FREE e-newsletter, visit www.nazarenepastor.org. Issues are sent via e-mail in September and March of every year.

Serving the Lord as a General Superintendent

Dr. Nina G. Gunter • General Superintendent, Church of the Nazarene

Dr. Moody Gunter • Retired Elder in the Church of the Nazarene in active ministry for the Lord



In Her Words

For four consecutive general assemblies, delegates entered my name on their ballots for general superintendent. Although each time the number of votes received was respectable and the highest number ever received by any woman, others were elected. In June 2005, en route to the 26th General Assembly in Indianapolis, I said to Moody, my husband, best friend, and confidante, “I wish it were appropriate for me to make an announcement that would prevent us from going through this scenario yet again.”

On Monday morning, when the general assembly business commenced and the nominating ballot was read, there I was again: second on the ballot. Two and a half days and 24 ballots later, the “I declare elected Nina G. Gunter” announcement was made. The election seemed to be the embodiment of a miracle. The Lord clearly affirmed to me that this is His will for my life.

Now a year later, I have chaired about 50 district assemblies chaired, ordained more than 125 men and women in the United States, Africa, and Asia-Pacific, overseen one International Headquarters department and the Asia-Pacific Region, written hundreds of letters, performed duties as Secretary of the Board of General Superintendents, dedicated babies and buildings, attended committee meeting, chaired a session of the General Board, answered hundreds of phone calls and E-mails, appointed district superintendents, preached sermons, addressed college and seminary commencements, inaugurated two university presidents, written articles, and joined in labor for God and His Church with five wonderful colleagues and our office team. Through it all, I have been keenly aware of God’s anointing, grace, and wisdom.

Have I encountered any resistance to being a “woman general superintendent”? In truth, I have

not. On the contrary, the warm level of receptivity and generously kind words and deeds has affirmed the will of God and the support of the people. Even in areas of the world where women are culturally subordinate to men, district superintendents and other leaders have publicly expressed support for a “woman GS.” In a remarkable first in the Church of the Nazarene in Papua New Guinea, I ordained three women as elders. The vote of the district assembly for this historic action was unanimous. Korean Nazarenes gave a standing ovation when I was introduced to chair their district assembly. Indeed, every place I have ministered, people have been most kind and receptive. To God be the glory!

I pray that my election as a general superintendent will not be anecdotal but will be the opening of the door for inclusive thought and action that becomes the norm.

Through it all, my husband of 50 years and I (yes, I was a teenage bride) continue in ministry together. His invaluable experience as my co-pastor for 18 years, a district superintendent for 17 years, and director of finance and stewardship of our international church for 8 years continues to contribute to my ministry as a resource and helper. He is my traveling companion and stands by me in every way. I am blessed with his love and wisdom and with the love of our two sons and their families who serve God and the Church of the Nazarene. May God be praised!

In His Words: Companions in Ministry

September 8, 2006 will mark 50 years that Nina and I have ministered together. This has been and continues to be a wonderful journey. From the very beginning, our ministry has been a shared one, giving strong support to one other.

Nina and I were married during our junior year at Trevecca Nazarene University. Even as newlywed college students, our holidays and summertime were

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Someone Rather Important

Dr. Diane Leclerc • Professor of Historical Theology and Homiletics, Northwest Nazarene University

I've been on sabbatical—that not so restful “vacation” from teaching, where, in the end, it is expected that you have *something rather important* to say for yourself. Usually, faculty members go on archeological digs, travel across the world doing research, teach in foreign countries, write or invent things; go to the moon, walk on water—that sort of thing, in order to please our Academic Dean. I made a different choice. I decided to spend the entire time with a remarkable woman (although she died in 1997). I chose to spend time traveling back and forth from Idaho to Kansas City—to the Nazarene Archives in particular, going through boxes and boxes and boxes of material, copying literally a thousand documents: letters, photographs, lecture notes, journals, travel diaries, articles, sermons and theses. It has changed my life, truly. And this is my first chance to say “something rather important” for myself and my sabbatical efforts. But I'd rather put it like this: I have the privilege of introducing to you, and reflecting on the life of someone extraordinary, who I have come to love very deeply. Odd, really, to so love someone that I only met for only a few seconds a few years before she died. But, not so odd in the sense that she left behind not only enough evidence of her brilliance at the theological task; but more so, of her heart and mind, her soul and strength; her spirit that drenches everything she ever wrote and did. The word “love” seems right. It has been my humble honor and privilege to work on her biography. It has changed my life, truly.

