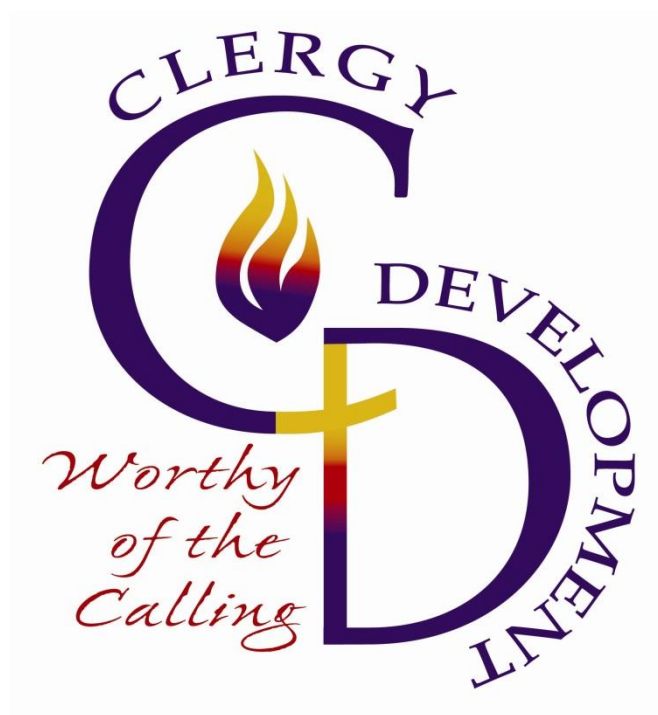

Student Guide

Foundations of Women's Ordination



Course of Study ■ Modular Education Program
CHURCH OF THE NAZARENE

USA/Canada Region
2016

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form, referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases. A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for

what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6:11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2

Cor 6:6-7)" (*Manual, Church of the Nazarene*, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1:7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions— should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12:1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to accurately represent the original intent of the principal contributors.

Principal Contributors

The principal contributors for this module are:

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As an ordained elder in the Church of the Nazarene, she served congregations as co-pastor with her husband in Tennessee, Missouri, and South Carolina.

Nina Gunter earned a bachelor's degree from Trevecca Nazarene University (TNU) and a master's degree from the University of South Carolina in Columbia. Dr. Gunter was honored by her alma mater, TNU, with the honorary doctor of divinity degree, the first woman to receive such recognition from the university.

In 2008 she was named a contributing editor to *Leadership Journal*. In this capacity, Dr. Gunter contributes advice on issues ministers are facing today, as well as periodic articles, reviews, and responses to material in the journal, on its website, and on its blog.

Dr. Gunter has written *The Traveler's Psalm*, *Our Defining Moment*, *Christian Perfection*, *The Cross—Seize It! Share It!*, and *Holy Leadership in a Hectic World*.

Lesson 2: Dr. C. Jeanne Orjala Serrão is a Professor of Biblical Literature and the Dean of the School of Theology and Philosophy at Mount Vernon Nazarene University. She is also the founder and coordinator for the Bi-Annual Women In Ministry Networking Day for MVNU zone which has developed into the MVNU Christian Women's Leadership Conference. At the university since 1999, she has taught primarily in the areas of New Testament and Biblical Greek.

Prior to MVNU, Jeanne was the Education Pastor for 12 years at Highland Avenue Community Church of the Nazarene in Rancho Cucamonga, California and Christian School Administrator for 4 of those years as well.

She earned her BA in Biblical Literature from Mid-America Nazarene University, and an M.Div. and an M.A. in Missions from Nazarene Theological Seminary and her M.A. and Ph.D. degree in Religion from Claremont Graduate University.

She began her teaching career at European Nazarene (Bible) College near Schaffhausen, Switzerland, where she taught for 2 years. She is an affiliate faculty member at Nazarene Theological Seminary and has served as an adjunct professor for Trevecca Nazarene University, Azusa Pacific University, Claremont School of Theology (Summer Licensing School), Nazarene Theological Seminary and Nazarene Bible College Online Program.

She is an ordained elder in the Church of the Nazarene and serves as the 2013-2017 chair for the USA/Canada Nazarene Women Clergy Council. She is a member of the Regional Course of Study Advisory Council for the USA and assisted in the development of the revised course of study outcomes and is the primary editor for this module on the Foundations of Women's Ordination.

She has presented at Wesleyan Theological Society and the John A. Knight Bible and Theology conferences and is the author of the *New Beacon Bible Commentary on James*, contributed to the Church of the Nazarene textbooks, *Discovering the New Testament* and *Discovering the Bible* and has written numerous articles for *Holiness Today*, *Illustrated Bible Life*, the *Dialogue* series and other Nazarene publications.

Lesson 3: Dr. Alex Varughese is Professor of Biblical Literature Emeritus at Mount Vernon Nazarene University (1982 - 2014). He retired in May 2014 after teaching for 32 years, during which time he also served as Chair of the Division of Religion and Philosophy from August 1993 - June 2003 and before that as Chair of the Department of Religion (August 1993- June 2003). He also served as Director of MVNU's Certificate of Ministry Preparation (1997-2001; 2003- 2006). He began his teaching career at Eastern Nazarene College in Quincy, MA (1979-1982).

Dr. Varughese was born in Kerala, India and earned the B.S. (Zoology) and M.S. in Marine Biology from the University of Kerala. He came to Olivet Nazarene University to pursue his dream of being a doctor, but God placed a call on his life during a Contemporary Theology class. He finished an M.A. Religion at Olivet Nazarene University, the M.Div. Nazarene Theological Seminary with a concentration in Biblical Studies. He went on to earn the M.Phil. and Ph.D. from Drew University in Biblical Studies. He is an ordained elder in the Church of the Nazarene and has held several positions on the North Central Ohio District for many years.

He is a prolific author and editor. The following are representative of his work: 1) *Discovering the Old Testament: Story and Faith*. (Wrote 18 of the total 32 chapters and edited the volume). Beacon Hill Press, Kansas City, 2003. 2) *Discovering the New*

Testament; editor of the volume; wrote 1 chapter and co-authored 6 chapters. Beacon Hill Press, 2005. 3) *Discovering the Bible*, editor of the volume. Beacon Hill Press, 2006. 4) Bible Commentaries of numerous biblical texts and several articles in *Illustrated Bible*. 5) *Jeremiah 1-25: A Commentary in the Wesleyan tradition (New Beacon Bible Commentary)*. Beacon Hill Press, 2008. 6) *Jeremiah 26-52: A Commentary in the Wesleyan tradition (New Beacon Bible Commentary)*. Beacon Hill Press, 2010. He is also the General Editor. *New Beacon Bible Commentary (Old Testament volumes)* and will continue his writing and editing work with Nazarene Publishing House and Beacon Hill Press in his retirement from teaching.

Lesson 4: Dr. Jim Edlin is currently Professor of Biblical Literature and Languages for the School of Christian Ministry and Formation at MidAmerica Nazarene University. He received the B.A. MidAmerica Nazarene College, Olathe, Kansas (1972) with a major in Religion; an M.Div. from Nazarene Theological Seminary, Kansas City, Missouri (1975) with a major in Biblical Literature; an M.Th. from Southern Baptist Theological Seminary in Louisville, Kentucky (1976) focusing on Old Testament Studies and the Ph.D. from Southern Baptist Theological Seminary in Louisville, Kentucky (1985) in Old Testament Studies.

He is an ordained elder in the Church of the Nazarene and has extensive ministry experience in the local church and in the academy. He pastored the First Church of the Nazarene in LaMoure, North Dakota from 1977-1980, then became an associate pastor at Antioch Church of the Nazarene in Overland Park, Kansas (1980-1981).

After completing his Ph.D. he served as professor of Old Testament and Biblical Theology at Asia-Pacific Nazarene Theological Seminary, Manila, Philippines (1985-1988) as well as Academic Dean from 1986-1988. Since then he has been professor of Biblical Literature and Languages at MidAmerica Nazarene University in Olathe, Kansas and has served as Division Chair and Interim Dean for the School of Christian Ministry and Formation. He has also served from time to time as an adjunct professor for Nazarene Theological Seminary.

Dr. Mark Hayse is Professor of Christian Education for the School of Christian Ministry and Formation at MidAmerica Nazarene University and an ordained elder in the Church of the Nazarene. He serves the regional church on the USA Regional Course of Study Advisory Committee.

He earned his B.A. in Religion from MidAmerica Nazarene University, the Masters in Religious Education from Nazarene Theological Seminary and the Ph.D. in Educational Studies from Trinity International University.

In addition to teaching at MNU, he is the Director of the Undergraduate Honors Program and has served as the director of

the Ministerial Student Scholarship program. He also has served as an adjunct professor for the Nazarene Theological Seminary in Kansas City, MO and the Nazarene Theological Seminary in Guatemala City, Guatemala; Northwest Nazarene University, Trinity Evangelical Divinity School Extension in Indianapolis, IN and Fort Scott Community College in Paola, KS.

He has been active in local church ministries as Pastor of Educational and Youth Ministries for the Shawnee Church of the Nazarene, Shawnee KS and is currently the Leader/Liturgist for the Benediction Contemplative Service at Saint Andrew Christian Church in Olathe KS.

Lesson 5: Dr. Kent Brower is the Vice Principal, Senior Research Fellow and Senior Lecturer in Biblical Studies at Nazarene Theological College in Manchester, UK. He first worked at British Isles Nazarene College (now NTC) in 1973 while a research student under supervision of F. F. Bruce. After nine years at Canadian Nazarene College (now Ambrose University College, Calgary), he returned to NTC in 1988 as Dean and Lecturer in Biblical Studies.

His PhD thesis, entitled *The Old Testament in the Markan Passion Narrative*, indicates a long-standing interest in narrative and intertextual readings. As a member of the Tyndale Fellowship he has served as Secretary to the New Testament Study Group. He is an active lay-person in Longsight Church of the Nazarene. Social justice issues, especially asylum and immigration, are important to him.

His passion for global theological education is expressed through extensive work with the International Board of Education. He has also taught in ten countries outside the UK. His current projects include being section editor and writer for the *New Beacon Bible Commentary*, editorial committee member and contributor to the *Global Dictionary of Wesleyan Theology*, committee of reference for *Didache*, and *Aldersgate Papers*, and co-chair of the programme committee for the denomination's 2014 Global Theology Conference in Johannesburg, South Africa.

In addition to book reviews and dictionary articles, his recent publications include: 1) *Living as God's Holy People: Holiness and Community in Paul*. Carlisle: Paternoster, 2010. 2) "'Who Then is This?'" –Christological Questions in Mark 4:35-5:43" *Evangelical Quarterly* 81 (2009):291-305. 3) "'We are able': Cross-bearing Discipleship and the Way of the Lord in Mark". *Horizons in Biblical Theology* 29 (2007): 177-201. 4) *Holiness and Ecclesiology in the New Testament*. Ed. Kent Brower and Andy Johnson. Grand Rapids: Eerdmans, 2007.

Lesson 6: Miss Jasmine Gilbeaut is a May 2012 graduate of Mount Vernon Nazarene University, Mount Vernon, Ohio with a double major in Pastoral Ministries and Theological Studies. She

wrote this lesson as part of her internship project in theological writing.

Lesson 7: Rev. Tracy Ogden Johnson currently serves as pastor of the Ravenna First Church of the Nazarene in northeast Ohio, and has done so since 2000. She also serves in various district ministries including: chairperson of the District Ministerial Studies Board, East Ohio District Site Coordinator for the Mount Vernon Nazarene University Certificate of Ministry Preparation Program, and member of the District Advisory Board and District Credentials Board. She is a member of the Nazarene Women Clergy Council, USA/Canada and has served as a trustee for Mount Vernon Nazarene University.

Prior to moving to Ohio, Tracy served as pastor on the Pittsburgh District for seven years. She received her M.Div. degree from Candler School of Theology, Emory University, in Atlanta, GA, where she also served as an associate pastor. She has always been involved in ministry preparation and training, being involved in district education, Nazarene Bible College, and teaching various classes. She also leads seminars that focus on the Biblical foundations and support for women in ministry.

