

new HORIZONS

RESOURCES for NAZARENE CLERGYWOMEN

in this issue

- 1 EDITORIAL
vicki copp
- 2 MINISTRY & MOTHERHOOD
kim purl
- 3 RECLAIMING THE RADICAL STORY
kent brower & c. jeanne serrão
- 5 TRAVELING COMPANIONS
- 7 MISSIONARY KID
cara sunberg
- 8 GENERAL ASSEMBLY

◆ ◆ ◆ ◆
co-editor, **Vicki Copp**
co-editor, **Carla Sunberg**
managing editor,
Stefanie Hendrickson
◆ ◆ ◆ ◆

New Horizons is a ministry of Clergy Development, Church of the Nazarene. Dan Copp, director.

Material may be printed for use in the Church of the Nazarene ministries, with the understanding that the material will not be sold.

The following credit must appear:
New Horizons,
Clergy Development
Church of the Nazarene
Spring 2009. Used by permission.

Unless otherwise indicated, all Scripture quotations are taken from the Holy Bible: New International Version® (NIV®). Copyright© 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Quotations from the following copyrighted versions are used by permission:
From the New Revised Standard Version (NRSV) of the Bible, copyright 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved.

Editorial

vicki copp

Our theme for this fall edition of *New Horizons*, “Letting your Voice be Heard,” is an appropriate one given the diversity of voices from whom we hear in our submissions. We hear from pastor/mother extraordinaire, Kim Purl, whom God is giving the grace to accept being “laid aside for thee” for a period of time. And she reminds us of those people who speak encouragement and humor into our lives when we need it most. We hear from Children’s Pastor, Lisa Stephenson, who reminds us to listen to the voices of children who demonstrate how to praise and obey God. We hear from



photo credit: stockxchng.com

a Missionary Kid, Cara Sunberg, whose voice reminds us that when God gives us extraordinary responsibilities, God also gives extraordinary grace to accomplish those responsibilities. We also hear from two wonderful scholars, Kent Brower and Jeanne Serrao, who teach us about how God envisioned us when we were created and share stories of some of the women church leaders in the New Testament whose examples of faithfulness challenge us today.

May these voices encourage you to let your own be heard in graceful, joyful and faithful ways.

Vicki Copp is the Associate Pastor at True Light Church of the Nazarene in Kansas City, Missouri and the Assistant Professor of Practical Theology, Director of Supervised Ministries at Nazarene Theological Seminary. Vicki also serves as the co-editor of New Horizons.

Ministry & Motherhood

kim purl

Kim and her husband Joe were serving as co-pastors. They both graduated from Nazarene Theological Seminary and were thoroughly enjoying their ministry together, each with shared senior pastorate responsibilities. However, in the midst of it all, God seemed to have other plans. These plans included a larger than expected family and suddenly Kim found herself in a place she had not intended. Kim shares with us her current "Season of Life."

Like plunging into icy waters, God surprise-delivered our third child, a preemie drug baby of a young transient mother, to us without checking in with us on our personal life or ministry goals for our co-pastorate lifestyle. We were not foster parents or seeking to have more children. We were simply compassionate pastors. We liked having two children and had been very thankful to God for our son and little girl who were wonderful blessings. More children did not fit into our vision of how to parent and co-pastor successfully. God saw from a different angle. We yielded with a big question mark over our future.

Within a week of the court's decision to grant us adoption of Austin, we discovered I was over two months pregnant with our now fourth child. Instantly overwhelmed, we grieved as I became very sick during pregnancy while raising three young kids and failing to keep up with ministry duties. Joe reshuffled responsibilities that we had previously shared. Many began pointing out that that our co-pastorate wasn't working, therefore concluding in their minds that co-pastoring doesn't work as a ministry model.

I begged my husband, Joe, numerous times to take me off payroll and release me from ministry. He refused. I was so depressed by my inability to perform my pastoral duties due to the needs of my small children that I considered turning in my cre-



dentials and walking away from it all. Joe wouldn't let me.

I didn't sign up for this. Wasn't I suppose to take my place among Nazarene women clergy with a place to serve and be available to mentor other young women who are God-called? What was God doing to us? The district level positions I held were released. Local ministry could no longer be equally shared no matter what we tried and we found ourselves in the traditional model of ministry that we feared. Joe began to model a hard-working senior pastor, and me as associate filling in where I could while caring for our family's day to day needs.