Mildred Bangs was born in Seattle in 1905. Her parents were immigrants, her mother from Switzerland, and her father from Norway. Mildred was the oldest of five—she had three sisters, and one brother, Carl (who also became a religious academic as Mildred would). Her parents attended the Salvation Army in Seattle, but heard of the beginnings of the Church of the Nazarene, and became extremely dedicated to their local congregation in Seattle as original members.

Her father liked to believe that he was somehow related to the famous Methodist minister, Nathan Bangs, but it is unlikely. Mildred was, however, influenced by some of the great early preachers of the denomination. The Northwest was a very strong force in the early days of the denomination, and would have been visited by its leaders.

Highly influential in Mildred's life was H. Orton Wiley, the first “real” theologian of the Church of the Nazarene. He was president of Northwest Nazarene College when Mildred came as a freshman. She traveled with him in the college quartet as they ministered throughout the Northwest region. When Wiley accepted the presidency of Pasadena Nazarene College (which became Point Loma Nazarene College/University years later), Mildred followed.

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Let's Get Together!

Join us for the Women Clergy Luncheon at M7, Wednesday, February 21, 2007 at 12:00 p.m. Invite your pastoral staff and D.S. to join you for an exciting time of fellowship, resourcing, and food! Watch your mail for more details. In case you haven't yet heard about M7, the Mid-Quadrennial Conference on Mission and Evangelism, let us invite you to join us there, February 19-21, 2007, in Kansas City. Full details are on the Web at www.M7conference.org.



“Come to the Water” Conference Held April in San Diego

Rev. Carla Sunberg • Pastor of Evangelism and Outreach, Grace Point Church of the Nazarene, Fort Wayne, Indiana

“So, just what goes on at one of those Women Clergy conferences?” This is the question I have heard many times since attending the recent Wesleyan/Holiness Women Clergy conference in San Diego, California. However, under that question lies the real question people want to ask, and that is whether this conference is simply a time where women get together and gripe, especially about their male colleagues. I am happy to report that the Wesleyan/Holiness Women Clergy conference is one of the most positive and upbeat meetings I have ever attended. This is a place where women celebrate their calling and worship together with others of the same calling.

As a woman in ministry, there are times one feels very alone. You wonder if anyone else out there in the world feels the way you do. It was a powerful feeling when I arrived for the first worship service on Thursday evening. The meeting room was filled to capacity as over 500 women in ministry gathered to worship God. We were quite a group, made up of a number of denominations. That evening we were moved by the dramatic portraits of the lives of three women: Tamar, Ruth, and Mary the mother of Jesus. Each of us could identify with one of these women, who had overcome adversity and gone on to change the world. They were faithful followers of God. Could we simply look on the face of Christ and follow Him? What a challenge!

During the daytime hours we attended numerous workshops. Often I heard the comment that this was the finest workshop someone had ever attended. If one ever doubted we have great women leaders, no one would ever have doubted after these sessions. Some of the finest female Christian educators made themselves available to teach their sisters and brothers in the Lord. Yes, there really were brothers present. We were challenged to go home to our ministries and not just do a good job, but to do a great job.

The WHWC introduced the Miriam Project during one of the evening sessions. Dr. Jeanne Serrão from Mt. Vernon Nazarene University has been heading up the project. A curriculum will be available for educational institutions and local churches to help educate the church on the role of women in ministry. In a day and age where the Holiness movement is being encroached upon by fundamentalism, it is important for our churches to understanding the Biblical response, and to encourage the young women of today who are being called into ministry.

