



# new HORIZONS

RESOURCES for NAZARENE CLERGYWOMEN

## in this issue

- 1 EDITORIAL  
carla sunberg
- 2 MAKING SPACE  
stefanie hendrickson
- 3 NINE INITIATIVES
- 3 FROM THEN TO NOW  
rebecca laird
- 5 TRAVELING  
COMPANIONS
- 7 HULDAH  
kelly yates
- 8 MEMORANDUM
- 9 BIBLIOGRAPHY

◆ ◆ ◆ ◆  
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

carla sunberg

You hold in your hands a copy of *New Horizons*. This is a magazine designed for women clergy who serve in the Church of the Nazarene. You may ask, why call the magazine *New Horizons*? The reality is that women clergy are nothing new in the Church of the Nazarene, just as you will discover in the article by Rebecca Laird. They have played a vital role in the life of the church from its very inception. However, we have come a long way from the 1908 tent gathering in Pilot Point, Texas. Today we are faced with new challenges, or new horizons as we seek to fulfill God's call. The opportunities for ministry, at times, seem endless.

A woman recently came to my office door, asking if she could come in for a visit. She mentioned that she was so glad that there was a female pastor in the church, that, at times it's uncomfortable to speak to men about personal issues. She was grateful that the church had a female spiritual guide. It's a new horizon. We live in a day and age where many women are hurting. Often men have been a source of their pain and suffering. They need a place where they can feel safe to share their hearts.

Recently I preached a series of sermons on the power of the Holy Spirit. My preaching style is my own, and not very masculine! There has been a long dry spell in the church, and numerous laypersons have never been exposed to female clergy. It is a novelty to hear a woman preacher. One female parishioner commented to me, "You've almost got me convinced it's OK to have lady preachers!" For many people in your congregation, it's a new horizon.

Because we face new horizons, we each have our own unique story. Today, women clergy are involved in a myriad of ministries: some are Senior Pastors, others are Co-Pastors, Associates in all types of roles, Chaplains, Educators, Evangelists, Compassionate Ministries Directors, and the list goes on! In Proverbs 4:18 we are reminded, "But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (NRSV). God is helping us to carve out new paths through the unique horizon He has placed before us. May God bless you and lead you as you climb to your new horizon!

*Carla Sunberg is the Evangelism and Outreach Pastor at Grace Point Church of the Nazarene in Fort Wayne, Indiana. Carla also serves as the co-editor of New Horizons.*

# Making Space

stefanie hendrickson

The first meeting of the Nazarene Women Clergy Council (NWCC) took place in Kansas City, Missouri in August 2007. Clergywomen from United States and Canada gathered together, a representative from each educational region and from various ministerial roles. This group desires to be a resource and encouragement to all clergywomen and to future generations of clergywomen.

The purpose behind the formation of the NWCC grounded the council in intentional efforts to make space for clergywomen and future clergywomen in the church. The council serves to create movement and growth, not simply to identify and discuss issues. In order to accomplish growth, the NWCC developed a mission statement that provides encouragement and guidance to the council's task:

*“The USA/Canada Nazarene Women Clergy Council resources and educates the church, giving positive voice to unique issues facing women in vocational ministry and nurturing women called to leadership in the church.”*

—NWCC

In an intentional effort to see the stated mission realized, NWCC developed a vision for the council. Together, the council crafted the plan known as the *Nine Initiatives*. This plan outlines the goals and purposes for the council, in its efforts to support and create room for clergywomen.

The NWCC invites all of those interested and gifted in a variety of graces and skills to contribute to the effort of creating a space for the Word of God to be made known through all of those called by Him.

If you have comments concerning the *Nine Initiatives*, or have interest in helping NWCC see these fulfilled, please feel free to contact us at [Pastor@Nazarene.org](mailto:Pastor@Nazarene.org).