Lesson 8: Dr. Carla Sunberg currently serves as President of the Nazarene Theological Seminary in Kansas City, MO. Before that she was Co-District Superintendent of the East Ohio District for the Church of the Nazarene. She is an ordained elder in the Church of the Nazarene. She and her husband have been involved in ministry together for over twenty years.

They were pioneer missionaries to the former Soviet Union spending thirteen years in Russia. After leaving Russia they ministered together at Grace Point Church of the Nazarene in Fort Wayne, Indiana. Her work has involved compassionate ministries, pastoring and educating pastors. She has served as chair of the USA/Canada Nazarene Women Clergy Council and is responsible for developing videos to augment this module. She also serves the regional church as a member of the USA Course of Study Advisory Committee and is a member of the General Board for the International Church of the Nazarene.

Dr. Sunberg has a BSN from MidAmerica Nazarene University, an MA in Theological Studies from Nazarene Theological Seminary and a Ph.D. in Historical Theology from the University of Manchester, UK. In May 2012 she was awarded an honorary Doctorate of Divinity from Olivet Nazarene University. She has taught as an adjunct for Northwest Nazarene University, Nazarene Theological Seminary and Mount Vernon Nazarene University.

She has written several articles for Nazarene publications and co-authored *Reclaiming Eve: The Identity & Calling of Women in the Kingdom of God* which was published in 2014 by Beacon Hill Press of Kansas City.

Lesson 9: Dr. Diane Leclerc is Professor of Historical Theology at Northwest Nazarene University. She received her BA at Eastern Nazarene College, her MDiv at Nazarene Theological Seminary, and her PhD at Drew University.

She has published many articles and four books: 1) *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology* 2) *Essential Church: A Wesleyan Ecclesiology* (co-authored with Mark Maddix) 3) *Pastoral Practices: A Wesleyan Paradigm* (co-authored with Mark Maddix) and 4) *Spiritual Formation: A Wesleyan Paradigm* (co-authored with Mark Maddix).

She has served as president of the Wesleyan Theological Society, is a member of Wesleyan Holiness Women Clergy and serves on the Nazarene Women Clergy Council. She is ordained as an elder in the Church of the Nazarene, has pastored two churches and speaks often at conferences.

Lesson 10: Dr. Susan Carole's ministry focus is holiness discipleship. She is an ordained elder and registered evangelist in the Church of the Nazarene. She has served the church as missionary and educator in the Caribbean, West Africa, Canada and the USA. Her recent publication, *Called into Communion* (2013), is a relevant and insightful exposition of the holiness message.

She is an adjunct professor of theology at Nazarene Theological Seminary, adjunct professor of Christian Formation at Wesley Theological Seminary, and certified theology instructor in the Nazarene Bible College Alliance Curriculum. She is the francophone representative on the Nazarene Global Ministries Women's Council.

She holds degrees in theology and education— Th.B. (Caribbean Nazarene College), M.A. (Education, University of Kansas), M.A. (Theology, University of Toronto, and Ph.D. (Systematic Theology, Calvin Theological Seminary).

Lesson 11: Dr. Rebecca Laird is Associate Professor of Christian Ministry and Practice at Point Loma Nazarene University, her undergraduate alma mater in San Diego, California. Dr. Laird holds a Master of Arts in Religion from the Pacific School of Religion in Berkeley, CA, a Doctor of Ministry degree in Spirituality, Worship and Preaching from Drew University in Madison, NJ, a Certificate in Religion, Spirituality and Values Journalism from Northwestern University and a Certificate in Spiritual Direction from Mercy Center, Burlingame, CA.

She was student Director of Campus Ministries at PLNU, served Golden Gate Community Church of the Nazarene in San Francisco in discipleship ministries and was an associate editor in the religious books division of HarperCollins in her 20's. She spent the next decade completing her ordination requirements, interning at the Lamb's Manhattan Church of the Nazarene and leading

retreats, offering spiritual direction and working as a consultant to urban church ministries.

Prior to returning to Point Loma, she was Associate Pastor for Spiritual Development of Central Presbyterian Church in Summit, New Jersey and Director of Ministerial Formation at Drew Theological School.

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She received her BA in Social Work from Eastern Nazarene College, a Master of Divinity from Boston University, School of Theology and a Doctorate of Ministry from Asbury Theological Seminary.

Lesson 13: Dr. Kathy Mowry is Associate Professor of Mission & Christian Education at Trevecca Nazarene University where she received her B.A. She earned an M.A. from Wheaton Graduate School; and an M.A. and the Ph.D. from Fuller Theological Seminary.

Dr. Mowry, who teaches Christian Education and Intercultural Studies (Missiology), enjoys creating formative mission experiences for students through Trevecca's Mission Study Abroad classes, the summer Immerse Program, and the Submerge Program, which places recent graduates in Eastern Europe for one to two years.

She created and directed an extension theological education program in Russia, Ukraine, Armenia, and Central Asia. She is an ordained elder in the Church of the Nazarene and has also served in Point Loma Nazarene University's Center for Pastoral Leadership, in associate pastor roles in urban churches in Los Angeles, as director of graduate programs at the Bresee Institute for Urban Training, and as a curriculum editor for Christian publishers.

Her research interests include older congregations in transitional neighborhoods, intergenerational ministry, and the formative practice of the Christian year.

Lesson 14: Dr. Susan Armstrong, an ordained elder in the Church of the Nazarene, currently serves full-time as Worship Pastor at Manteno Church of the Nazarene in Manteno, IL. She is also an adjunct professor at Olivet Nazarene University teaching *Introduction to Christian Worship* and *Christian Faith* in the School of Theology and Christian Ministry.

Dr. Armstrong graduated from Point Loma Nazarene University with her B.A. in Music and then went on to earn both a master's

and a doctorate in Choral Conducting from The University of Oklahoma. After teaching music at Eastern Nazarene College in Wollaston, MA, Malone College in Canton, OH, and Northwest Nazarene University in Nampa, ID, Dr. Armstrong left full-time teaching to pursue her call to ministry.

She earned a Master of Divinity degree from Nazarene Theological Seminary and a Master of Arts in Religion from Olivet Nazarene University. In addition to serving in Manteno, IL, Susan has served on staff at various other churches including St. Mark's United Methodist Church in Bethany, OK, College Church of the Nazarene in Nampa, ID, and Elyria Community Church of the Nazarene in Elyria, OH. She is a member of Wesleyan-Holiness Women Clergy as well as a member of the Nazarene Women Clergy Council.

Lesson 15: Dr. Rondy M. Smith is ordained elder in the Church of the Nazarene and serves Hermitage Church of the Nazarene, just east of Nashville, TN as Community Life Pastor. She is also the Founding Executive Director of Rest Stop Ministries, a missional community dedicated to restoring survivors of sex trafficking.

Dr. Smith holds a bachelor's degree from Trevecca Nazarene University, a Master's degree from the University of Kansas, and a doctorate in Human and Organization Development from Peabody College of Vanderbilt University. She served on the faculty of Trevecca Nazarene University for 12 years and also as chair of the USA/Canada Nazarene Women Clergy Council.

Contents

Series Foreword iii
 Acknowledgments vii
 Introduction xvi
 For the Student..... xix
 Syllabus.....xxiv
 Online and Video Resources.....xxxi
 Bibliographyxxxii

Lesson 1: The Need for Ordained Women Clergy ... 1-1
 Lesson 2: Overview of Recent History and
 Hermeneutical Principles 2-1
 Lesson 3: Creation and Fall..... 3-1
 Lesson 4: Women of the Old Testament 4-1
 Lesson 5: Jesus and the Early Church:
 the Gospels and Acts 5-1
 Lesson 6: Paul and Gender Mutuality 6-1
 Lesson 7: Women of the New Testament
 and Obscure Passages 7-1
 Lesson 8: Women Church Leaders: Early and
 Medieval Period10-1
 Lesson 9: Women Church Leaders:
 Wesley through the Modern Period 1-1
 Lesson 10: Wesleyan Theology & Gender Mutuality . 8-1
 Lesson 11: Gender Roles and Liberation in God..... 9-1
 Lesson 12: Power Dynamics12-1
 Lesson 13: So That All Can Hear;
 So That All Can Speak13-1
 Lesson 14: Pastoral Teams, Co-Pastoring,
 Staff and Family Issues.....14-1
 Lesson 15: Mentoring Decision Makers
 and Modeling Gender Mutuality15-1

Introduction

Foundations of Women's Ordination is an interdisciplinary module for understanding why the Church of the Nazarene ordains women. This module will introduce the student to the biblical, historical and theological foundations, as well as the practical issues related to this topic. The founding themes are Gender Mutuality, the restoration in Christ of the human race to the image of God and the giving of spiritual gifts as the responsibility of the Holy Spirit and not based on human criteria.

About This Module

A module is composed of two major works—a Faculty Guide and a Student Guide. Both are necessary for the whole body of information and learning activities pertaining to the module topic. You will need a copy of both.

We have tried to design this module to be flexible and easy to adapt to your situation. You as the instructor will need to be familiar with the information, activities, questions, and homework that are provided in both works. In some cases you may need to modify the illustrations or questions to meet the needs of your group.

Rationale

This module is designed to give a multi-disciplinary view of the ordination of women in the Church of the Nazarene. Broader biblical, historical and theological issues will be explored, with specific emphasis given to the Wesleyan Holiness heritage. Practical issues such as power dynamics, the importance of inclusive language, and modeling gender mutuality, as well as the practical aspects of mixed gender pastoral teams, co-pastoring, and family issues for women clergy are also discussed.

Module Development

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are

leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

Intended Objectives for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines ability statements for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific ability statements that relate to this module are:

PROGRAM OBJECTIVES (From Revised Ability Statements 2013)

- CN1 Ability to identify the literary structure, the theological concepts and main story line of the Old Testament.
- CN2 Ability to describe the historical and cultural contexts of the major sections of the Old Testament.
- CN3 Ability to identify the literary structure, theological concepts and main storyline of the New Testament.
- CN4 Ability to describe the historical and cultural contexts of the New Testament including an ability to Biblically affirm pastoral leadership of men and women within the Church.
- CN6 Ability to exegete a passage of Scripture using contextual, literary, and theological analysis.
- CN8 Ability to demonstrate an understanding of theological reflection, including its sources, its historical development, and its Wesleyan contemporary expressions.
- CN 11 Ability to describe the mission and practice of the Church throughout its history.
- CN12 Ability to identify the formative influences of the American Holiness Movement and the Church of the Nazarene.

- CN13 Ability to identify and explain the significance of the major events, and male and female figures in the Church of the Nazarene.
- CP1 Ability to communicate publicly through multiple methods (oral, written, media, etc.) with clarity, and creativity, utilizing gender inclusive language
- CH6 Ability to articulate his or her call from God to ministry as affirmed by the Church.
- CH8 Ability to practice holistic stewardship (mutual submission in gender relationships, sexual purity, marriage and family, personal finance, professional conduct, practicing Sabbath, etc.).
- CX3 Ability to discern sociological dynamics, (including the power dynamics of gender, age and ethnicity) and to apply that information to specific ministry settings.

For the Student

The Student Guide for this module contains the series foreword, acknowledgments, syllabus, all resources, lesson objectives, and assignments. The Student Guide should be made available to each student in hard copy or electronic format (download from <http://www.usacanadaregion.org/modular-cos>).

Each resource sheet in the Student Guide is numbered at the top for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

The first page for each lesson

- Reminds the student of the assignments that are due
- States the learner objectives
- Gives the homework assignment instructions, and
- Sometimes includes relevant quotes

For each lesson, there are several support pieces, which we have called simply "resources." They help guide the flow of the lesson. Some resources are basic outlines that guide the student through a lecture. Others direct small-group activities. For some lessons, data/statistic resources are given. And for some modules homework assignment information resources are included.

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant, or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook available to the students.

Suggested Meeting Schedule

The module lessons are designed to last 60 minutes each. Each lesson is complete in itself with an opening, middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners. Some lessons include extra material which can be used as time permits.