Young women from a number of colleges and universities were able to attend. Some schools sponsored and brought entire groups of students. I cannot imagine anything better than having this kind of experience as a young student. Feeling so encouraged about what God has called one to do, and knowing there are many women behind you, encouraging you. Really, this is what it is all about, women being positive and encouraging one another. I’ve often said women are often our own worst enemies. We have this incredible ability to be critical of one another. However, in this setting, I believe God brought out the best in His women; women who wanted to encourage and to build up, especially those who are just beginning their days of ministry.

Another famous question: “Can women preach?” To that I would have to respond with a resounding, “Yes, they can!” On Saturday evening, Dr. Jossie Owens, the first woman elected district superintendent in the United States for the Church of the Nazarene, preached a powerful message. Her text was the story of Ruth, and how Ruth was willing to go against all the odds to be faithful to her mother-in-law Naomi. As Dr. Owens preached, one could sense the presence of the Holy Spirit. By the time she finished, the altars were lined with women seeking God’s help and guidance in their lives. Soon, there was no room around the

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Book Review

Susie C. Stanley, *Holy Boldness: Women Preachers' Autobiographies and the Sanctified Self* (Knoxville: University of Tennessee Press, 2002).

Reviewed by **Rev. Kara Lyons** • Ph.D. student at Princeton Theological Seminary

In *Holy Boldness*, Susie C. Stanley analyzes the autobiographies of Wesleyan/Holiness women preachers using a unique combination of approaches: theological, feminist, and autobiographical theory. For those—apparently many, given Stanley's survey—who do not know that Wesleyan/Holiness women preachers composed autobiographies of varying length and literary quality, this book affords a wealth of information. And for those more aware of such documents, Stanley's analytical work highlights significant new ways to understand their historical contribution.

Immediately following the table of contents lies one of the book's most helpful resources: the chart of Wesleyan/Holiness women autobiographers. The chart includes denominational affiliation, ministry roles, ordination dates, and titles of autobiographies and secondary sources.

After a brief introduction that serves to introduce method, materials, and center the focus of the work, Stanley's first chapter delves into the necessary background for readers to comprehend the book's roots and analysis. If the reader is deficient in theological, feminist, or autobiographical theory contexts, the chapter supplies sufficient information to make the succeeding chapters intelligible. Stanley also unhesitatingly includes previous works connected to this topic, whether they agree or disagree with her basic premise that women who had experienced sanctification and the call of God were able to shed oppressive cultural norms and increasingly understand their lives as of value in ministry. Holding a constructionist view of gender—that is, a stance that holds gender traits to be culturally constructed and not essential to males or females—Stanley illustrates how Wesleyan/Holiness

women preachers were empowered to deconstruct societal barriers and subvert prescribed gender roles by public preaching. After defining the terminology and aims of autobiographical theory, Stanley states that her primary focus is the “spiritual self, the self in relation to God.”¹ And, given the *bio* context of holiness women preachers, this infers the “sanctified self”: the view of self transformed by an experience of sanctification.

The next two chapters focus on two precursory trajectories for Wesleyan/Holiness women preachers' autobiographies, which can be investigated in the examples of particular women: Madame Guyon in chapter two, and Methodist women in England, Mary Bosanquet Fletcher and Hester Ann Roe Rogers, in chapter three. Stanley includes the French Roman Catholic mystic, Madame Guyon (1648-1717) because her spiritual autobiography is a forerunner of Wesleyan/Holiness women preachers' in her pursuit of perfection.² Not only did John Wesley read and imitate Guyon, but many of the preachers surveyed by Stanley read Guyon and compared themselves to her life of piety. Guyon's theology highlighted mystical experience and death of self. Stanley draws out these theological ties to the autobiographical testimonies of the women preachers in her study. The 18th century British women Stanley highlights, Fletcher and Rogers, were personal friends of Wesley's and were, like Guyon, referenced in the writings of many of the American women preachers surveyed. These two were preoccupied with sanctification in their lives and ministries, which Stanley illustrates in her retelling of their stories.

In chapter four, “Sanctification: Autobiography as

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First Woman Chaplain of the Year

Dr. Mary Paul • Associate Professor of Christian Ministry, Olivet Nazarene University



Rev. Ann C. Rearick

On Saturday, May 27th, the Rev. Ann C. Rearick, Protestant Chaplain and former Director of Pastoral Care at the Quincy Medical Center, Massachusetts, was presented with the Outstanding Chaplain of the Year Award by the International Church of the Nazarene during the annual District Assembly for the New England District held at the Wollaston Church of the Nazarene.