I often felt like a princess locked far away in a castle and my knight in shining armor would come home and share with me all the exciting and wonderful ministry adventures that he experienced that day. I fought resentment and fought for holy love in the midst of this huge life change. We were no longer on our Co-pastoral Plan, but the God plan. God was all we had to navigate with.

One friend joked when we showed up at district assembly with four little ducklings and several teenage babysitters in tow that it was obvious we had prayed that "stupid" prayer. It's the prayer where on our knees we prayed "Dear God, take my life and do whatever you want to do with us." Friends have a way of helping us laugh at our circumstances. Friends laughed with us as we bought a 12 passenger Chevy Express as our family vehicle. For awhile some church folks thought that the church had purchased a second van. Laughter has been our best medicine, so much so, that we named our fourth child Isaac.

No, I didn't sign up for this when I said "yes" to God for a lifetime of ministry. In this new place on this God-called-journey I've yielded my will to God's and allowed Him to move me through whatever-this-is that God is doing in our ministry, and God is revealing His glory to me: "The least will be the greatest" . . . "the first will be last and the last will be first" . . . "let the little children come to Me for such is the Kingdom of Heaven" . . . "be like a little child." I've died to my ministry plan that was really upwardly mobile. I'm embracing the downward-servant-style Jesus model of ministry. I know it's unpopular.

That's why I was so resistant. God revealed to me I am discipling my children to follow Jesus. My oldest son, Eli (age 10), returned from church camp this year to let me know he had led his friend to accept Jesus and now he's going to disciple him and start a small group for kids at church. So, Eli and I are going to give a shot at team-leading a kid's small group this fall. It'll be bumpy getting started because it's our first time at this. God also sent me the perfect discipleship partner, a Church of God Anderson retired pastor's wife who I think should have been ordained in ministry! She reminds me often that my kids will grow up and the time goes by like a vapor, so invest in them now. God also continues to provide ministry that is workable for me, and that even includes preaching, and I can really enjoy a good round of team preaching from time to time! No I didn't sign up for this . . . but really, I did.

Kim Purl serves in ministry with her husband, Joe, at Panama City Church of the Nazarene in Panama City, Florida. They have four children: Eli (10), Chloe (6), Austin (4) and Isaac (2).

Rev. Carla Sunberg, Church of the Nazarene representative to the Wesleyan/Holiness Women Clergy (WHWC), has been elected to serve a two-year term as the new president of WHWC. Rev. Sheryl Colter, president of WHWC since 2006, recently submitted her resignation to the WHWC board of directors. The board wishes to thank Rev. Colter for three years of wonderful leadership through a time of organizational transition.

Rev. Sunberg, a member of the WHWC board of directors since 2006, currently serves as the Pastor of Evangelism at Grace Point Church of the Nazarene in Fort Wayne, Ind. Previous to this assignment, she and her husband, Chuck Sunberg, served as missionaries for the Church of the Nazarene to the former Soviet Union where she was responsible for Compassionate Ministries and Pastoral Education. Rev. Sunberg is a graduate of MidAmerica Nazarene University (Olathe, KS), Nazarene Theological Seminary (Kansas City), and is currently completing a PhD at the University of Manchester (England).



new horizons

Reclaiming the Radical Story

kent brower & jeanne serrão

Why does the Church of the Nazarene ordain women? This question is posed by some from outside the denomination and sometimes arises from within. Even when not expressed, uncertainty about, if not hostility toward, women in ordained ministries can be a subtle issue affecting church boards and other leaders. This hampers or prevents the ministry of those women called by God to proclaim the gospel.

Why this resistance? For almost two millennia, many have allowed the surrounding sinful culture to squeeze the church into its mold, bolstered by use of a few biblical proof texts. In succumbing to sinful culture, they have ignored the breathtaking story of God's redemption that comes to supreme expression in Jesus. But if we were to remember that we are called to be God's holy people, personally transformed by the Holy Spirit and modeling together the life of God and His holiness in the world, would resistance cease? We think so.

We ordain women because we believe this is the only way in which we can respond faithfully to the work of the Spirit in all the people of God. The New Testament says very little about ordination, but talks much about the gifting for ministry that comes from God and the recognition and setting apart of people for special ministry and leadership by the

We ordain women because we believe this is the only way in which we can respond faithfully to the work of the Spirit in all the people of God.

Church. Were we to refuse to acknowledge God's call of our sisters as well as our brothers, we would set our face against the radical story of God's deliverance of humankind.