The module is divided into 5 units. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

SESSION DATES	COURSE UNITS AND LESSONS
Unit 1	Introduction
	Lesson One: The Need for Ordained Women Clergy
	Lesson Two: Overview of Recent History and Hermeneutical Principles
Unit 2	Biblical Foundations
	Lesson Three: Creation and Fall
	Lesson Four: Women of the Old Testament
	Lesson Five: Jesus and the Early Church: The Gospels and Acts
	Lesson Six: Paul and Gender Mutuality
	Lesson Seven: Women of the New Testament and Obscure Passages
Unit 3	Historical Foundations
	Lesson Eight: Women Church Leaders: Early and Medieval Periods
	Lesson Nine: Women Church Leaders: Wesley to the Modern Period
Unit 4	Theological Foundations
	Lesson Ten: Wesleyan Theology and Gender Mutuality
	Lesson Eleven: Gender Roles and Liberation in God
Unit 5	Practical Issues
	Lesson Twelve: Power Dynamics
	Lesson Thirteen: So That All Can Hear; So That All Can Speak
	Lesson Fourteen: Pastoral Teams, Co-Pastoring, Staff and Family Issues
	Lesson Fifteen: Mentoring Decision Makers and Modeling Gender Mutuality

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Course of Study. It is the integrating element that helps draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which one participates. What is journaling and how can it be meaningfully accomplished?

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read books and articles, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work faithfully to spend daily time in your journal. Many people confess this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend.

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an 'ah-ha' that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a

half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: “Why do I do what I do when I do it?”

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

SYLLABUS

Foundations of Women's Ordination

Educational Institution, Setting or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

Foundations of Women's Ordination is an interdisciplinary module for understanding why the Church of the Nazarene ordains women. This module will introduce the student to the biblical, historical and theological foundations, as well as the practical issues related to this topic. The founding themes are Gender Mutuality, the restoration in Christ of the human race to the image of God and the giving of spiritual gifts as the responsibility of the Holy Spirit and not based on human criteria.

Educational Assumptions

1. The work of the Holy Spirit of Christ is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is why there are exercises in this course that are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Ability Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OBJECTIVES (From Revised Ability Statements 2013)

- CN1 Ability to identify the literary structure, the theological concepts and main story line of the Old Testament.
- CN2 Ability to describe the historical and cultural contexts of the major sections of the Old Testament.
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- CN6 Ability to exegete a passage of Scripture using contextual, literary, and theological analysis.
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- CX3 Ability to discern sociological dynamics, (including the power dynamics of gender, age and ethnicity) and to apply that information to specific ministry settings.

Recommended Reading/Viewing

- Brower, Kent and Serrão, C. Jeanne. May/June 2009 and September/October 2009. "Reclaiming the Radical Story, [Part 1](#) and [Part 2](#). *Holiness Today*
- Burden, Suzanne, Sunberg, Carla and Wright, Jamie. 2014. *Reclaiming Eve: The Identity & Calling of Women in the Kingdom of God*. Beacon Hill Press, Kansas City, MO.
- Cowles, C. S. 1993. *A Woman's Place? Leadership in the Church*. Kansas City, MO: Beacon Hill Press.
- Henderson, Jim. 2012. *The Resignation of Eve: What If Adam's Rib Is No Longer Willing to Be the Church's Backbone?* Tyndale House Publishers, Inc.
- Ingersol, Stan. 2009. *Nazarene Roots: Pastors, Prophets, Revivalists & Reformers*. Kansas City, MO: Beacon Hill Press. (Last chapter, especially)
- Ingersol, Stan. March/April 2006 "[Patterns of Sisterhood](#)," *Holiness Today*
- Ingersol, Stan. March 2000 "[Your Daughters Shall Prophesy](#)" *Holiness Today*
- Metcalf, Janine, "Ablaze with Love." Video Documentary on Women in Ministry (Order at: <http://www.nph.com/nphweb/html/nph/itempage.jsp?itemId=DVD-2400>)
- Paul, Mary Rearick. 2011. *Women Who Lead*. Kansas City, MO: Beacon Hill Press.
- Nazarene Roots* (2009)

Course Requirements

1. Class attendance, attention, and participation are especially important. Students are responsible for all assignments and in-class work. Some of the work in this course is small-group work and discussions. Cooperative, small-group work and discussions cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one or two lessons are missed, the learning leader will require extra work before completion can be acknowledged. If three or more classes are missed, the student will be required to repeat the whole module.

2. Assignments

Journaling: The only "term assignment" is your journal. It is to be used regularly, if not daily. On two occasions during the term, the journals will be checked by the instructor. Each week the homework assignment includes "Journal Prompts," which start you on interpretation and application of the themes of the lesson.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Homework: This module has regular homework assignments. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

Course Outline and Schedule

The class will meet for 15 hours according to the following schedule:

Session Date	Session Time	
		Lesson 1: The Need for Ordained Women Clergy
		Lesson 2: Overview of Recent History and Hermeneutical Principles
		Lesson 3: Creation and Fall
		Lesson 4: Women of the Old Testament
		Lesson 5: Jesus and the Early Church: the Gospels and Acts
		Lesson 6: Paul and Gender Mutuality
		Lesson 7: Women of the New Testament and Obscure Passages
		Lesson 8: Women Church Leaders: Early and Medieval Period
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		Lesson 12: Power Dynamics
		Lesson 13: So That All Can Hear; So That All Can Speak
		Lesson 14: Pastoral Teams, Co-Pastoring, Staff and Family Issues
		Lesson 15: Mentoring Decision Makers and Modeling Gender Mutuality

Course Evaluation

The instructor, the course itself, and the student’s progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

The evaluation of the course materials and the teacher will be evaluated by:

- Frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is important.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

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Online and Video Resources:

Videos:

Biblical, Historical and Theological teaching Videos

Joseph Coleson: Women and Creation
Jesse Middendorf: Introduction to Module
Harold Raser: Theology and Women in Ministry
Harold Raser: Bresee on Women in Ministry
C. Jeanne Serrão: Paul and Women

Personal Stories of a Call to Ministry

[Nina Gunter](#)
[Kathy Mowry](#)
[Julie Chaney](#)
[Jennifer Chapman](#)
[Donna Wilson](#)
[Janine Metcalf](#)

"A Conversation with Jeanine Metcalf" relates the story of Janine's conversion and call to ministry, highlights women who have modeled service as clergy leaders (Crutcher, Cagel, Jernigan, Gardner), gives personal advice to women in ministry, to district superintendents, and to the church in general; and speaks to the value of spiritual formation.

Other Video Resources:

Ablaze with Love by Janine Metcalf (Available from Nazarene Publishing House)
[Women in Clergy Leadership: An Introduction \(Janine Metcalf\)](#)
[Come to the Water 2013 – Conference Highlight Video](#)
[A Tribute to Mary Lee Cagle by Stan Ingersol](#)
[Angie Bentley on Being a Female Pastor](#)
[Shawn and Ashley Evans discuss Married Church Staff Members](#)
[Margaret Tyler on Passing Faith](#)
[Diane Leclerc discusses "Discovering Christian Holiness"](#)
[Althea Taylor on Starting a Compassionate Ministry Center](#)
[Cheryl Evans on Outreach to the Homeless](#)

Links to other resources

- [Christians for Biblical Equality](#)
- [Stevenson Center for Women's Studies](#)
- [Wesleyan Holiness Women Clergy](#)

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<http://www.fordham.edu/halsall/med/hildegarde.asp> Movie on her life: *Vision*
<http://www.amazon.com/Vision-From-Life-Hildegard-Bingen/dp/B004KCAYXC>
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[usacanada-modular-course-study-foundations-womens-ordination](https://www.whdl.org/collections/resources-usacanada-modular-course-study-foundations-womens-ordination)

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<https://www.whdl.org/collections/resources-usacanada-modular-course-study-foundations-womens-ordination>
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Lesson 1: The Need for Ordained Women Clergy

Focus:

The legitimacy of women clergy in the church affords them places of service, based on need verified by theological and spiritual persuasion.

This lesson is designed to give you an overview of the need for ordained women clergy and the Nazarene position for the ordination and service of women.

Learner Objectives

- To understand the need for ordained women clergy in the church.
- To understand the position of the Church of the Nazarene on Women's ordination and gender inclusive language.
- To understand the function and initiatives of the Women Clergy Council, USA/Canada.

Read and study Syllabus for class requirements and assignments.

Resource 1-1

I. THE NEED...TO UNDERSTAND

Lecture Notes:

- The validity that the new creation in Christ gives to your understanding of this subject.

Galatians 3:28 "There is 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."

The ordination of women is framed in biblical concept...not culture, not feminism, not fundamentalism...but rooted in the Biblical ethic of equality in Christ and God's call.
(Joel 2:28; Acts 2:18)

- The Holy Spirit gives the gifts for ministry to both men and women. (1 Corinthians 12)

"No mistake was made in heaven when God gave you a gift of leadership or teaching." (Nancy Beach, *Gifted to Lead*, p. 16)

- The need for accountability of God-given gifts.
 - How will the church be accountable to God if she fails to use the gifts He has given to women?
 - The Delona Smith Story:
 - The Nina Gunter Story:

Resource 1-2

II. THE NAZARENE POSITION

Manual, Church of the Nazarene (2009-2013)

903.5. Women in Ministry

The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church, affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.

The purpose of Christ's redemptive work is to set God's creation free from the curse of the Fall. Those who are "in Christ" are new creations (2 Corinthians 5:17). In this redemptive community, no human being is to be regarded as inferior on the basis of social status, race, or gender (Galatians 3:26-28).

Acknowledging the apparent paradox created by Paul's instruction to Timothy (1 Timothy 2:11-12) and to the church in Corinth (1 Corinthians 14:33-34), we believe interpreting these passages as limiting the role of women in ministry presents serious conflicts with specific passages of scripture that commend female participation in spiritual leadership roles (Joel 2:28-29; Acts 2:17-18; 21:8-9; Romans 16:1, 3, 7; Philippians 4:2-3), and violates the spirit and practice of the Wesleyan-holiness tradition. Finally, it is incompatible with the character of God presented throughout Scripture, especially as revealed in the person of Jesus Christ. (2001)

903.6. Gender Inclusive Language

The Church of the Nazarene affirms and encourages the use of gender inclusive language in reference to persons. Publications, including the *Manual* and public language should reflect this commitment to gender equality as expressed in paragraph 903.5. Language changes shall not be applied to any scriptural quotations or references to God. (2009)

Nazarene Women Clergy Council—Why? (Notes)

2008: Women Clergy Council established

1980's: Southern Baptist Convention: prohibited women from preaching

1930-1990: Steady decline in Women Clergy

1996: First Wesleyan Holiness Women Clergy Conference, "Come to the Water"

Nazarene history shows that the period of time in which the Church of the Nazarene in the USA/Canada experienced its most rapid growth and expansion was also the time in which it had the largest percentage of female pastors.

Pastor Cho's Story:

Resource 1-3

III. WOMEN CLERGY COUNCIL INITIATIVES

Nine Initiatives established by the Nazarene Women Clergy Council:

1. To assure mentoring for called women at all phases of ministry.
2. To develop viable pathways for ministry placement of women clergy.
3. To identify funding sources to support women students and ministers.
4. To lobby for policy and legislation that ensures the systemic support of women clergy.
5. 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.
6. To promote a culture of value and visibility for the myriad ministry options for women and the excellent ways they are currently serving.
7. To support the production of state-of-the-art educational resources for leadership training on issues of women in ministry.
8. To influence the dialog regarding a correct Wesleyan biblical and theological view of women in ministry.
9. To utilize all available technology and public venues to market the value of women in ministry.

Resource 1-4

End of Class Response: List 3 ideas you have learned in this lesson. You will be asked to include your reflections, reactions, and insights.

1)

2)

3)

Homework Assignments for Lesson 2:

Required Reading/Resources

Bassett, Paul. *The Ordination of Women to Ministry in the Church of the Nazarene*. (Unpublished paper, included resource)

Metcalf, Janine, "Ablaze with Love." Video Documentary on Women in Ministry (available from Global Clergy Development at Global Ministry Center)

Come to class 2 with 3 new ideas from the Bassett paper and 3 new ideas from the video.