There are currently well over 800 chaplains representing the Church of the Nazarene, and this award is normally given to a military chaplain, as the majority of Nazarene chaplains are connected to the military. Chaplain Rearick is both the first hospital chaplain to receive this award and the first woman.

A graduate of Eastern Nazarene College (1953), Rev. Rearick first served as an Associate Pastor, later receiving a Masters Degree in Pastoral Counseling from ENC as part of her preparation for chaplaincy work. She served as Director of Pastoral Care at the Quincy Hospital from 1992 to 1999, when she resigned in order to be able to do more direct patient visitation. Since then, with the support of several Protestant churches of Quincy provided through Interfaith Social Services, she regularly visits ALL the Protestant patients at the Quincy Medical Center.

Ann Rearick, mother of the Rev. Mary Paul, was also the first woman trustee at ENC and the first woman to serve as a District Sunday School Ministries Chairperson!



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altars and they had to kneel around the front row of chairs. One could hear the cries as people lifted their voices to the Lord. As the music continued to play and the presence of the Lord continued to minister to all present, we were indeed in the presence of the Lord. Dr. Owens began to walk around the meeting room, praying and praising God. Women began to join her as they were now nearly marching around the room, praising and worshiping the Lord. There was the sense of an old-fashioned campmeeting as God’s Holy Spirit just continued to minister to all present. By now hundreds of people (yes, men and women) were following Dr. Owens around the building praying, singing, and praising the Lord. It was one of those moments where one would like to have stayed and built three tabernacles!

Sunday morning arrived, and I believe we all met with a little bit of sadness in our hearts. We hated to leave. It had certainly been a mountain top experience. Colonel Margaret Hey from the Salvation Army preached the final message, the story of Mary the mother of Jesus. Again you ask whether women can preach? This woman was recognized as the Preacher of the Year in the United Kingdom. Yes, she can preach! Again God came and met with us. Following the service we said our reluctant good-byes, to the old friends we had seen, and to the new friends we had made.

I was curious as to whether those who had come for the first time would want to come again. One response really sums it up, “I have been to many conferences that taught me how to do my particular job in ministry better; this is the first one that encouraged **me**, in my personal ministry.” Yes, if it is at all possible, they want to come again!



Announcing

The Wesleyan Center at PLNU has an e-journal “Susanna” especially devoted to the work and witness of Christian women, in the spirit of Susanna Wesley.

Visit the website at:

www.pointloma.edu/WesleyanCenter/Susanna_E-Journal.htm

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She majored in Sociology, but was highly active in the literary society and the ministerial fellowships, foreshadowing what was to come.

It was at Pasadena that Mildred met Ralph Wynkoop. They traveled together in the same singing group. He was preparing for the ministry. They married in 1928, and began their life together as evangelists. They both preached, and were in high demand in California, Oregon, and Washington. They would also pastor together through the years (Mildred was actually ordained before Ralph). At times, she struggled with whether she was living in the experience about which she preached, but finally settled the question regarding her own sanctification. This did not, however, prevent her from experiencing some very dark nights. There is a period in the late 30s when her journal reveals some “sickness” that made her feel weak, nauseous, faint. She then abruptly stops her journal, not picking it up again for years. I surmise a possible miscarriage. She never had children, and seems to have had medical problems that prevented pregnancy after that.

Mildred had, from an early age, been an insatiable learner. In the 1940s and early 50s she accomplished something remarkable. She received a Master’s degree from the University of Oregon, a Master of Divinity degree from Western Evangelical Seminary, and a doctorate, Th.D., from Northern Baptist University in Chicago at the age of 50. During this time, she also began her teaching career. She began teaching at her seminary alma mater, W.E.S. Her associations there would take her to Asia, Taiwan being her favorite country. After this short term missionary experience, she and her husband Ralph were asked to go to Japan, where she served as president and professor at Japan Christian Junior College and Japanese Nazarene Theological Seminary (from 1960-1965). She studied the culture intensely, attempting to understand not only how relationships worked, but also how she might best articulate holiness theology to the Asian mind. It is clear that this experience expanded her own “theological vocabulary” that later has had such a profound effect on those who read her

“wholistic” understanding of holiness.