This story is not new. It starts from creation, reaches its full revelation in

Christ, is the content and mission of God's holy people now, and is the goal of all things. The good news, the gospel, is that God in Christ is reconciling His alienated people to God and to each other. God has entrusted this ministry of reconciliation to His transformed people.

In Genesis, God creates and the entire created

order, inanimate and animate, is pronounced good. Finally, God creates humankind ('adam), [with gender differentiation as male ('ish) and female ('ishshah)], in the image and likeness of God and charges them both with responsibility for God's creation (Genesis 1:26-28, 5:1-2). God declares that everything is very good (Genesis 1:31).

His creation is working in peace and harmony, just the way God intended. The human creatures reflect the being and life of their triune Creator—a bond of love.

The second chapter of Genesis gives a stunningly beautiful picture of the way things work when everything in the garden is according to God's creative purposes. Relationships are harmonious and the garden is fruitful. The animals are in a close relationship with the man who is fashioned by God from the same dust. And the companionship of the man and the woman—the one-fleshness—is symbolized by the creation of woman from the rib of man (Genesis 2:21-24). The woman is the 'ezer (helper) of the man.

"Helper" when referring to a person in the Old Testament always refers to God, except for the reference here and one reference to David. It is not understood as an expression of submission. Rather she is an equal partner who serves God with the man.

But things go wrong, badly. Disobedience mars the relationship between God and those created in His image and likeness. In Genesis 3:1-7, the scriptures tell us that the man and the woman sin together: First, the serpent uses the plural "you." Second, the man was with her when they ate the fruit. Finally, after they ate, both their eyes were opened.

The story in Genesis 3:8-10, picturing the marred relationship between God and His creatures, is one of the most moving in Scripture. The disastrous result is that all relationships within the created order have been distorted: God with humans, humans with humans, and humans with created order.

Humans are now rebels against God. Human relationships are distorted by distrust and power. Humans have a parasitic rather than symbiotic

"Helper" when referring to a person in the Old Testament always refers to God, except for the reference here and one reference to David.

relationship with creation. The domination and subordination statements of judgement in Genesis 3:14-19 are descriptive of broken relationships which are the result of sin and not part of God's creation plan.

Humans cannot extract themselves from this morass of personal and sinful culture.

With Jesus' coming, the cultural pattern of the world organized in sinful rebellion against God is challenged at every point. Jesus gathers around himself a new people, transformed by the presence of the Holy One of God and called to be the vanguard of God's redemptive work in the world.

This new people of God are to live as a redeemed community of those who are personally reconciled to God. The barriers of sinful human culture do not belong in this new people. Rather, in their own God-centered community, they are to model the way God intended people to live.

That's the story in a nutshell. So, how does Jesus go about His mission? First, He calls disciples, fishers in Galilee, neither descendents of David nor Pharisees. The Pharisees protect God's holiness by erecting and maintaining boundaries. But Jesus is different. He calls people to himself. From those who respond He names twelve apostles—circumcised, Jewish, male apostles. (Some note that Jesus only called males to be the apostles and therefore, men are to be the leaders. To our knowledge, no group insists that all ordained leaders also be circumcised and Jewish.) The Twelve are symbolic and representative of the whole, restored, holy people of God. In fact, Jesus invites all who would come after Him to take up their crosses and follow.

Those around Jesus, then, are on His mission and proclaiming the Good News. They are a new kingdom of priests and a holy nation, transformed by the very presence of Jesus. They are holy, but only and always in relation to Him. Thus boundaries are broken as the unclean are transformed and empowered for mission. Those excluded are now included.

The only criterion is identity with Jesus and His mission. Significantly, even family ties are relativized.

Jesus is different. He calls people to himself.

The family of Jesus are those who do the will of God.

The Gospels are clear: at point after point, Jesus challenges social and religious convention. His treatment of women fits this pattern exactly.

Jesus talks to a Samaritan woman at noon, who then proclaims the good news to all the people in her village. He speaks warmly to a woman with a gynecologist.

cont'd. on page 5

Reclaiming, cont'd.

cological disorder who has knowingly touched Him and risked making Jesus impure. Indeed, her voice is heard in the story—the perspective is hers.

We know of eight women by name who join His itinerate mission and several of them support His mission. He also teaches women—another breach of convention. Mary, the sister of Martha, is the paradigm of loving God with all the heart. He raises a dead girl to life and heals the daughter of a Gentile woman. He accepts the gratitude and love of a notorious woman who has been forgiven. He tells men that the solution to lust is a changed heart, not removing women from public view.