Recommended Reading

Becker, Carol E. 1996. *Leading Women: How Church Women Can Avoid Leadership Traps and Negotiate the Gender Maze*. Nashville, TN: Abingdon Press.

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

Lesson 2: Overview of Recent History and Hermeneutical Principles:

Focus: To gain a brief overview of the predecessors and history of the development of the current Nazarene position on the ordination of women clergy and to learn a simple, but comprehensive method of Bible study which reflects our Wesleyan-Holiness heritage.

Learner Objectives:

- To understand that basis of ordination is no different for women than it is for men.
- To understand the influences on the Church of the Nazarene and their perceptions of women clergy.
- To understand the role of the Holy Spirit in the life of the Church and the ordination of clergy
- To get a good grasp of the importance of interpreting Biblical texts contextually and in light of all scripture.

Homework Assignments Due:

Required Reading/Resources

Bassett, Paul. [The Ordination of Women to Ministry in the Church of the Nazarene](#). (Unpublished paper, included resource)

Metcalf, Janine, "Ablaze with Love." Video Documentary on Women in Ministry (available from Global Clergy Development at Global Ministry Center)

Come to class 2 with 3 new ideas from the Bassett paper and 3 new ideas from the video.

Resource 2-1

Lecture Notes: How We Got Here: An Overview of Recent History (Paul Bassett)

I. The Thesis:

II. A Prologue and a Thesis:

III. How Have we come to our present position?

A. From before the Beginning to 1908:

B. From 1908-1930

1. Four Cultural Factors:

2. The Womanist Movement:

C. From 1930 to the mid-1940's

D. From the mid-1930's to the early 1980's

IV. Conclusion – Where to from here?

Questions for Reflection:

- 1) Is a well-articulated reason for why the Church of the Nazarene ordains women necessary? Why or why not?
- 2) Do you see cultural influences on the church today which tend to negate our theology? If so, what are they? If not, why not?
- 3) Do you agree that apostolicity should be the only basis for ordination? Why or why not?

Resource 2-2

Lecture Notes: Hermeneutical Questions

Meaning of Exegesis:

The Five Hermeneutical Questions:

I. Who?

- A. Speaker/Author
- B. Listener/Reader
- C. Cultural Considerations

II. Where?

III. When?

IV. What?

- A. Outline
- B. Form and Style
- C. Key Words
- D. Paraphrase

V. Why?

- A. Speaker
- B. Book of the Bible
- C. Importance for Today
- D. Central point of the passage and importance for each context.

VI. 8 Principles

Questions for Reflection:

- 1) Think about a conversation you have had lately with someone quite different from yourself. How did the age, gender or cultural context of the person you were talking to affect how you communicated with him or her?
- 2) Which of the hermeneutical principles do you find most significant?

Homework for Lesson 3:

Read Genesis 1 – 3 in at least 3 different translations and answer the following questions:

- 1) How many “creation stories” do you find in these chapters?
- 2) What are the differences between the creation stories and how do you account for those differences?

Lesson 3: Creation and Fall

Focus: To discover what the Bible says about creation and fall, human identity and the purpose of creation. Learning to read the story of the fall in its own literary and cultural context and seeing how God used women leaders in spite of the patriarchal culture they found themselves in.

Learner Objectives:

- To understand how the Bible describes the reason God created human beings and specifically the woman.
- To understand that the Fall was the result of both the male and the female disregarding God's instructions.
- To understand the context and reasons for women leaders in the Old Testament.

Homework Assignments Due:

Read Genesis 1 – 3 in at least 3 different translations and answer the following questions:

- 1) How many "creation stories" do you find in these chapters?
- 2) What are the differences between the creation stories and how do you account for those differences?

Resource 3-1

Small Group Discussion:

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).

Group Discovery:

Group One: Read Genesis 1 and outline the order of creation.

Group Two: Read Genesis 2 and outline the order of creation.

Discussion: How are they similar—how are they different? Why would two versions of creation be preserved?

Short Lecture and/or Video Notes:

Resource 3-2

Lecture Notes: Exegesis of Genesis 3:16 (Dr. Alex Varughese)

I. Thesis: Text is about the consequences of sin, not God's will or divinely determined destiny.

A. Looking forward and backward

B. Three parts (words) of the text

1.

2.

3.

C. Good News!

D. Key Biblical Principles

1.

2.

3.

Resource 3-3

Lecture Notes: Women in Ministry in the Old Testament (Dr. Alex Varughese)

I. Ministry is fulfilling our task, our function, and our responsibility as God's image.

A. Meaning of authority or dominion

B. Capacity to love and care for

C. Jesus and the image of God

D. Genesis 1 places male and female at the same level before God

1. Hierarchy among humans is cultural and largely the perversity of human sinful nature.

II. OT Patterns of Ministry

A. Priests

1. Keepers of the law (Torah)

2. Officiants at Temple Rituals

3. Other responsibilities

B. Prophets

1. Informal religious leaders

2. Personally called and commissioned by God

3. Spoke the Word of God

C. The Wise or the Elders

1. Realistic approach to problems of life, practical skills and technical arts.

2. Writers of Wisdom

3. Mother/Woman was the most important wisdom teacher

III. Women in OT Ministry

A. Excluded from the Priesthood, but...

1. Shiprah and Puah
2. Mother and sister of Moses
3. Zipporah, wife of Moses
4. Miriam, called a prophet
5. Deborah, prophet, judge, military strategist
6. Huldah, prophet who advised the king
7. Isaiah's wife
8. Noadiah, prophet

B. Joel 2:28

IV. Conclusion?

A. Except for the temple centered priesthood which was confined to one particular family, man and women enjoyed the privilege of ministry.

B. Prophecy: Speaking on behalf of God

Review Questions:

- 1) What is the significance of the two reports of creation for the understanding of the partnership between men and women?
- 2) Do you agree that the Biblical account of the fall “clearly reminds us that such domination or subjugation whether in the church or outside the church is a clear sign of the prevailing power of sin”? Why or why not?
- 3) Do you think Dr. Varughese’s conclusion on the role of women in Ancient Israel’s religion would bar women from the senior pastorate role today? Why or why not?

Homework for Lesson 4:

Read the following passages of Scripture. Consult commentaries if available to you:

- Patriarchal social and cultural norms of Israel: Leviticus 10:8-11; 15:19-30; Numbers 27:1-11; 30:3-16; 36:1-13; Isaiah 3, specifically verse 3; Isaiah 49, specifically verse 13; Isaiah 66, specifically verse 13; Haggai 2:12-14.
- Women in leadership:
 - o Miriam: Exodus 12:1-16; 15:19-21
 - o Deborah: Judges 4 and 5, specifically verses 4:4-7
 - o False prophets: Ezekiel 13:17-24
 - o Huldah: 2 Kings 22:13-20; 2 Chronicles 32:22-28
 - o The Wise Woman of Abel: 2 Samuel 20:15-22
 - o Esther: especially chapters 2, 4-5, 7-8, 10
- The eschatological trajectory of women’s status for leadership: Numbers 11:29; Joel 2:28-29; and Acts 2:17-18
- If time allows: Exodus 12:6; 21:10; 23:25-26; 38:3; Numbers 5:11-31; 6:1-21; Deuteronomy 21:15-17; 24:1-4; 1 Samuel 1:1-2:10; Job 24;21;

Psalm 68, especially verse 11; Psalm 113:9; Proverbs 31, specifically verse 23 and 27; Isaiah 8:1-4.

- Write out possible questions or ideas that come to mind as you read. Be prepared to participate in discussion.

Lesson 4: Women of the Old Testament

Focus: A faithful understanding of women and leadership in the church begins with careful consideration of the Old Testament tensions.

Learner Objectives:

- Recognize and appreciate the contextual circumstances that surround the issue of women and leadership in the Old Testament
- Assess their own convictions concerning women and leadership in the church today, in light of Old Testament contextual circumstances
- Establish a biblical foundation upon which to explore the New Testament's treatment of women and leadership in the church

Homework Assignments Due:

- Read the following passages of Scripture. Consult commentaries if available to you:
 - Patriarchal social and cultural norms of Israel: Leviticus 10:8-11; 15:19-30; Numbers 27:1-11; 30:3-16; 36:1-13; Isaiah 3, specifically verse 3; Isaiah 49, specifically verse 13; Isaiah 66, specifically verse 13; Haggai 2:12-14.
 - Women in leadership:
 - Miriam: Exodus 12:1-16; 15:19-21
 - Deborah: Judges 4 and 5, specifically verses 4:4-7
 - False prophets: Ezekiel 13:17-24
 - Huldah: 2 Kings 22:13-20; 2 Chronicles 32:22-28
 - The Wise Woman of Abel: 2 Samuel 20:15-22
 - Esther: especially chapters 2, 4-5, 7-8, 10
 - The eschatological trajectory of women's status for leadership: Numbers 11:29; Joel 2:28-29; and Acts 2:17-18
 - If time allows: Exodus 12:6; 21:10; 23:25-26; 38:3; Numbers 5:11-31; 6:1-21; Deuteronomy 21:15-17; 24:1-4; 1 Samuel 1:1-2:10; Job 24:21; Psalm 68, especially verse 11; Psalm 113:9; Proverbs 31, specifically verse 23 and 27; Isaiah 8:1-4.
- Write out possible questions or ideas that come to mind as you read. Be prepared to participate in discussion.

Resource 4- 1

Lecture Notes: Social and Cultural Background and Biblical Survey

I. Social and Cultural Background

A. Patriarchal/Patrilinear

1. Status of Women in the OT

- a.
- b.
- c.
- d.

B. Patriarchy was widespread and unquestioned

C. Ancient Israel positioned itself again the goddess worshipping cultures.

D. Israel understood God to reflect male and female characteristics, but referred to God in male terms.

E. Israel' Patriarchy was common to the Ancient Near East

1. Rights of Women dependent on or secondary to male

- a. Vows
- b. Fruitful/Barren
- c. Divorce
- d. Severe punishment for marital unfaithfulness
- e. Cares for the household
- f. Women as property

2. Regulations provided women with protection and status.

3. Status of men and women hinged on bodily functions

II. Biblical Survey of Women in the Old Testament (Grenz & Kjesbo)

A. Miriam

B. Deborah

C. Ezekiel and false prophets

D. Isaiah marries a female prophet

E. Psalmic Worship

F. Huldah

III. OT Passages on Women in Leadership

A. Exodus 15:20-21

B. Exodus 35-36

C. Exodus 38:3

D. 2 Samuel 20:15-22

E. Esther

F. Proverbs 31:10-31

Resource 4- 2

Application/Group Work:

1. Compare and contrast the Ancient Near Eastern understanding of women with a contemporary understanding of women in your own culture.
2. Pastoral Paradigms: how do OT women fare in light of pastoral roles such as prophet, priest, and shepherd-king?
3. We will not find the equivalent of modern social or cultural norms, but we will find compelling examples of women carrying out certain aspects of these.
4. The prophetic role implies proclamation on behalf of God. We see this in the examples of Miriam, Deborah, and Huldah, among others.
5. The priestly role is less prominent, not least because of Israel's care to differentiate its own worship from that of goddess worshipers. Nevertheless, if the priestly role encompasses the mediation of worship, then we see this particular dimension at work within the examples of Miriam, Deborah, and Psalmic liturgy.
6. The shepherd-kingly role is also less prominent. Nevertheless, Esther demonstrates the call and fitness to rule on behalf of God, albeit under extenuating circumstances.

Resource 4- 3

Self-Assessment/Individual Work:

Take time to write out your answers to the following questions.

- What are the cultural norms concerning women, leadership, and the church within your own congregation? Within your regional culture?
- How do you think that your own cultural background influences your personal view of women in church leadership?
- As you anticipate the next lesson on the New Testament, women, leadership, and the church, what insights from this Old Testament lesson seem most relevant or helpful to you?