**Chairperson**  
Carla Sunberg



**Canada**  
Debbie Tanaseicuk



**Eastern**  
Miriam Mouzon



**MidAmerica**  
Judi Schwanz



**Mount Vernon**  
Jeanne Serrao



**NTS**  
Vicki Copp



**Northwest**  
Bethany Hull Somers



**Olivet**  
Joy Wisehart



**Point Loma**  
Nancy Clayton



**Southern**  
Kelly Yates



**Trevecca**  
Rondy Smith



**Clergy Development**  
Dan Copp



**Clergy Development**  
Carol Rittenhouse



**Clergy Development**  
Stefanie Hendrickson

## NINE INITIATIVES

- I. To assure mentoring for called women at all phases of ministry.
- II. To develop viable pathways for ministry placement of women clergy.
- III. To identify funding sources to support women students and ministers.
- IV. To lobby for policy and legislation that ensures the systemic support of women clergy.
- V. To facilitate the development of regional networking that effectively reaches from the general to the regional to the district to the local levels for women in vocational ministry.
- VI. To promote a culture of value and visibility for the myriad ministry options for women and the excellent ways they are currently serving.
- VII. To support the production of the state-of-the-art educational resources for leadership training on issues of women in ministry.
- VIII. To influence the dialogue regarding a correct Wesleyan biblical and theological view of women in ministry.
- IX. To utilize all available technology and public venues to market the value of women in ministry.

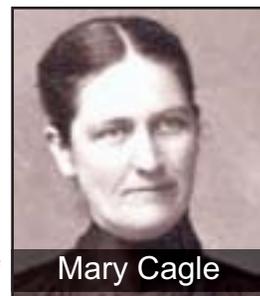
—NWCC, November 2007

## From Then to Now:

### Clergywomen in the Church of the Nazarene

rebecca laird

*We recognize the equal right of both men and women to all offices of the Church of the Nazarene, including the ministry.* This declaration dates back 111 years to the 1898 Constitution of the Los Angeles First Church of the Nazarene. That local group of Christians put to paper their beliefs and hopes for “a church of the people and for the people.” Their nascent holiness vision was based on spiritual inclusion across race and economic barriers and would require the spiritual gifts of all members—regardless of gender—to launch. A decade later in 1908 when the Church of the Nazarene organized regional holiness groups into a national denomination, participants opted for a gender-neutral statement on ministry. Rev. Mary Cagle, a church planter from East Texas who served on the Manual committee, pushed for a clear statement specifying the denomination’s commitment to women’s full pastoral freedom. However, the denomination chose not to codify the church’s affirmation of the gifts of women. After all, nearly a quarter of all of those ordained in the movement in 1908 were women. Their presence, it was argued, would be enough to hold off any resistance to women in the ministry. As the denomination grew and institutionalized its training and leadership expectations, the memory of the vigorous evangelistic and church planting ministry of the pioneering women faded. Decades of decline in the numbers of women in pastoral leadership and sometimes active resistance from local churches to consider the gifts of women resulted in a struggle to serve during the last half of the twentieth century.



Mary Cagle

By 1992, when I wrote *Ordained Women in the Church of the Nazarene*, women comprised 5.8 percent of the total ministerial force (ordained or licensed) in the United States and Canada. Of the 377 elders, only 37 were listed as pastors, and of the 327 licensed ministers, only 28 were listed as pastors. These numbers indicate that .5 percent of the total clergy were women serving in official

pastoral roles. Renewed action by women to organize the first Wesleyan/Holiness Women Clergy Conference in 1994, and sustained efforts by Pastoral Ministries (currently Clergy Development) at Nazarene Headquarters in the ensuing years, have helped to renew the denominations' early commitment to the leadership of women. Today the total ministerial force in the United States and Canada (ordained and licensed) is 14,220. Within that ministerial group, 1,875 are women who serve as senior/solo pastors (261), associate pastors (759), chaplains (52), special assignment (39) or are unassigned (451). Currently a smattering of women serve in all levels of church leadership from the local church, to district offices, educational institutions, and in missionary service. Dr. Nina Gunter's election as a General Superintendent in 2005 visibly marked the reaffirmation of women to serve the Church in all capacities. The slow but steady ways the denomination and society has intentionally cultivated the leadership of women with public spiritual gifts is to be recognized. In 2002, according to the Association of Theological Schools, 36 percent of students in Protestant seminaries are women. In 2008, Nazarene Theological Seminary in Kansas City, Missouri reported 25 percent of the students were women. The face of the clergy in the United States has changed dramatically in the past quarter century and it is beautiful.