After returning from Japan, Wynkoop joined the religion faculty at Trevecca Nazarene College under the leadership of Rev. Dr. William Greathouse. She served the college not only through teaching, but also, in a labor of love, she agreed to write the history of the college, which was published as *The Trevecca Story*. Her students loved her style of teaching, and her personal interest in their lives. She was voted “Professor of the Year” during her tenure there. When Dr. Greathouse was elected president of Nazarene Theological Seminary, he very much wanted to take Mildred Bangs Wynkoop with him. He all but promised this would happen, but he did not have the power to enact it as quickly as he had anticipated. It took several years before Wynkoop joined the Seminary faculty as “theologian in residence” in 1976 (the first woman ever to be faculty there). The two colleagues were together again. But in a strange “providential” turn of events, Greathouse was elected General Superintendent soon after the Wynkoops went to Kansas City. At NTS, as at everywhere else she taught, she was deeply loved by her students, and recognized as a remarkable scholar. She did officially retire, but continued to be active until just shy of when she died.

As a theologian, Mildred Bangs Wynkoop was well-known and a much sought after speaker, both inside and outside the denomination. She had, however, no loss of antagonists throughout her teaching and writing career. Her remarkable book published in 1972, *A Theology of Love: the Dynamic of Wesleyanism*, “revolutionized” the Church of the Nazarene in its articulation of holiness. It was her interpretation of John Wesley’s theology of Perfect Love. Like Wesley, she was eclectic in her thought, creative, synthetic, and thus unique. What the book did was challenge models that had represented the “only” perspective of the church on entire sanctification. This, of course, created tension for those in leadership or otherwise (who mistakenly misunderstood the *language* that they used as equivalent to the *spiritual reality* of what they articulated), and for many, Wynkoop was deemed too radical (even heretical). For all the rest

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who read her book, those who had been struggling with the rigidity of the Nazarene denomination’s articulation, found in Wynkoop a kindred spirit. Countless have said it was Wynkoop’s book that kept them in the denomination. For many, it came “just in time.” Although young when it was published, when I discovered the book in my college years, I too had a sense of finding a much needed comfort-ability in my own denomination. The book is still used in Nazarene higher education, and continues, over thirty years later, to speak deeply to its readers.

What made Wynkoop’s theology so helpful to so many? In sum, it comes from her intense focus on human experience, and human relationships, making it very easy for the reader to identify with. Her understanding of sin and her understanding of holiness are articulated in terms of relationality. Our capacity for relationships, for loving relationships, is our God-given purpose and destiny. There is a God-designed holy manner for relating to God, to others, and even to ourselves. Sin distorts these relationships. God-derived love restores them. Holiness, then, is found most clearly when we love, as God first loves us. Therefore, sin not simply reduced to a set of broken rules and laws that can easily deteriorate into stagnant legalism. Sin is anti-relationship, anti-love. Holiness as love, as defined by Wynkoop’s interpretation of John Wesley’s theology, is dynamic and alive. Most of all, it is relevant to the life we live day in and day out. Holiness must be “credible” in real life, Wynkoop said over and over again. It was certainly credible in her. She lived a truly holy life, fully devoted to God and dedicated to His service. Someone rather important, indeed.

Oh, how I wish that I was born ten years earlier. Then I would have been able to take classes from her at Seminary and to know Mildred Bangs Wynkoop as a person. As it is, I can only listen to the stories of people who did know the mind and heart of this remarkable woman. I mourn not knowing her personally. I mourned it day after day sitting in the Archives learning more and more about her this year. Yet, there was a moment for me, on one of those days, when and where a bit of light came bursting through to me.