Homework for Lesson 5:

Reading for Class Preparation:

- Acts 1:15, 2:11-18, 10:13
- Exodus 20:14
- John 4:4-43
- Lev 12:7; 15:19-33, esp. v 25; 20:18
- Luke 10:38-42
- Matthew 5:28
- Psalms of Solomon 16:7-8
- Sirach 41:19-22, 9:8
- Testament of Issachar 4:49-54, 7:1
- Testament of Judah 12:3
- Testament of Rueben 3:10-12, 5:1-5, 6:1

Write down the top five insights on women in ministry you gained from these passages and why they were significant to you.

Lesson 5: Jesus and the Early Church: the Gospels and Acts

The Focus

The setting of Jesus and the Apostles in the late Second Temple Period is an important place to begin seeing just how counter-cultural and radical the teaching and practice of Jesus really was especially in light of Ancient Israel's practices and the customs of the 1st century Greco-Roman world.

Learner Objectives

- To gain insight into the cultural and social context of the first century AD regarding women and their place in society.
- To reflect on Jesus' attitudes and relationships with women and how these were different from the surrounding culture, both Jewish and Roman.
- To see how the New Testament Church wrestles with the inclusive nature of Jesus' teachings and actions in light of the surrounding first century culture

Homework Assignments Due:

Reading for Class Preparation:

- Acts 1:15, 2:11-18, 10:13
- Exodus 20:14
- John 4:4-43
- Lev 12:7; 15:19-33, esp. v 25; 20:18
- Luke 10:38-42
- Matthew 5:28
- Psalms of Solomon 16:7-8
- Sirach 41:19-22, 9:8
- Testament of Issachar 4:49-54, 7:1
- Testament of Judah 12:3
- Testament of Rueben 3:10-12, 5:1-5, 6:1
-

Write down the top five insights on women in ministry you gained from these passages and why they were significant to you.

Resource 5- 1

Lecture Notes: Introduction to Cultural and Social Context

Cultural Context:

Social Context:

Questions for Reflection:

- What might some of these texts tell us about how women are perceived?
- How might these texts point to the responsibility of men and women in sexual relations within the wide sweep of culture in Jesus' day?
- What might have been some of the cultural outcomes as a result of these attitudes? Think especially of social relations in society in settings like synagogue and the market place? How might it have influenced the way that women were expected to conduct themselves and to dress in public?
- In what ways might these attitudes have changed? In what ways might they remain?
- To what extent does Jesus' teaching support or challenge culture in this setting statement from Matthew? To what extent is Jesus' teaching a daring assertion or even a measure of cultural subversion?

Resource 5- 2

Lecture Notes: Jesus' Response to Women: Vignettes on the Journey

1. The genealogy of Jesus (Matthew 1:3 [Tamar], 5 [Rahab, Ruth], 6 [the wife of Uriah], 16 [Mary]). Many intriguing parts to the genealogy. But several key points for us:
 - a. First, the key element lying behind both is the issue of impurity. In both cases, these females are a source of Levitical impurity
 - b. Second, the Markan Jesus has compassion for both of these women.
 - c. Third, Jesus refers to both women as daughter.
3. Mary and Martha (Luke 10:38-42). Jesus teaches women – another breach of convention. Mary, the sister of Martha, is the paradigm of loving God with all the heart
4. Jesus talks to a Samaritan woman at noon (John 4:4-43). What's wrong with this picture?
5. Other places for women in the Gospels

Questions for Reflection

- Why are there no women named amongst the Twelve? Does this indicate that leadership is restricted to men?
- Why are there no uncircumcised Gentiles amongst the Twelve? Does this mean that leadership is restricted to circumcised Jewish males?

- What are some of the boundaries that Jesus crosses? What purity boundaries are crossed and why? What conventions does Jesus breach with respect to women?
- Why does Jesus call the women 'daughter' in Mark 5? What are the characteristics of those who are in Jesus' family?
- Why have some of the followers of Jesus been reluctant to follow Jesus in his calling, empowering and affirming of women?
- How might reading the Gospels again help reluctant disciples reconsider their support for women in ministry?

Resource 5-3

Lecture Notes: The Earliest Community in Acts 1&2

I. Pre-Pentecost

II. Pentecost

III. Peter's Sermon at Pentecost

Questions for Reflection

- What does the period before Pentecost tell us about the composition of the new people of God?
- How important is Peter's sermon for the diversity in those who proclaim the gospel?
- Acts not only includes Gentiles (of both genders) but people who are excluded from worship such as the Ethiopian Eunuch. What implications might we draw from this?
- Why is Peter so reluctant to 'kill and eat' (Acts 10:13) when confronted by a vision of unclean beasts? What lessons does Peter have to learn about purity? About boundaries? About how to use scripture in these decisions?

Resource 5-4

Review of Lesson:

Review the material above by considering these questions for reflection:

- 1) What were some of the most countercultural ideas or actions of Jesus and the New Testament Church when considering the cultural and social contexts—both Jewish and Roman?
- 2) What are two important principles we learn from the way Jesus interacted with the women he met?
- 3) What do you think is the significance of the Prophet Joel's prophecy which Peter quoted in Acts 2 for the 1st century church—for the 21st century church?

Resources for Lesson 5:

Elaine Fantham, et al., 'The "New Woman": Representation and Reality', *Women in the Classical World: Image and Text*, (Oxford: OUP, 1994), 300.]

'Georg Strecker, *The Sermon on the Mount: An Exegetical Commentary* (Trans. O C Dean, Jr, Nashville: Abingdon, 1988ET), 71

Sharon Betwsorth, *The Reign of God Is Such as These: A Socio-Literary Analysis of Daughters in the Gospel of Mark* (LNTS 422; London: T. & T. Clark, 2010), 107.]

<http://www.youtube.com/watch?v=Q49BbfgJbto>

Homework Assignments for Lesson 6:

Read the following chapters in 3 translations:

- Romans 16
- Galatians 3
- Ephesians 5
- Colossians 4
- Philippians 4
- I Corinthians 12
- I Timothy 2

Write down:

- 1) The top five insights on women in ministry you gained from these passages and why they were significant to you.
- 2) The 3 significant questions you have about Paul and his view of women in ministry.

Lesson 6: Paul and Gender Mutuality

The Focus:

In Paul's ministry, he consistently affirms women in regards to gender mutuality, not inferiority. Never once does he say that women are lower than men, and he had both sexes in his fellowship and ministry. In terms of relationships, Paul teaches men are not a leader over woman like culture insisted. In terms of ministry, he recognized the giftedness of both sexes as being given by the Holy Spirit without any discrimination. Also, both men and women are allowed to pray with authority, neither being better than the other. Then finally, Paul encouraged the education of women before teaching and preaching instead of having them cut off from the ministry all together like the spirit of the times suggested. Since men and women are all a part of the body of Christ, being under the new covenant and having the same inheritance, they all have the same share of life through Jesus Christ.

Learner Objectives:

By the end of this session, the students should:

- survey the list of women involved in Paul's ministry
- understand the Biblical principle of mutual submission
- understand the Biblical principle of mutual submission
- go over the Holy Spirit's role to men and woman in regards to spiritual gifts
- learn Paul's instructions for women in the church
- grow a more comprehensive understanding of women's equal position to man

Homework Due:

Reading:

- Romans 16
- Galatians 3
- Ephesians 5
- Colossians 4
- Philippians 4
- I Corinthians 12
- I Timothy 2

Write down:

- 1) The top five insights on women in ministry you gained from these passages and why they were significant to you.
- 2) The 3 significant questions you have about Paul and his view of women in ministry.

Resource 6-1

Class Activity: The Bible on Gender Mutuality:

Read the following passages from the New Testament; reflect on them and write down the universal principles you find in them:

- I Corinthians 11:11-12

Principles:

- Ephesians 5:15-21

Principles:

- Galatians 3:23-4:7

Principles:

Resource 6-2

Lecture Notes: Paul and Women

I. Romans 16

- A. Phoebe
- B. Priscilla
- C. Mary
- D. Junia(s)
- E. Tryphaena, Tryphosa, Persis
- F. Julia and Nereus' sister

II. Philippians 4: Euodia and Syntyche

III. Colossians 4: Nympha

IV. Mutual Submission: Ephesians 5:21

V. Gifts of the Holy Spirit: Corinthians and Ephesus

- A. To both men and women
- B. Equal Importance

VI. Praying with Authority:

Education of Women

VII. Education of Women for the Ministry

- A. Empowering Women to learn
- B. Safe Guards in Ministerial Education

Resource 6-3

Reflection: Applying the Lesson

To reflect on how this lesson relates to your life, answer the following questions below: (5 minutes for personal reflection)

1. What would mutual submission look like if it was truly lived out in the entire church?
2. What spiritual gifts do you believe that you have? What spiritual gifts have you noticed in a woman that has made a great impact on your life?
3. Can you name a woman that has actually helped guide your beliefs? If so, how did she do that?

Homework for Lesson 7:

Read the following Bible Study sessions:

[“Women Associates of Jesus”](#) (See Session 3)

[“Women Associates of Paul”](#) (See Session 6).

- 1) Write down the names of the women around Jesus and the women around Paul.
- 2) Choose 2 discussion questions from each session and come prepared to share your questions and answers with the class.

Lesson 7: Women of the New Testament, Obscure Passages and Hermeneutics

The Focus:

In this lesson we will study passages in the Pauline letters which have been misunderstood and used by other groups to bar women, called by God, from public ministry. As we have seen in the previous chapter, Paul affirmed women in ministry and worked alongside them. Since we believe that the whole Bible was inspired by God and that the easy to understand passages need to be used to help us understand the difficult ones, we must take time to work through these obscure passages. Often passages are difficult for us modern readers to understand because we don't know what the original reader knew or we make applications (which sometimes work only in the context they were created) into principles—something the author never intended.

Learner Objectives:

By the end of this session, the student should:

- have a good understanding of women around Jesus and Paul.
- see how women were seen, not just as equals to men, but as equals in leadership as men.
- understand the contexts which affect the interpretation of scripture that have been used to bar women from ministry leadership in the Church.

Homework Due:

From the [Wynkoop Center study series on Women in Leadership in the New Testament](#), read the Bible Study: "Women Associates of Jesus" (Session 3) and "Women Associates of Paul" (Session 6). Write down the women around Jesus and the women around Paul. Choose 2 discussion questions from each session and come prepared to share your questions and answers with the class.

Recommended Reading

- 1 Corinthians 11:3-16 and 14:26-36
- Ephesians 5:21-24
- Peter - 1Peter 3:1-6
- 1 Timothy 2:11-15
- Titus 2:3-5

Resource 7-1

Sharing Questions:

In view of customs, lifestyles, clothing, language, in what ways has our society changed in the last one hundred years? Give specific examples of the way social customs have changed...Here are some examples to begin thinking in these ways....Big white wigs in Patriotic America, and now how even formal British parliament maintains some of this historical clothing custom. In mid-1900's, as people came into the Church of the Nazarene, women were expected to stop wearing jewelry, including wedding rings. Women were expected to wear long sleeves and no makeup. When you were a child, what was the expected clothing choice? How does that compare to today's elementary-aged child attending a secular school? (this could go either way—very lax, or uniforms).

Discuss these cultural changes, and what impact they have on our own lives and on the way we see the world. Talk about how this impacts our Biblical views as well.

Resource 7-2

Homework Discussion:

Women Associates of Jesus:

Women Associates of Paul:

Class Discussion Questions:

Diversity of Women and the nature of their relationships with Jesus:

Diversity of Women and the nature of their relationships with Paul:

Resource 7-3

Lecture Notes: Passages from the Letters of Paul and Peter

1 Corinthians 11:3-16

Concept of "head":

Importance of distinguishing between pagan and Christian Workshop Practices:

1 Corinthians 14:26-36

Plain Meaning:

"Solutions" (Interpretations):

1 Timothy 2:11-15

Women and Teaching:

Grammar:

Context:

Paul's counter-cultural commands:

Women and "*Authentein*"

Meaning of "*Authentein*":

Contrast with Ephesian 5:21:

Possible context issues:

Ephesians 5:21-24

Unconditional Love:

Context (Customs of the 1st Century):

Mutual Submission

Peter - 1Peter 3:1-7

Context (modesty, marriage and godly Christian behavior):

Women are full participants:

Women are responsible to their own calling:

Christ's Servanthood as model for all Christians:

Resource 7-4

Reflection Questions:

1. How could we get so many of these passages so wrong over the centuries?
2. Discuss what insight has been most persuasive and most beneficial to each, and, as an assignment for next session, journal on your response to this discussion.
3. In what ways have your views on women in ministry been changed, or been reinforced?
4. What passage is still the most difficult for you to interpret?
5. What will you do with the new information?