In my current assignment teaching first-year seminary students, I marvel that among the baptized and called there is indeed "no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28, NRSV). More of my students are female than male and a full quarter were born outside of the United States. That vision of an inclusive Church of the spirit-led is yet alive.

These students, like generations before them, sometimes fret if they will be up to the challenges of the call and their visions of the Church. When a student doubts they are equipped for the ministry, I sometimes hear the voices of early Nazarene clergy who found a way to serve in the most challenging of circumstances. I recall how Rev. Santos Elizondo returned home in 1905 after coming to faith through the ministry of Rev. Maye McReynolds in Southern California and wrote, "I dreamed a voice was coming to me saying, 'If you want to feel what you felt in Los Angeles, you will have to start a church in El Paso,



Santos Elizondo

Texas.' And the thought of me, a Mexican woman, starting a church—impossible, but when I looked to the Lord I saw all things are possible to them that love the Lord." (OW, 53). She started the church and later added a clinic and orphanage overcoming incredible obstacles through faith

and persistence.

When students want to see immediate results in ministry or quick changes in the Church, I also remember the words of Dr. Olive Winchester, a towering intellect who served in several Nazarene colleges and ended her career at Pasadena College, (now Point Loma Nazarene University) as dean of the Graduate School of Religion in the 1930s. When leaving her previous post at Northwest Nazarene University she said, "I am sending out my students into the stream of life and society. Years from now, away down that River, they will bring ashore my precepts and my teaching. My prayer is that my influence will carry the influence of Christian Ideals . . . into many a distant port there to bless this and coming generations of humanity." (OW, 96).



Olive Winchester

The legacy of Dr. Winchester's and the ministry of a host of faithful ministers in ensuring decades is still being felt. While the institutional empowerment of women in ministry has ebbed and waned in recent decades, the call of God and the example of men and women who serve in all ministry capacities remain an unstoppable river of the Spirit. The river is flowing a little more freely these days. May the waters continue to rise and refresh the Church.

*Rebecca Laird will return to her alma mater, Point Loma Nazarene University, in the fall of 2009 as the Associate Professor of Christian Ministry.*



To find more information about the Wesleyan/Holiness clergywomen legacy, look at the Bibliography provided in this issue. You may also want to visit:

[www.NazarenePastor.org](http://www.NazarenePastor.org)  
[www.WHwomenclergy.org](http://www.WHwomenclergy.org)

# Traveling Companions

devotional thoughts from clergywomen

It didn't take long for Jesus to begin gathering crowds. The buzz was out. He taught with authority and was an incredible healer. For a while, he went to the wilderness, but he soon came back to Capernaum. When people heard Jesus was in town, they crowded into and around the house where he was staying. Every inch of space was filled, as the people jostled just for a glimpse of Jesus.

There were four men, though, who wanted more than a glimpse of Jesus. Their friend was paralyzed; they hoped that if Jesus could just see the man, Jesus would heal him. They brought the man on a mat to the house. When they saw the crowd, their hopes fell. How were they going to get their friend to Jesus?

Desperately, the men carried him up to the roof. They then tore a hole in the roof and lowered their friend. When Jesus saw the man and the faith of his friends, he said, "Son, your sins are forgiven." The paralyzed man didn't say a word.

As women in ministry, we often envision ourselves as the paralytic's friend. We see ourselves as picking up the sick and hurting around us; taking them to Jesus through our prayers, presence, and ministry. When we are the ones carrying someone else's mat, we are delighted as Jesus looks at our faith, answers our prayers, and declares to our friend, "You are forgiven." It is one of the most fulfilling and fun parts of ministry.