In each of these cases, Jesus steps outside of society's norms and conventions because a new era has dawned.

In fact, women hold a surprising prominence in the life and ministry of Jesus. Women feature in Jesus' genealogy. The voices of Elizabeth and especially Mary are at the center of the birth stories of John and Jesus. At the cross, the women who had followed Jesus and ministered to Him in Galilee are those who stay to the end, witness His gruesome death, and care for His body. On Easter morning, women are the first witnesses to the empty tomb. According to John, Mary Magdalene is the first to see the risen one. Thus, they feature unexpectedly and prominently in the story of Jesus from beginning to end.

Taken as a whole, the place of women in the story of Jesus is countercultural at point after point. Jesus liberates and empowers women in the face of a society that marginalized and excluded. The old barriers just do not apply in the new people of God.

The implications of Jesus' words and actions affect the development of the early Church. The story of Pentecost clearly indicates that women were among the 120 disciples who were in the upper room waiting for the coming of the Holy Spirit (Acts 1:15). Peter's sermon at Pentecost quotes the prophet Joel, emphasizing God's gender inclusiveness in receiving the Spirit and proclaiming the Word:

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,
... Even on my servants, both men and

women,

I will pour out my Spirit in those days,
and they will prophesy (Acts 2:17-18).

Luke notes that more and more men and women believed and were added to the Church (Acts 5:14). Women and men were persecuted by Saul and dragged off to prison (Acts 8:3, 22:4). Many prominent women are mentioned in Acts, including Timo-

cont'd. on page 6

new horizons

Traveling Companions

devotional thoughts from clergywomen

The Lord has blessed me with many joys over the last eight years while being a Children's Pastor; I would like to share a few. The Bible says in Proverbs 22:6, "Train a child in the way he should go, and when he is old he will not turn from it." One of my favorite times is when my six year-old daughter, Jessica, stands on the end of the bed, Bible in hand, and pronounces loudly, "Who has praises for the Lord?" Hmm . . . I wonder where she got that from? Jessica has been around me long enough to see what I do in Children's Church; now she's imitating it! She also loves to snuggle up with me at night and read her devotional Bible, something she has been taught, and something she sees her mommy doing frequently.



Another moment is when a six year-old boy from our church was asked what it means to be baptized. In his eager response, he stated, "That's when they put you under water and brainwash you!" He was obviously being taught something!

I believe my greatest joy is that after all of my ministry work in training other people's children, along with my own five, Johnathan, my oldest son, came to me and said he felt like God was calling him to ministry. What a blessing! He is now twenty-one, married, taking online ministry classes, and directing a Campus Life group at one of our local high schools.

The lesson I have learned is that if we remain obedient to God's call, He will bless our ministry and our own families. Training children in spiritual matters can be challenging at times, even with our own children. But God, in His mighty wisdom, will be faithful to draw them to Him, even if it is later in life when we may not be around to see it. We have to trust in that!

—Lisa Stephenson
Children's Pastor

Muncie First Church of the Nazarene,
Muncie, IN

Reclaiming, cont'd.

thy's mother and grandmother, Lydia in Philippi, Philip's four daughters with the gift of prophecy, as well as Priscilla, who along with her husband, taught Apollos—who later became an important teacher in the Church (Acts 18:2, 18, 26).

Paul, the Apostle to the Gentiles and great missionary of the early Church, summarized his understanding of restored human relationships in Galatians 3:28, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Some say that this only refers to spiritual access to God, but these three contrasts reflect the basic social divisions of the first century.

The conflict of Peter and Paul (Galatians 2:11-14) indicates that "neither Jew nor Greek" had social implications. Paul asked Philemon to treat his runaway slave, Onesimus, "no longer as a slave, but better than a slave, as a dear brother" (Philemon 15-17). Paul did not abolish slavery. But his gospel sowed the seeds of its destruction. How tragic it is that it took the church almost 1,800 years to acknowledge that slave ownership was a social division that was incompatible with the gospel.

In 1 Corinthians 7:3-5, counter to first century Jewish and pagan culture, Paul confirms that the sexual relationship between husband and wife is a matter of mutual respect and rights. In 1 Corinthians 11:11-12, while describing proper worship, Paul declares the interdependence of men and women and allows the local church to decide what type of dress would best express the restored relationship between women and men. 1 Corinthians 11:2-16 implies that both men and women are praying and prophesying in the church services. These confirm that Galatians 3:28 has social as well as spiritual implications.