Homework for Lesson 8:

Required Reading/Resources

Review: Ablaze with Love– DVD may be ordered via NPH

<http://www.nph.com/nphweb/html/nph/itempage.jsp?itemId=DVD-2400>

Read or watch the following:

Junia:

<https://www.youtube.com/watch?v=kdD36zVVOb0>

The Acts of Paul and Thecla

<http://www.fordham.edu/halsall/basis/thecla.asp>

Thecla

<https://www.youtube.com/watch?v=PW7UvD1dFjo>

The Life and Works of Hildegard von Bingen

<http://www.fordham.edu/halsall/med/hildegarde.asp>

The Way of Perfection <http://www.ccel.org/ccel/teresa/way.titlepage.html>

Recommended Reading

Bible Studies on Women by the Wynkoop Center.

[Unit 1](#), [Unit 2 \(OT\)](#), [Unit 3 \(NT\)](#)

From *Holiness Today*, Article by Jeanne Serrao and Kent Brower. [Part 1](#), [Part 2](#).

Lesson 8: Women Church Leaders of the Early and Medieval Period

Focus:

There seems to be a misconception that there have been no women leaders in church history. The reality is that female church leaders have existed from the earliest days of Christianity.

“Some historians object to contemporary attempts to retrieve the forgotten women in history by arguing that significant women find a place in history as readily as men. Presumably there just happen to have been fewer significant women in history than men!” Philip Sheldrake, *Spirituality & History: Questions of Interpretations and Method* (Maryknoll, New York: Orbis Books, 2007), 77-78.

Learner Objectives

By the end of this lesson, participants should

- Be able to identify 3-4 women who have been significant in the development of Christianity and Christian thought from the early Church through the Medieval Period.
- Discuss ways in which women have been influential in the Church.
- Identify reasons for which women have been excluded from Church history.
- Identify methods in which people of power may be able to open opportunities for those without power.

Homework Assignments Due:

Read through Romans 16 and list every woman and her role in ministry.

Read "The Acts of Paul and Thecla"

<http://www.fordham.edu/halsall/basis/thecla.asp> and prepare a one-page response as to what you could perceive as having been real and what may have been myth.

Ask five individuals whether they can tell you the names of two women who have been leaders in the church from the early church through 1500. Write their responses up in a report to be able to compare next session with other students. Comment on why or why not people are able to identify these women.

Required Reading/Resources

Review: Ablaze with Love– DVD may be ordered via NPH

<http://www.nph.com/nphweb/html/nph/itempage.jsp?itemId=DVD-2400>

Read the following:

Junia:

<https://www.youtube.com/watch?v=kdD36zVVOb0>

The Acts of Paul and Thecla

<http://www.fordham.edu/halsall/basis/thecla.asp>

Thecla

<https://www.youtube.com/watch?v=PW7UvD1dFjo>

The Life and Works of Hildegard von Bingen

<http://www.fordham.edu/halsall/med/hildegarde.asp>

The Way of Perfection <http://www.ccel.org/ccel/teresa/way.titlepage.html>

Recommended Reading

Bible Studies on Women by the Wynkoop Center.

[Unit 1](#), [Unit 2 \(OT\)](#), [Unit 3 \(NT\)](#)

From *Holiness Today*, Article by Jeanne Serrao and Kent Brower. [Part 1](#), [Part 2](#).

Resource 8-1

Homework Discussion and Reflection:

As stated in the Focus, there seems to be a misconception that there have been no women leaders in church history. The reality is that female church leaders have existed from the earliest days of Christianity.

- Why do you think we don't know their stories?
- Who are some of the women you or friends of yours have heard of in history?
- Why do you know who they are?
- Just because it's not written down, does it mean that it didn't happen?

Resource 8-2

I. THE EARLY PERIOD – ROMANS 16

Lecture Notes:

One of the greatest places to start with this material is – the Bible. Often the Apostle Paul has gotten a bad rep for his attitude toward women. The reality is that if you take he had quite a strong view of women which would have been in contrast to the culture of the day. Romans 16 is filled up with women who were partners with him in the ministry. He views them very highly and they are significant in his life. We will begin with verse seven.

Rom. 16:7 Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.

Here in the midst of his letter to the Romans we find mention of a prominent female leader in the church. Andronicus and Junia are relatives of Paul and they have spent time with him in prison. They have suffered for their faith in Jesus Christ. The wording here is significant for *they* are prominent among the apostles. It doesn't say that he was prominent among the apostles and she happened to have been with him, but that *they* were prominent.

Here is the first mention of a woman who is regarded as an apostle. She has been a follower of Jesus long before Paul, she has suffered in prison and is a leader among the apostles. A great church leader in the 5th century, John Chrysostom refers to Junia as an apostle but then sometime after this she begins to disappear from history.

During the 4th century the Church unites with the Empire and begins to compromise for the sake of power. Whereas women had been in leadership roles from the beginning days of the Church, now that the Church was interacting with the government leaders, they had to become more respectable. Suddenly Bishops were wearing the same robes that could be found in the Imperial Court and the official structures of society were superimposed upon the Church. Women had no official place of leadership within the Empire, therefore why should they within the Church. Little by little they were excised from the Church and also her history. Translators of the Biblical texts began to change the form of her name from Junia, to Junias, masculinizing her. Somehow it was more appropriate for her to be a "him".

Application:

Resource 8-3

II. Thecla

And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God. Now Tryphaena had sent her much apparel and gold, so that she left of it with Paul for the ministry of the poor. Author Unknown -- Acts of Paul & Thecla 41b

Coming at the close of the Apostolic era we find another woman whose name has remained legendary within Christianity. This is a woman named Thecla. The main document in which we learn of her is the writings known as the "Acts of Paul and Thecla," a document which has always been a bit controversial. While the document may be controversial both written historical documents, and archaeological evidence point to her existence. A shrine to Thecla developed in the area of Seleucia, where thousands of pilgrims a year went to worship God. This shrine had developed around the site where it is believed that Thecla had concluded her years of ministry and asceticism as a virgin. Archaeological evidence reminds us of her existence. On a hillside above the ruins of the city of Ephesus lies additional archaeological evidence of her existence in the form of a long abandoned cave, one in which are found the remnants of a church. This cave, known today as the "Paul and Thecla Cave" contains a series of frescos which depict the Apostle Paul, along with two women. One is identified as Theoclia and the other as Thecla, the fresco depicting the story found in *The Acts of Paul and Thecla*.

Who was this woman? She was a young lady from a very notable family who happened to come across the path of the Apostle Paul. Day after day she would go to the home of Onesiphorus and sit in the window and listen to Paul's preaching. She was so convinced of the truths she was learning from Paul that she wanted to become a follower of the Way. She wanted to serve Jesus wholeheartedly and so determined that she would not be married. The problem was that she was already engaged to a powerful man within the community. She refused to marry the man and this caused great problems for both Thecla and Paul. Eventually she was sentenced to death for this act of defiance. God intervened and her life was saved. For her own personal safety she had to cut her hair and dress as a man so that she could travel. She tried to follow Paul so that she could continue to hear his preaching and learn from him.

While Thecla's family disowns her for her actions she is adopted by a wealthy woman Tryphaena who becomes a believer and adopts Thecla and supports her. Paul mentions a woman named Tryphaena in Romans 16:12.

Could it be that this is the same woman? Because of the support of Tryphaena, Thecla is able to go on teach the Word. She settles in an area near Selucia where it is believed that she lived out her life discipling new believers. The shrine which developed there speaks of her significance for archaeological evidence shows that the water systems there were built to handle up to 3000 people at a time. Her life of faith became so famous that by the fourth century it was not uncommon for Christians to name their little girls "Thecla."

Application:

Resource 8-4

III. MACRINA

*Someone more magnificent in form and appearance than a human manifested himself, addressing that child she was carrying by the name "Thecla," for there was a Thecla considered important among the virgins. Having done this three times, he disappeared from before her eyes and eased the pain, so that she awoke from her sleep and saw her dream become reality. Thus "Thecla" was her [Macrina's] secret name. -- Gregory of Nyssa, *Life of Macrina*.*

In the fourth century we discover an incredibly influential family headed by a matriarch who is known to us as Macrina the Elder. She lived from 270-340 and was a very devoted follower of Jesus Christ. She and her husband had lived in the wilderness for seven years during the persecutions and had studied under a man known as Gregory the Wonderworker. Macrina the Elder became a figure in the household of her son and his wife, Basil and Emily. Basil and Emily had ten children, nine of whom reached adulthood and known as "an army of Saints." The quote above comes from scene in which Emily is about to give birth to her first-born child. This girl was to be named for her grandmother and therefore is known to us as Macrina the Younger, but her secret name was to be Thecla. This naming was a foreshadowing of the woman that she was to become.

Macrina grew up as the oldest of all the siblings and together with her brothers she was taught by her grandmother. Day in and day out the children were taught about the Scriptures and Macrina showed great aptitude in memorizing long passages, especially of the Psalms. Her days were filled with studying, learning and teaching others what she was absorbing. This little girl became passionate about her love for God.

She was known as a very beautiful young girl and her father knew that it would be important to find the right spouse for her. It was soon arranged that a fine young lawyer would become her husband. The two of them were betrothed to one another and the plans for the upcoming nuptials were being made. During the time of their engagement the young man suddenly died leaving Macrina and the family in a quandary. Actually the family was in more of a quandary than Macrina. Her great desire was to fulfill the prophesy on her life – to be a woman like Thecla. Macrina desired to live life as a virgin fully devoted to God and teaching others to know him too. Her family wanted her to find another suitor but she insisted that she wanted to live her life alone in service to God and that she would consider her betrothal

as her earthly marriage. Her family finally consented to her demands and she was allowed to seek the life that she desired with God.

From that moment in time Macrina's life began to change. She had asserted herself in her desire for God and now she began to assert herself in the home as well. She became the primary teacher for all of the younger siblings that were in the home. Day after day she taught them from the word of God but not only did they learn the word, but they desired to live by the word. Macrina began to believe that God was calling them to a much more simple life, a dramatic change from their current life of wealth in the city of Caesarea in Cappadocia. After their father died, Macrina took over leadership within the family and her mother Emily became her disciple. The household in Caesarea was liquidated and the family along with all of their servants moved out to the country home in Pontus where they could give themselves wholeheartedly in service to God. Every member of the household, servants and masters were placed on the same level. Macrina could be found baking bread beside someone who had previously been her servant. Together they became a household monastery – a community of believers together who lived in simplicity, were seeking God and served the community in which they lived. At the head of it all was Macrina.

Two of Macrina's brothers went on to become quite famous in church history, St. Basil the Great, and St. Gregory of Nyssa. These two men were some of the greatest theologians the Church has ever encountered and they provided Christianity with some much needed theological brawn at a time when certain heresies had the potential of driving a wedge in this fledgling faith. While her brothers have been remembered throughout history because of their voluminous writings, one can't forget Macrina. She wasn't sending letters throughout the Empire in a desire to defend the faith and therefore her words may not be recorded....or are they? Gregory of Nyssa writes a document called, "On the Soul and the Resurrection" in which he has a dialogue with the Teacher. He makes it quite clear that Macrina is the Teacher. It becomes obvious that she had a powerful influence on Gregory, his development and on his ability to articulate issues related to the faith. Gregory also writes her biography known as "The Life of Saint Macrina."

The household monastery on the family Estate at Annesi becomes a model for early monasticism. Many consider Macrina the founder of female monasticism and yet there was so much more happening at Annesi. Basil writes the Long and Short Rules for monastic living and we believe that it is Macrina's monastery that provides the template for his instructions. Basilian monasticism is still alive today and it is believed that it was Basil's rules which provided the outline for the later orders created by Saint Benedict.