The problem is that we aren't always the ones lifting the mat. Sometimes we are the ones on the mat, needing to be brought to Jesus. We may be discouraged. We may be hurt. We may have troubles at our place of ministry or home. We may be fighting disease or disability. We've prayed and nothing has changed. Our faith has faltered, and we desperately need to see Jesus, to feel his touch once again. At times like these, we need our sisters and brothers in Christ. We need their faith. We need to be picked up by them and carried to Jesus.

The problem for many of us is our pride. We want to be the mat carrier, not the one on the mat. We may paste on a face that says "all is well," when deep inside we know that nothing

is well. We want to be helpers and not let people know that we need help, too. As women in ministry, we think that is what we are supposed to do. Dare we show any vulnerability, any weakness?

When we embrace that attitude, we rob our brothers and sisters in Christ, the ones who would help us if they only knew. What do we rob from them? We rob them of the blessing of being a part of God's work in our lives and of seeing his grace—the same blessing we receive when we are mat carriers. We deprive them of the opportunity of being Christ's hands and feet in service to us.

Today we may be mat carriers. Tomorrow we may be the ones on the mat. May we find the grace to accept and to receive both blessings.

*Prayer: Father, I confess that I'd rather carry a mat than be on one. I fear that I may be looked down on if I admit that I have needs I cannot meet on my own, especially spiritual ones. Grant me the grace to receive the service of others and through prayer to bring me to you. When I have the privilege of carrying another, grant me a compassionate heart and the strength and faith to fulfill my call. In the name of Jesus Christ, your Son and my Savior. Amen.*

—Jennie Mitchell, Senior Pastor  
Monroeville Church of the Nazarene,  
Monroeville, IN

## Clergywoman Named Regional Chaplain for CSC Prairie Region, Canada

Rev. Dr. Deborah Tanasiechuk, Protestant Chaplain in the Correctional Services of Canada (CSC) at Saskatchewan Penitentiary in Prince Albert, SK for the past 7 1/2 years has accepted the position of Regional Chaplain for the CSC Prairie Region. Her main assignment includes oversight of all chaplains, and their contract holders in the federal prisons of Alberta, Saskatchewan and Manitoba as well working through spiritual and religious issues across the region. Deborah was in the application and interview process since last November. She is the first female Regional Chaplain with CSC. She will begin this new assignment May 4, 2009. Deborah and her family (Don and daughter, Dori) will be moving to Saskatoon, SK where the CSC Regional Headquarters is situated.

## Traveling Companions, cont.

devotional thoughts from clergywomen

When my grandmother died, my mom and I went through her house. It was a moving experience—we laughed, we cried, we remembered, and we were surprised. In a drawer, we found old notes from grandpa, a trinket from Hawaii, a rusty thimble, and a tattered Christmas card from decades ago. These items wouldn't have meant anything to others, but to us they were grandma's treasures.

I feel like I have a treasure drawer in my heart. I have stored away memories, experiences, and words in that drawer. For anyone else, these things might not seem significant, but they have been transformative for me. I come from a long line of Nazarene pastors. My grandpa, G. Donald Craker, was an ordained elder, and my father, Randall Craker, is also an ordained elder. On my mother's side, her grandfather, F.A. Powell, was a song evangelist and pastor. His second wife, Francis Powell, was also an ordained elder. This legacy is the lining in the drawer of my heart.

As a young teenager, I felt a call to ministry, but I wasn't ready to accept it. In high school, I had the opportunity to go to Romania. As I watched Jon and Margaret Scott working for the Kingdom, I knew that I could be used of God. I stored that experience away in the drawer of my heart.

When I applied for my local preacher's license, I will never forget the way it felt when the church board placed their hands on me, prayed for me, blessed me, honored me. I have tucked that moment into the drawer of my heart.

Throughout my educational experiences at Northwest Nazarene University and Nazarene Theological Seminary, professors, staff members, churches, and individuals have contributed to my formation. These years provided countless encounters, many hours spent studying and preparing, and experiences of worship, which I have carefully stowed away in the drawer of my heart.

In my local church where I co-pastor with my husband, Dustin, there have been innumerable moments of joy and pain shared together. I have placed these in the drawer of my heart.