Paul mentions twelve women coworkers by name in his letters. Three are leaders of house churches: Chloe (1 Corinthians 1:11), Nympha (Colossians 4:15), and Apphia (Philemon 2). Lydia, who welcomed Paul to her house in Philippi, could be added to this list as the house church would have continued, most likely, in her house (Acts 16).

In Romans 16 Paul names four women who worked "very hard" in the Lord: Mary, Tryphena, Tryphosa and Persis. In Philippians 4:2-3, Paul mentions Euodia and Syntyche as fellow workers and those who "contended at my side in the cause of the gospel along with Clement." Phoebe is designated in Romans 16:1-2 as a diakonon (deacon or servant) of the church in

Paul mentions twelve women coworkers by name in his letters.

Cenchrea. In 1 Timothy 4:6, the NIV translates this same word as "minister" of Christ Jesus. Although there is little

evidence in the New Testament that the early Church ordained people in the same way we do today, this "may designate her generically as a member of a special leadership group within the church."

The last name has an interesting history, which shows how the later Church got caught up in the sinful mold of the world. In Romans 16:7, Paul calls Andronicus and Junias "outstanding among the apostles" who were in Christ, before Paul. The gender of Junias (Junia in NRSV and TNIV) cannot be determined from the Greek.

cont'd. on page 7

Memorandum

bits of news about clergywomen happenings

Come to the Water, 2011 *Rhythms of Grace*

The next Come to the Water conference is on—mark your calendars! Join women from around the world for three days of encouragement, support and renewal, March 31—April 3, 2011 at the *Millenium Hotel* in *St. Louis, Missouri*. For more information, please go to the WHWC website: www.WHWomenClergy.org.

PALCON 2010

Pastors & Leaders Conference

PALCON 2010 is designed for professional clergy. Those involved in active ministry and all ministerial students, local and district licensed ministers, retired elders and deacons are welcome to participate. Thanks for your service to Christ and His kingdom.

TNU May 11-14

ONU May 17-20

MNU June 1-4

ENC June 8-11

SNU June 28-July 1

MVNU July 6-9

PLNU July 19-22

NNU July 27-30

AMBROSE August 23-26

Missionary Kid: or missionary?

cara sunberg

My name is Cara and I grew up as a missionary kid in Russia. When I tell people I was a missionary kid, I receive various responses. Some assume I was mischievous, and they were spot on; while others seem to think I was rebellious, not the case; and still others think I would be awkward as I returned to America. I must admit, although I enjoyed having a good time and getting into mischief occasionally, I am thankful for the way I turned out and have my parents to thank for setting such Godly examples for me.

Everywhere I go it seems I cannot help but brag about my parents. I feel strange that I never went through a period of dislike for my parents or rebellion against them.

Perhaps it was that their demanding travel schedule made time with them special and precious. Or it could be that no matter what age my sister and I were, our parents encouraged us: we were missionaries too!

I recall specific situations where my parents entrusted me to do things that seemed beyond me, but I rose to the occasion. My parents would often allow me to lead the American groups that came through Moscow on the Metro. Of course, Mom and Dad were there to guide me if I made a mistake. They encouraged me: I was the one leading the group and could do so with poise. Another memory I have from the mission field comes from the summer of 2004. My parents could not make it to the country of Armenia to lead a group of fifty high schoolers on a missions trip, so my parents sent my sister, Christy, and me. My sister and I had never been to Armenia, but we went nonetheless and were translators and guides for those much older than ourselves. I had the unique opportunity to go to a Kurdish village (a village where they worship the sun) in the mountains of Armenia and tell the children there of the love God has for them.

I am thankful for the lives my parents have lived out before me and their example will live on in me.



I am thankful for the lives my parents have lived out before me and their example will live on in me. I hope to love the world as they do and someday raise my children in much of the same way they raised me; to be a missionary no matter what age and to have a faith that is shameless.

Cara Sunberg is a student at Olivet Nazarene University in Bourbonnais, Illinois.

Reclaiming, cont'd.

However, there is no evidence that this name existed as a man's name in the first century, while there is much evidence that it existed as a woman's name. In the fourth century, Church father John Chrysostom understood the reference to be to a woman. Later church leaders could not accept that a woman could be called an apostle, let alone an outstanding apostle, and today many translations and commentaries reflect that bias.