Finally it was Gregory of Nyssa and the family friend, Gregory of Nazianzus who represented all of them at the Council of Constantinople in 381. They were influential in the affirmation of the Nicene Creed which we have today, a creed which helped to define Christianity to a world that was in the midst of rapid change. Both Macrina and Basil had died in the few years prior to this council meeting but how much of their influence was truly present? The influence of a young lady wholeheartedly dedicated to serving God can be found even today in the words of the Creed we recite today.

Application:

Resource 8-5

IV. A FEMALE POPE?

John Anglicus, born at Mainz, was Pope for two years, seven months and four days, and died in Rome, after which there was a vacancy in the Papacy of one month. It is claimed that this John was a woman, who as a girl had been led to Athens dressed in the clothes of a man by a certain lover of hers. There she became proficient in a diversity of branches of knowledge, until she had no equal, and, afterward in Rome, she taught the liberal arts and had great masters among her students and audience. A high opinion of her life and learning arose in the city; and she was chosen for Pope. While Pope, however, she became pregnant by her companion. Through ignorance of the exact time when the birth was expected, she was delivered of a child while in procession from St. Peter's to the Lateran, in a lane once named Via Sacra (the sacred way) but now known as the "shunned street" between the Colosseum and St Clement's church. After her death, it is said she was buried in that same place. The Lord Pope always turns aside from the street, and it is believed by many that this is done because of abhorrence of the event. Nor is she placed on the list of the Holy Pontiffs, both because of her female sex and on account of the foulness of the matter.

—Martin of Opava, *Chronicon Pontificum et Imperatorum*

This is one of the legends of Church History – one which cannot be proven one way or another, but was there a female Pope who died in 1099? The significance of this story is not simply her influence but the fact that she rose to a position of power within the Church. Let's imagine for a moment this story could be true and examine the different factors at play. First of all, she had great skill and ability as a student. As long as she hid her gender she had many masters and students who would come and listen to her teachings. There must have been more than just teachings but also a life which commanded respect. There are other accounts of her life which can be read and suggest a few other details. The respect for her was so high that she was selected as Pope almost immediately at the deathbed of the previous Pope.

Another document suggests that the father of the child was her secretary and traveling companion. What a shock it would have been to this man to discover the Pope was a woman, but the two of them would have been thrown into a position of continual close contact. Maybe they simply fell in love and were living as husband and wife – but how could anyone be told? Not to condone their actions but it certainly would have been an awkward situation.

The final statement of the author above gives us some pause because he gives explanation as to why she is not listed in the official record or list of Holy Pontiffs, “both because of her female sex and on account of the foulness of the matter.” The “foulness of the matter” is probably understood but what about the first portion “because of her female sex?” Just imagine that the story is true and there was a woman who was skilled, educated, articulate and able to be a leader – who was a leader – and whose name was stricken because of her gender. This story is simply a reminder that there are reasons, both spoken and unspoken, why some people do not appear within the history books. It doesn’t mean that they didn’t exist or make a difference in the world, but those with the power make decisions about whose stories will be told and whose will not.

Application:

Resource 8-6

V. HILDEGARD von BINGEN AND TERESA OF AVILA

I had been conscious from earliest girlhood of a power of insight, and visions of hidden and wonderful things...I kept it hidden by silence until God in his grace willed to have it made manifest. Scivias Book 1, Hildegard von Bingen

In the 11th century we find another remarkable woman. Of course, we must realize that there continued to be remarkable women throughout history, even if their stories were not told. However, these days we are discovering more and more of their stories and their histories are becoming apparent and the ways in which they influenced the world and the Church is becoming more and more evident.

Hildegard von Bingen served the Church but also wrote voluminously and left us with an entire volume of *Patrologia Latina* filled with her works. She began her religious life as a little girl when she moved to live with her aunt who was a recluse. By the time she turned fourteen she decided to become a nun. As she grew and matured she became a powerful administrator in the convent and often traveled great distances in support of the work. It was during this time that she was the most prolific in her writing, many of which were letters to ordinary people. Joan Ferrante says that Hildegard was a type of Dear Abby of her day. However, her prophetic writings were taken very seriously by others in ministry including the pope and St. Bernard of Clairvaux. She is a very gifted visionary but her writings also reveals a mix of self-confidence as well as humility which is common to the writings of women.

As a child Hildegard was uncomfortable with telling people about her "visions." However this becomes the unique character of her writings. She makes it clear that these are not dreams but that they come from the interior life of a female mystic. Within the church community she receives great support to write about what she sees and hears. It has been said of her:

Hildegard of Bigen, prodigiously gifted in many directions, scientific, mystical, and poetic, composed a cycle of Latin liturgical lyric – hymns and sequences, antiphons and responses – in which such fusion of images is taken to an unparalleled visionary extreme. In its forms and melodies, as in its poetic techniques, this 'symphony of the harmony of heavenly revelations,' as she called it, stands apart from all other religious, lyric, Latin or vernacular, of its time. – Peter Dronke, The Medieval Lyric

Hildegard transcended the limitations of the Church at the time because, typically, women would not have been allowed to be involved in

interpretation of the Scripture. Not only did she interpret Scripture but she preached publically. This would have been virtually unknown in her day when a woman, even an abbess, would have only been allowed to preach within her monastery. Hildegard went on to conduct at least four public preaching tours throughout Germany.

Teresa of Avila

In all that I shall say in this Book, I submit to what is taught by Our Mother, the Holy Roman Church; if there is anything in it contrary to this, it will be without my knowledge. Therefore, for the love of Our Lord, I beg the learned men who are to revise it to look at it very carefully and to amend any faults of this nature which there may be in it and the many others which it will have of other kinds. If there is anything good in it, let this be to the glory and honour of God and in the service of His most sacred Mother, our Patroness and Lady, whose habit, though all unworthily, I wear. – St. Teresa of Avila, Way of Perfection

In Teresa of Avila another mystic mixing visionary language and with humility and becoming a prophetic in the voice of the Roman Catholic Church. She is born into a rather tumultuous time within the life of the Church as the Reformation is beginning to take shape. Just as Hildegard, Teresa is a spiritual visionary. At first people aren't sure what to make of her but her visions come from a life dedicated to a deeper spiritual walk with God. Teresa had suffered under poor healthcare and spent many months lying in bed and there learned how to pray out to God in ways she had never before experienced.

Teresa was concerned with the spiritual state of the order in which served and she desired to bring about reform. Eventually she formed her own order which became known as *Discalced* or shoeless Carmelites. It was during this time of establishing this order that she wrote both *the Way of Perfection* and *Meditations on the Canticle*. Teresa died in 1582 at the age of 63. Under her ministry many new convents had been founded and her literary works remain to challenge us into a deeper walk with God.

Small Group Questions:

- If these materials written by women are available to us, why do you think they are not often read?
- What have you learned today from these women, or about them?

Homework Assignments for Lesson 9:

Required Reading: Re-read [Bassett's paper on Ordination of Women](#) (Lesson 2)

Write a 1 page essay in your journal reflecting on: What do you already know about women in ministry from the time of Wesley through the Church of the Nazarene today? What would you like to know? How does (or should) this aspect of tradition influence our understanding today?

Lesson 9: Women Church Leaders from Wesley through the Modern Period

Focus:

John Wesley modified his view to affirm women preachers, and planted the seeds for the ordination of women in the denominations of the Holiness Movement, including the Church of the Nazarene.

Nazarene women clergy represent a long tradition of women preachers in the movement known as “Wesleyan-Holiness.” Methodist women preached shortly after Methodism was born. Holiness women preached when the Holiness Movement was born. And Wesleyan-Holiness women have preached ever since. This is often overlooked by broader Christian historians and ecclesiastical analysts, who mistakenly see women preachers and female ordination as a later 20th-century phenomenon, which rode the *second* wave of feminism.

The Holiness Movement was squarely in the middle of the *first* wave of feminism in the 19th century. It was socially vocal and active on issues of equality such as abolitionism, the rights of non-whites and immigrants, the rights of the poor, and the rights of women. Nearly all of the denominations that arose from the Holiness Movement affirmed the full equality of women, including rights to ordination, from their inception, including the Church of the Nazarene. It is greatly unfortunate, however, that so many people now associated with such denominations do not know this history, or have lost the Wesleyan-Holiness theology on which human equality is founded. As a result, women have recently found it necessary to defend their right to preach, in denominations that have *never* officially questioned such a right.

Learner Objectives:

By the end of this lesson, participants should

- Be able to articulate how John Wesley supported women preachers
- Be able to articulate the influence of Phoebe Palmer’s support of women preachers, and how her theology of holiness fosters such a position
- Be able to articulate broadly the history of women clergy in the Church of the Nazarene

Homework Assignments Due:

Re-read [Bassett’s paper on Ordination of Women](#) (Lesson 2).

Write a 1 page essay in your journal reflecting on: What do you already know about women in ministry from the time of Wesley through the Church of the Nazarene today? What would you like to know? How does (or should) this aspect of tradition influence our understanding today?

Recommended Reading:

John Wesley, *The Works of Rev. John Wesley*, ed. Thomas Jackson, 14 vols. (Peabody, MA: Hendrickson Publishers, Inc. 1984), 7:125-26

Nancy Hardesty, *Women Called to Witness,: Evangelical Feminism in the 19th Century* (Nashville: Abingdon Press, 1984), p. 83.

Richard Wheatley, *The Life and Letters of Mrs. Phoebe Palmer* (New York: W.C. Palmer, 1876), p. 66

Zechariah Taft, *Biographical Sketches of the Lives and Public Ministry of Various Holy Women, Whose Eminent Usefulness and Successful Labours in the Church of Christ, Have Entitled Them to Be Enrolled Among the Great Benefactors of Mankind*. 2 vols. (London: Mr. Kershaw, 1825), vol 1, p. 36.

Supportive Material: See Diane Leclerc, "Introduction," in *I am Not Ashamed: Sermons by Wesleyan-Holiness Women* (San Diego, CA: Point Loma Press, 2005).

Supportive Article: See "[Empowered Foremothers: Wesleyan / Holiness Woman Speak to Today's Christian Feminists.](#)" *Wesleyan Theological Journal*, 1989. 24:103-116.

Resource 9-1

Lecture Part 1: Wesley on Women and Church Leadership: Women Preachers in the Holiness Movement

Lecture Notes:

Nazarene women clergy represent a long tradition of women preachers in the movement known as “Wesleyan-Holiness.” Methodist women preached shortly after Methodism was born. Holiness women preached when the Holiness Movement was born. And Wesleyan-Holiness women have preached ever since.

This is often overlooked by broader Christian historians and ecclesiastical analysts, who mistakenly see women preachers and female ordination as a later 20th-century phenomenon, which rode the *second* wave of feminism. The Holiness Movement was squarely in the middle of the *first* wave of feminism in the 19th century. It was socially vocal and active on issues of equality such as abolitionism, the rights of non-whites and immigrants, the rights of the poor, and the rights of women.

Nearly all of the denominations that arose from the Holiness Movement, affirmed the full equality of women, including rights to ordination, from their inception, including the Church of the Nazarene. It is greatly unfortunate, however, that so many people now associated with such denominations do not know this history, or have lost the Wesleyan-Holiness theology on which human equality is founded. As a result, women have recently found it necessary to defend their right to preach, in denominations that have *never* officially questioned such a right.

John Wesley progressively supported women in ministry roles throughout his life. Wesley offers an overtly positive response to women assuming ministerial roles in a sermon entitled “On Visiting the Sick” we find these bold words:

Herein there is no difference; “there is neither male nor female in Christ Jesus.” Indeed it has long passed for the maxim with many that “women are only to be seen, not heard.” And accordingly many of them are brought up in such a manner as if they were only designed for agreeable playthings! But is this doing honour to the sex? or is it

a real kindness to them? No; it is the deepest unkindness; it is horrid cruelty; it is mere Turkish barbarity. And I know not how any woman of sense and spirit can submit to it. Let all you that have it in your power assert the right which God of nature has given you. Yield not to that vile bondage any longer! You, as well as men, are rational creatures. You, like them, were made in the image of God; you are equally candidates for immortality; you too are called of God... Be 'not disobedient to the heavenly calling.'