Certainly there have been difficult times, words spoken that were hurtful, experiences that could have left scars. I have carefully placed some of these things in my drawer, but not to dwell on or cling to them. Instead I keep these in my drawer in order to learn from them, knowing that even from pain we grow. I know that this has nothing to do with me, or anything that I have done; it is the faithfulness of God at work in me.

This drawer in my heart isn't something I have created—it is God's creation in me. God called me and I place the mementos of that calling in my heart, reminded that all good things come from God. I want my life to be opened up and the treasures God has worked into me to be seen.

—Olivia Metcalf, Co-pastor  
Atwater Church of the Nazarene  
Atwater, California



A New England Deaconess



*"I urge young women to keep an ear turned to Heaven for the call of God to preach the gospel."*

—Agnes White Diffie

Diffie did not let being a woman stop her from carrying out the work to which she felt called. She was the youngest person to be an evangelist, the first woman to preach on the radio, and the pastor of one of the largest Nazarene Churches of her time (Little Rock First Church, Little Rock, Arkansas).

Diffie's years as pastor at First Church were a remarkable period for both her and the congregation. Nazarene records show a dramatic increase in members, from 297 in 1929 to 1,163 twenty years later, when Diffie stepped down from that pulpit.

The *Arkansas Democrat* wrote, "The First Church of the Nazarene has become one of the outstanding churches in the denomination under the leadership of the Reverend Agnes White Diffie."

—Carol Blessing  
*Cloud of Witnesses:  
Portraits of Women Ministers.*  
WHWC Booklet

# Huldah: Interpreting God's Word to a King

Kelly Diehl Yates

You have heard of Miriam, Deborah, and Ruth. You have heard of Eve, Esther, and Elizabeth. You have heard of Sarah, Salome, and Susanna. You have heard of Mary, Rachel, and Rebekah. Have you heard of Huldah?

Huldah is mentioned by name only twice in the Bible: 2 Kings 22:14 and 2 Chronicles 34:22. Yet she plays a vital role in the reforms of Josiah.

Josiah became King of Judah at the tender age of eight. We read of his ascent to the throne in 1 Kings 22:1. History tells us Josiah ruled Judah from 639 to 609 B.C. Both his father and grandfather had been evil in the sight of the Lord. His grandfather is credited with putting idols in the Temple of the Lord, and sacrificing his own son to them. 2 Kings 21:9 says of Josiah's grandfather, "Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the Israelites." Josiah's father, Amon, walked in the ways of his father, and not in the ways of God. Amon's own officials assassinated him and made Josiah king.

Why is Josiah different from his fathers?

Josiah follows after the Lord God. We are not told why he made this decision. He simply decides to follow the Lord, and orders the desecrated, ravaged holy Temple repaired. As his men are sifting through the mess his father and grandfather made in the House of the Lord, they find the "Book of the Law," which most scholars believe was the book of Deuteronomy.

The book is read to Josiah. When he hears the words of the book, Josiah rips his clothes and mourns. He, the King of Judah, did not even know the Law of God. Even though he is trying to serve God, he does not know what to do. The powerful words of the Lord God paralyze him. Josiah sends out word that someone must find a prophet of the Lord who knows how to interpret the book. He has to know what he is doing wrong and how to make everything right.

They bring Huldah to Josiah. "Hilkiah the priest, Ahikam, Acbor, Shaphan and Asaiah went to speak to the prophetess Huldah, who was the wife of Shallum son of Tikvah, the son of Harhas, keeper of the wardrobe. She lived in Jerusalem, in the Second District" (2 Kings 22:14).

Without hesitation, she proclaims to the king

words that could have easily gotten her killed. Who but a prophet of the Lord God would have the audacity to speak to a king like this? Huldah describes disaster that will be brought upon Judah because of the sins of the people. Huldah prophesies that the curses of Deuteronomy will come to pass. If you don't remember these curses, take a look at Deuteronomy 28. There's quite a long, frightful list. In all the harshness, she brings a tiny bit of comfort to Josiah. He will not see the disaster because of his own repentance.