I turned the page in one of her hundreds of saved “materials of interest.” I looked down and saw the very first New Horizons, which I wrote from my little church basement in Maine in 1990. She was aware that I existed!!! She had saved my newsletter! It was not the hours and hours of talking over coffee that I wish could have taken place. But it brought me a huge smile and a few tears. Some people have told me through the years that I was to be “the next Wynkoop.” Ha! I’ll be humbled and proud if I manage to be a tiny fraction of what this woman was as God’s servant and child. You can tell that I’ve been more than just a bit affected by what I now call my “sabbatical with Mildred.” But it is not over. I still have the book to write and say something rather important! Either that, or walk on water to prove myself sabbatical-worthy to my Academic Dean! I’ll keep working on the book.



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Testimony,” Stanley brings forward autobiographical details in multiple women’s accounts in a threefold, Wesleyan pattern: sinful self, saved self, and sanctified self.³ Experientially trained rather than academically in their theology, these women’s life accounts stand as lived-out testimonies to an inherent theology. Particularly highlighted in this chapter is Phoebe Palmer’s theology of sanctification (“the shorter way”), which widely popularized the doctrine. One of the concomitant and expected effects of a sanctification experience was empowerment. Destruction of fear and defiance of racism were two after-effects of the crucial sanctification experience. It is in the public sphere that the “holy boldness” manifested itself in these sanctified women preachers.

Chapter five centers around both the affirmation and opposition women ministers faced. As in the case of sanctification, Stanley points out that there was no particular pattern or age that determined a woman’s call from God. However, it was sanctification that provided the strength and the assurance that a

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woman's place might be in the pulpit, rather than exclusively in the home.⁴ Stanley describes the licensing and ordination practices of Wesleyan/Holiness denominations, which predominantly did not make distinctions based on gender. Nonetheless, these women preachers were not without opponents. Stanley places the opposition and the women's defense of themselves in its historical context where the idea of a "women's sphere" was firmly held and strictly imposed. Whether the battle was internal or external, once these women made a decision to preach, Stanley notes that it was firmly held. Obedience to God, above all, was women's theological defense of their ministry. Often labeling restrictive forces and timidity as the work of the devil, obedience to God's call and empowerment went hand in hand. As sometimes happens today, many enemies of women preachers relied on select scriptures to attempt to silence women in the pulpit. The response of the women was systematic and relied on biblical precedent for their ministries.

Chapters six and seven treat the evangelistic and social holiness ministries of women preachers, respectively. Stanley describes a variety of innovative and timely ministries (camp meetings, railroad evangelism, rescue homes for prostitutes, etc.) carried out by Wesleyan/Holiness women and provides details about the individual women involved.

In her final chapter, Stanley seeks to answer the question of how and why Wesleyan/Holiness women wrote. She asserts that writing about themselves was an inherently feminist and counter-cultural activity for these women. Writing down their words further enforces their spoken words, proclaimed outside the "narrow constructions of gender."⁵ Stanley relies on autobiographical studies to both categorize and to contrast the tendencies and traits of the women preachers she surveyed. While their writings are gender-marked, they do not follow the traditional expectations for women's writings in these periods. They wrote to describe and defend their ministries, primarily because of economics and the Holy Spirit's compulsion, among other reasons Stanley anecdotally records. Focused chiefly on sanctification,

Wesleyan/Holiness women preachers' autobiographies powerfully overturn gender expectations and invite the reader into an experience of an alternative reality that is similarly undivided in obedience to God.

Stanley uses only resources available on interlibrary loan with the stated, admirable aim of making primary sources she references accessible to readers. But in doing so, she neglects to take seriously one of the primary reasons people read books such as this: that is, to learn what they otherwise could not. Several times, Stanley either supposes a cause or defers supposition due to lack of information. A professional researcher should seek to access information otherwise unavailable to the average reader. Outside of her own denominational heritage, Stanley's lack of familiarity with these women's history and her lack of archival research become more evident.⁶ Admittedly, a study must limit itself in some way, but Stanley's omission of broader research may hinder her book unnecessarily.