Many Christian groups today continue conforming to the sinful world with its dysfunctional relationships. Unclear and culturally bound passages in Paul have been used as proof texts against the recognition of the call of God on women to leadership roles in the Church. In the next issue, we will address the interpretation of specific passages that have been most detrimental to the ministry of God-called women.

Kent Brower is vice principal and senior research fellow in biblical studies at Nazarene Theological College in Manchester, England.

C. Jeanne Serrão is dean of the School of Theology and Philosophy and professor of biblical literature at Mount Vernon Nazarene University in Mount Vernon, Ohio.

Cited Bibliography:

Cowles, C. S. *A Woman's Place? Leadership in the Church*. Kansas City, MO: Beacon Hill Press, 1993.

Cranfield, C.E. B. *A Critical and Exegetical Commentary on The Epistle to the Romans*, Vol. II, Edinburgh: T & T Clark, 1979

Greathouse, William M. and George Lyons. *Romans 9-16. New Beacon Bible Commentary: A Commentary in the Wesleyan Tradition*. Kansas City, MO: Beacon Hill Press, 2008

Used by permission. *Holiness Today*, May/June 2009.

Nourishment for Body and Soul:

Women Clergy Breakfast

susan armstrong

Early Sunday morning, June 28, 2009, before the General Assembly Communion Service, women clergy along with some spouses, family members, a few district superintendents, and women students pursuing ministry met for the Women Clergy Breakfast at the Orange County Convention Center. A delicious buffet was followed by a warm welcome from Carla Sunberg, Chair of the Nazarene Women Clergy Council. Carla began the program by inviting retiring General Superintendent Dr. Nina Gunter and her husband to the platform. She presented Dr. Gunter with the Living Legacy award in appreciation for all she had done to pave the way for women called to ministry in the Church of the Nazarene. Dr. Gunter encouraged those in attendance to “never give up” in following their call.

Dr. Gunter encouraged those in attendance to “never give up” in following their call.

ter’s Hand. Congregational songs and trio arrangements served as the thread that helped weave together a tapestry of stories about women who have answered the call of God, no matter the cost. Those stories were beautifully presented by Aimee Mulder, Associate Pastor Dana Mulder, and Janine Metcalf. Aimee and Dana performed Aimee’s moving, original drama titled *Like Clay*—monologues of four women submitting to the Potter’s hand on their lives including a present-day pastor (and young mother), and Nazarene revivalist, Nettie Miller. Janine Metcalf gave an inspiring presentation, “In My Heart Like a Fire,” which celebrated the lives of early Nazarene women who were compelled and emboldened by the Holy Spirit to answer God’s call to preach. Particularly touching were the stories of how God used Janine’s mentor, Estelle Crutcher, to powerfully affect her ministry.



photo credit: Mark Hendrickson

The program continued with songs old and new, all by women poets including Fanny Crosby, Francis Havergal, and Darlene Zschech. Eyes were closed and hands raised as a trio of women clergy, Susan Armstrong, Debby Crabtree, and Teresa Bowden, led the group in familiar songs including *Blessed Assurance*, *Take My Life and Let it be Consecrated*, and *The Potter’s Hand*.

The Women Clergy Breakfast refreshed my calling and renewed my privilege to serve the Church of the Nazarene as a pastor.

A highlight of the morning was a time of anointing for all women currently in ministry and women preparing for the ministry. The Women Clergy Council members [Carla Sunberg, Vicki Copp, Judi Schwanz, Bethany Hull Somers, Althea Taylor, Nancy Clayton, Rondy Smith, Miriam Mouzon, Jeanne Serrão, Carol Rittenhouse, and Stefanie Hendrickson] anointed and prayed for each woman who came forward.

“Thanks so much,” Nancy Clayton said, “That was just great!” The sense of the presence of the Holy Spirit was palpable in the conference room.

“The Women Clergy Breakfast refreshed my calling and renewed my privilege to serve the Church of the Nazarene as a pastor. I made a new pastor friend at the breakfast, where we shared words of encouragement to continue to embrace our call to be all that God desires for women clergy. It was a blessing!” remarked Rev. Windy Lovett.

Tears flowed, hugs were shared, hearts were uplifted and calls confirmed during this very special event, a fitting prelude to the Communion Service that followed.

Susan Armstrong is the Worship Pastor at the Manteno Church of the Nazarene in Manteno, Illinois.