Turn the page and find the story of the reforms. Josiah calls the people together and reads the Book of the Law to them. Never has there been such a public pledge to God since the days of Joshua. Josiah removes the idols and all their baggage from the Temple. He leads the people in celebrating the Passover, something that has not been done since the days of Judges.

Neither the book of 2 Kings nor the book of 2 Chronicles makes a special note about Huldah's gender. They simply remark she was a prophet of the Lord. I am not trying to say that she was the only female prophet in the Bible. She was not. I am not trying to say she was the only prophet of God alive at the time. She was not. Most scholars believe the mighty prophet Jeremiah lived during Josiah's reign. I am trying to say she was a woman of God who was found a faithful interpreter of the Scriptures at a crucial time in the history of the people of God.

We may never know the realm of our influence. Huldah would have never guessed her words would be remembered a couple thousand years later. How many times do we simply plant the word God gives and leave it to someone else to tend? How many times have we prayed and prayed and yet not seen the answers? How many times have we preached to deaf ears? Sisters, let us remain faithful to the word of God so that our message might be used to further His kingdom, just as Huldah's was.

*Kelly Yates is on staff at First Church of the Nazarene in Oklahoma City, Oklahoma and teaches at Southern Nazarene University.*



Visit the Wynkoop Center to find more Biblical Study materials related to clergywomen:

[www.WynkoopCenter.org](http://www.WynkoopCenter.org)

## Memorandum

bits of news about  
clergywomen happenings

### General Assembly:

#### Events for Clergywomen

Plan to be a part of the events for clergywomen and their supports; stop by the Clergy Development booth to have a chat with fellow clergywomen.

Women Clergy Workshop, *Questions from the Pew*: Thursday, June 25th and Friday, June 26th at 8AM-10AM.

NYI Workshop, *Faithful and Fearless: Young Women Discerning God's Call to Ministry*: Thursday, June 25th at 1:30PM to 2:30PM

**Women Clergy Breakfast**: Sunday, June 28th at 7:30AM to 9:30AM. Register by visiting the General Assembly website: [www.Nazarene.org](http://www.Nazarene.org) or by visiting the Clergy Development website: [www.NazarenePastor.org](http://www.NazarenePastor.org). Feel free to call the Clergy Development office if you have any questions, 1-800-306-7651.

**Register**: If you're attending General Assembly, be sure to register at the GA 2009 website. Everyone attending will need to register and have a name badge. To register and find more General Assembly information, visit [www.Nazarene.org](http://www.Nazarene.org).

#### Come to the Water, 2010

The Board of the Wesleyan/Holiness Women Clergy has postponed the 2010 *Come to the Water* conference until 2011 at the *Millenium Hotel* in *St. Louis, Missouri*. For more information, please go to the WHWC website: [www.WHWomenClergy.org](http://www.WHWomenClergy.org).

## Traveling Companions, cont.

devotional thoughts from clergywomen

My parents' life and ministry helped form my own personal ministry journey. God called them out of a life of addiction and abuse and through their transformed lives they ministered to many people. God did wonderful things in our family we sought to obey his call together. For as long as I can remember, I always felt like my siblings and I were partners in ministry with my parents. My personal call to ministry came during a missionary service when I was about 7 years old. I remember crying at the altar for a very long time, not quite understanding the enormity of the call of God and yet wanting with all my being to be obedient and faithful. I was a shy, quiet girl; thinking about preaching completely terrified me. I said "yes" to God at that point and continued to say "yes" amidst the doubts and fears throughout my childhood.

I enrolled at Southern Nazarene University as a ministry major and later at Nazarene Theological Seminary. Nazarene education has been one of the biggest blessings in my life and ministry. I feel I have been blessed with the best of the best and want to give back to God all that He has so richly given to me. I served in several volunteer youth pastor positions during college and seminary. When we were called to Trinity Church of the Nazarene to begin a Hispanic work there, I felt once again like the little girl at the altar—terrified yet wishing with all my being to be obedient and faithful. God has taught me that all I have to do is be obedient and faithful; he will equip me, empower me, and do the rest. I continue to say "yes" and He continues to be faithful.