Nonetheless, Stanley's contribution in *Holy Boldness* is significant. First and foremost, Stanley's constant quest to increase the visibility and acceptability of women ministers is clearly served in this text. Expanding the exposure of primary resources that highlight the strength, repute, and prevalence of women ministers in the formative days of the Wesleyan/Holiness movement is surely the book's foremost achievement. Beyond that, Stanley deftly provides background and commentary to make the book's content broadly accessible. Finally, Stanley does not settle on recounting historical data, but invests the words and activities of Wesleyan/Holiness foremothers with the theological significance they deserve. The revolutionary and empowering experience of sanctification in the lives of these women preachers comes to life once again, as Stanley prolongs their witness.

1. Stanley, 25.

2. Ibid, 29.

3. Ibid, 61-62.

4. Ibid, 106.

5. Ibid, 195.

6. For example, Stanley makes some presumptions based on lack of biographical data in two of the Nazarene autobiographical works she surveys. One, Susan N. Fitkin's, apparently fails to mention her

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given to a full slate of revivals. We generally covered not only the preaching, which we alternated each service, but also the congregational music and special singing.

Early in the fall of 1959, we took our first pastorate in Waverly, Tennessee. From that point through our Butler, Missouri, pastorate during our student days at Nazarene Theological Seminary, and three churches in South Carolina, we made it a practice to alternate preaching in the Sunday services. In today’s terminology, our arrangement would be defined as co-pastoring.

When we began pastoring in our home state of South Carolina, I served as district Nazarene Youth International (NYI) president for 13 years, and Nina served as district Nazarene Missions International (NMI) president for 15 years. A portion of her 15-year service was during my tenure as South Carolina district superintendent. She had my full support both then and later when she became general NMI director for the International Church of the Nazarene, where she served for nearly 20 years.

During my district superintendency in South Carolina, Nina was often called to serve as interim pastor for churches. She was always in demand as a preacher, whether for extended service or for single engagements. In addition to preaching, she often met church boards and presided over pastoral votes. Her leadership and insight served churches and the district well, and she was always a great help to me as a district superintendent.

Nina and I have never viewed ministry as competition. From the beginning, our plan was to be companions in ministry. We have intentionally worked together at managing our weaknesses and maximizing one another’s strengths in an open and loving context. We continue to support each other with prayer and counsel.

Across the 18 years of pastoral ministry and 17 years as district superintendent in South Carolina and North Florida, I remained committed to the biblical standard of including both men and women in leadership and preaching ministry roles. I wanted women, as well as men, to serve on church boards and all district boards. I intentionally developed leadership in both men and women. I insisted that women be

nominated for district positions of ministry. To insure this desired outcome, sometimes I appointed women and ethnic minorities to vacancies in leadership. I was also successful in helping to place women in pastoral positions in churches. The church is best when all of us are serving and leading together without prejudice. This is our Wesleyan-Holiness heritage and biblical position.

In Nina’s present position as general superintendent, I continue to support her in every way possible. She is very busy in her assignment, and I want to contribute in ways that help her to have the time to do her work well. I travel with her to most assignments. Also I help with the home chores and assist her with the heavy work of district reports and evaluations of district assemblies. Having served as district superintendent and as finance director for our international church, I understand the work of districts, local churches, and our International Headquarters.

It has been heartwarming to see the support and receptivity of the church worldwide to Nina’s leadership and preaching. She is truly anointed of God for ministry, just as she has been since I first heard her preach at the age of 16. She gives all she has to God’s call upon her life.

When Nina ordains men and women into the ministry as part of her general superintendent responsibilities, she invites me as an elder to stand by her side during the ritual. This is symbolic of our companions-in-ministry relationship over the years, which continues to this day. The key to any blessing Nina and I have received in ministry together is that we love each other, are best friends, and support each other fully. We stay close to our sons and their families, who love God and the church. Nina and I continue together in ministry for the glory of God.



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husband’s name. Stanley surmises that the omitted data was considered unnecessary and did not serve the authorial intent of the women preachers (Stanley, p. 17). In Fitkin’s case, at least, a brief archival search might have revealed a more obvious reason. Fitkin’s husband was a well-known and very wealthy non-Christian business man. Although a generous philanthropist, his fall from faith after a life of ministry, which followed the untimely death of their son, was clearly a hurtful subject for Fitkin. Additionally, her wealthy husband’s name would have been broadly known in many circles and to mention him might have seemed boastful, rather than merely informative.