—Gabriela Rodriguez,

Nazarene Theological Seminary Student

### General Assembly Women Clergy Breakfast

Breakfast Buffet  
Drama Presentation  
Historical Significance of Women in the Church  
Influence of Women on Music in the Church  
Anointing Service

register now at [www.NazarenePastor.org](http://www.NazarenePastor.org)

# Clergywomen Bibliography

When we want to learn more about a particular issue, we turn to reliable sources of information to help us better understand. Below you will find a bibliographical resource for clergywomen. By no means is this exhaustive, but this list provides you a springboard for further research.

Clergy Development:  
[www.NazarenePastor.org](http://www.NazarenePastor.org)

Wynkoop Center:  
[www.wynkoopcenter.org](http://www.wynkoopcenter.org)

Wesleyan/Holiness Women Clergy:  
[www.whwomenclergy.org](http://www.whwomenclergy.org)

Joseph Coleson. *Ezer Cenegdo: A Power Like Him, Facing Him as Equal*. [WHWC booklet]

C. S. Cowles, (1991). "In Praise of Women Preachers. An Analysis of Paul's Position on 'Women in Ministry'."

Betty DeBerg, *Ungodly Women: Gender and the First Wave of American Fundamentalism*. Macon, Georgia: Mercer University Press, 2000.

Tim Green, "Daughters Who Prophesy: The Way of Pentecost." *Preacher's Magazine* (Pentecost 2008): 46-51.

Stan Ingersol, *Nazarene Women and Religion: Sources on Clergy and Lay Women in the Church*. Kansas City, MO: Nazarene Archives, Church of the Nazarene, 2003.

Rebecca Laird, *Ordained Women in the Church of the Nazarene: The First Generation*. Kansas City, MO: Beacon Hill Press, 1993.

Barbara J. MacHaffie. *Her Story: Women in Christian Tradition*. Minneapolis: Augsburg Fortress Publishers, 1986.

Janine T. Metcalf, *Ablaze with Love: The Living Legacy of Our Nazarene Foremothers*. Kansas City, MO: NPH, 2001.

Harold Raser, "Women Ministers in the Holiness Movement—Where Have They All Gone?: There Were More 50 years Ago than There Are Today," *Illustrated Bible Life*, (March-May 1994): 59-62.

Susie C. Stanley, "Empowered Foremothers: Wesleyan/Holiness Women Speak to Today's Christian Feminists." *Wesleyan Theological Journal* 24, (1989): 103-116.

# Traveling Companions

devotional thoughts from clergywomen

In my last year of seminary, as I was sending out my resume to district superintendents all over the United States, I bought a large detailed map to hang on my living room wall. It was a sign of hope that phone calls with possible ministry placement would soon come. I would be prepared to find these new places quickly on my map, while still on the phone. I still have that same map on my office wall. Today, it's a different symbol to me, because following seminary I ended up pastoring in rural Canada.

Technically, that part of Canada was in the gray outskirts of the map. Canada, however, was beyond the boundaries I was seriously considering. In many ways, that has been my ministry story: God pushing me beyond the limits I had in mind. Following God's call has been surprising. God's call has led me to places I wouldn't have sought out. I think that's what it means to be called. To relinquish my demands and limits to the leading of God.

It sounds harsh when you put it that way, and I would be lying if I said it has been easy. I do look back, however, on my short ministry journey and think it has been a wonderful adventure—a journey better than I could have planned. What a privilege to share life with those I wouldn't have met otherwise! Mostly when I think about my journey—the hard parts, good parts, and unexpected parts—I can see how God has used it to shape me more like Jesus. My sharp edges have been softened. I've learned about loving the Church, serving people not like me, and trusting God when I could not see a future. The map in my office reminds me that I could go anywhere, even past the edges, and God would be with me. Where God leads is where I want to be.

—Christa Klosterman, Senior Pastor,  
Nicholasville Church of the Nazarene  
Nicholasville, KY