John Wesley, *The Works of Rev. John Wesley*, ed. Thomas Jackson, 14 vols. (Peabody, MA: Hendrickson Publishers, Inc. 1984), 7:125-26

Resource 9-2

Wesley on Women and Church Leadership: Wesley and Women Preachers

Wesley moves beyond the pragmatic benefit to women preachers and begins to wrestle with the idea theologically, as he reflects on the whole nature of the movement called Methodism. He believes that Methodism has an extraordinary call in an extraordinary time. He began to see female preaching as a part of this extraordinary moment.

On June 13, 1771 he writes to Sarah Crosby.

I think the strength of the cause rests here; on your having an extraordinary call. So I am persuaded has every one of our lay preachers; otherwise, I could not countenance his preaching at all. It is plain to me, that the whole work of God termed Methodism is an extraordinary dispensation of his providence. Therefore, I do not wonder if several things occur therein which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was "I permit not a woman to speak in the congregation." Yet in extraordinary cases, he made a few exceptions; at Corinth in particular.

Zechariah Taft, Biographical Sketches of the Lives and Public Ministry of Various Holy Women, Whose Eminent Usefulness and Successful Labours in the Church of Christ, Have Entitled Them to Be Enrolled Among the Great Benefactors of Mankind. 2 vols. (London: Mr. Kershaw, 1825), vol 1, p. 36.

Resource 9-3

Lecture Part 2: Women in the Holiness Movement: Leaders in the Wesleyan-Holiness Movement

The Holiness Movement's consistently strong endorsement of the equality of women is rooted in Phoebe Palmer's exegesis in *Promise of the Father*, but more profoundly in her far more influential articulation of the distinctive Holiness doctrine of entire sanctification. To put it simply, Phoebe Palmer made it possible for women to understand themselves as "entirely sanctified" and thereby as encouraged to adopt new roles in radical disjunction with their pasts. Nancy Hardesty articulates this disjunction:

[Palmer] affirmed that Christians were not only justified before God but were also regenerate, reborn, made new, capable of being restored to the Edenic state. For women it made possible the sweeping away of centuries of patriarchal, misogynist culture in the instant... The argument that 'this is the way we've always done it,' holds no power for someone for whom 'all things have been made new.'

Nancy Hardesty, *Women Called to Witness,; Evangelical Feminism in the 19th Century* (Nashville: Abingdon Press, 1984), p. 83.

Persons such as Catherine Booth (Salvation Army) and B.T. Roberts (Free Methodism) also wrote treatises on women's right to preach. B.T. Roberts wrote *Ordination of Women* in 1891. Booth published her work in 1861.

Cofounder of the Salvation Army, reformer, writer, and preacher, Catherine Mumford was born to a Methodist family in England in the early 19th century. At an early age, the family moved to Boston, where they were heavily involved in the Temperance Movement. She returned to London at the age of 15, where she started attending Methodist class meetings. In 1851, Catherine was expelled from the Methodist connection because she favored a group interested in Methodist reform. William Booth was a member of this group. Catherine married him at the age of 36 and had eight children. Influenced by the Phoebe Palmer, Catherine published *Female Ministry* in 1859 where she called women to accept and seek all areas of Christian ministry, including preaching; she herself began to preach the following

year. With her husband, Catherine established a new branch of the Holiness Movement: the Salvation Army, with the doctrine of Christian Perfection central to its theology. Out of such theology, the social imperative of reform became central to its religious practice.

Resource 9-4

Women in the Holiness Movement: Palmer's Holiness Theology

Palmer's synthesis of holiness theology with revivalism can be seen clearly in her emphasis on the instantaneousness of sanctification.

Palmer also modifies Wesley in her adoption of John Fletcher's linkage of entire sanctification with "the baptism of the Holy Spirit," by taking the image and popularizing it. Arising out of the utilization of Baptism language is the linking of holiness with Pentecostal power.

Persons who experienced entire sanctification were empowered to accomplish what was beyond their own human limitations. Through such Pentecostal empowerment and "unhindered" freedom, women in particular were then enabled to progress in their spiritual journeys as never before. In Palmer's scheme, women have equal access to the "Pentecostal power" available through the Holy Spirit. And thus women are equally capable to be "Pentecostal witnesses" to what God can do in a life that is entirely devoted.

Richard Wheatley, writing shortly after Palmer's death, tells an interesting anecdote:

In Tully [New York] Mrs. Palmer's loving instructions were blest, to the entire sanctification of a minister's wife, who was changed from a timid, shrinking, silent Christian, into a tearful, modest one, but one filled Pentecostal power, and who afterwards spoke in public with remarkable effect.

Richard Wheatley, *The Life and Letters of Mrs. Phoebe Palmer* (New York: W.C. Palmer, 1876), p. 66.

Palmer's holiness theology, then, helped women in at least two ways:

- 1) By linking holiness with power, inviting women to do what they would not have previously done, including preaching.
- 2) By believing that holiness and entire sanctification are available to the all Christians; such Christians do not have to look to a clergyman to mediate their experiences. Women can experience entire sanctification without mediation of a man; in fact, women, can lead

men into the experience, as Phoebe Palmer often did. Palmer herself preached to thousands upon thousands across the U.S., Canada, and Great Britain.

Homework for Lesson 10:

Interview:

Talk to one person from a Christian denomination outside the Wesleyan tradition. The aim of the conversation is to learn what the denomination believes and practices in the area of women in ministry, specifically, the ordination of women for preaching and pastoral ministry.

Tips:

- Avoid discussing/arguing about differences in opinion. Your role is to listen, record and report back to the class.
- The interview should be no longer than 30 minutes.
- Make the appointment ahead of time.
- Spend a few minutes in small talk; establish a friendly interchange of ideas.
- Explain why you want to ask these questions.

Here are some sample questions:

1. Does your church ordain women?
2. Why does/doesn't your church ordain women?
3. What ministries in your church are open to women?
4. Is your church's position on women in ministry included in any official documents? Is there a website I can look at for more information?

Lesson 10: Wesleyan Theology & Gender Mutuality

Focus: All persons have intrinsic worth because we are loved by God; all persons share in God's work because we are called and gifted by the Holy Spirit.

Learner Objectives

By the end of this lesson, participants should

- Understand the meaning of the terms "Wesleyan theology" and "gender mutuality" and their relation
- Identify in the core principle and methodology of Wesleyan theology adequate grounds to affirm gender mutuality in Christian ministry
- Understand that gender mutuality is inherent to the content of Wesleyan theology
- Identify specific ways to practice the affirmation of gender mutuality in church practice and life-style

Homework Due:

Interview

Talk to one person from a Christian denomination outside the Wesleyan tradition. The aim of the conversation is to learn what the denomination believes and practices in the area of women in ministry, specifically, the ordination of women for preaching and pastoral ministry.

Tips:

- Avoid discussing/arguing about differences in opinion. Your role is to listen, record and report back to the class.
- The interview should be no longer than 30 minutes.
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- Spend a few minutes in small talk; establish a friendly interchange of ideas.
- Explain why you want to ask these questions.

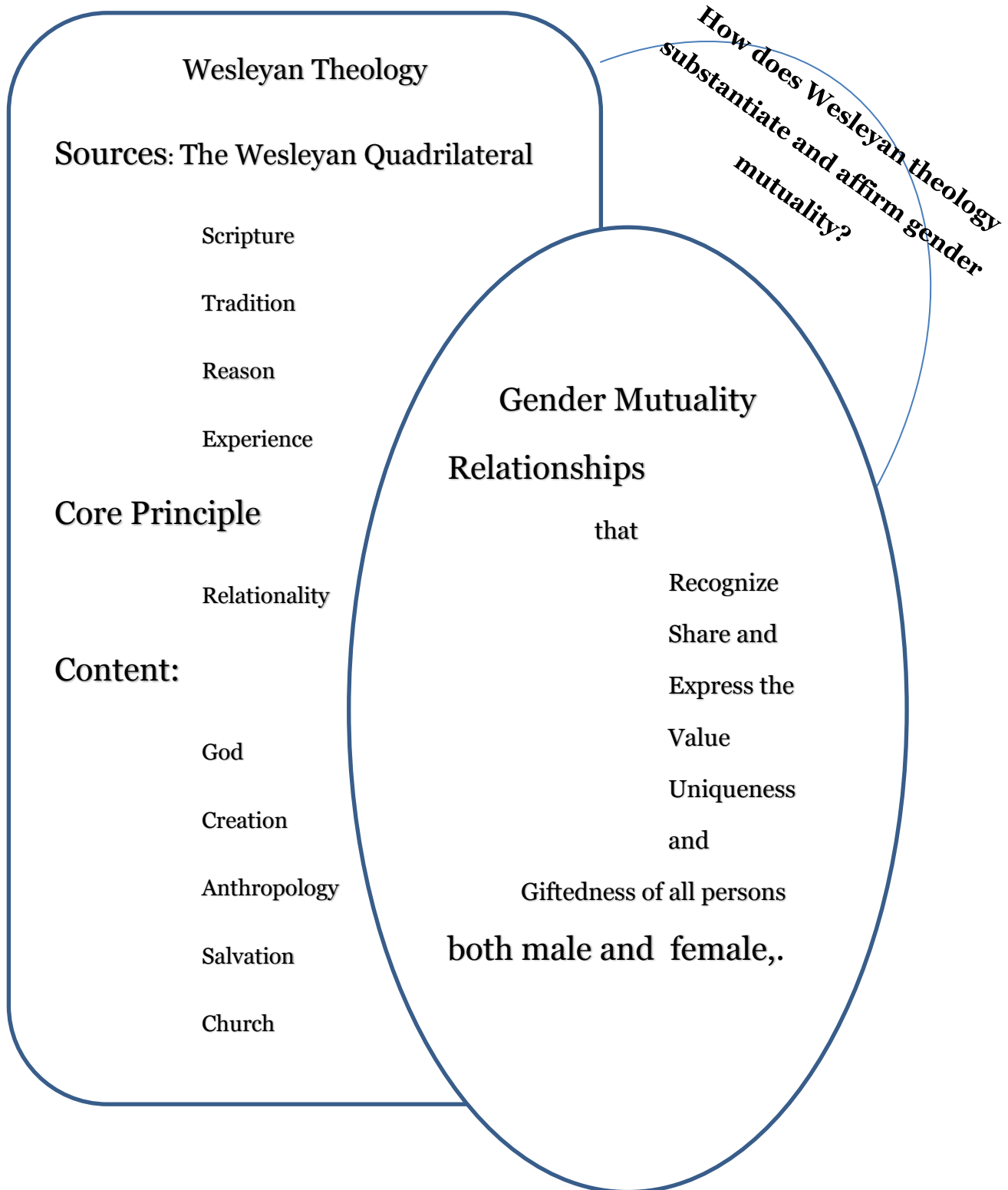
Here are some sample questions:

1. Does your church ordain women?
2. Why does/doesn't your church ordain women?

3. What ministries in your church are open to women?
4. Is your church's position on women in ministry included in any official documents? Is there a website I can look at for more information?

Resource 10-1

Big Picture

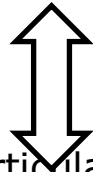


Resource 10-2

The Wesleyan Quadrilateral:

An approach to theology that recognizes that tradition, reason and experience influence the way we read scripture.

Scripture: authoritative source of theology



Tradition received articulation of theological truth of the Church catholic in dogma and liturgy

Reason use of cognitive faculties

Experience personal appropriation of biblical truth

The Holy Spirit

- How does tradition influence our understanding of scripture?
- How do we use reason to understand scripture?
- How does experience help us to understand scripture; how does scripture help us to understand experience?

Discuss: The Quadrilateral gives us insight into gender mutuality – in what way?

Resource 10-3

Relationality - the Core Principle of Wesleyan Theology

Discussion – in small groups, share your thoughts on these questions. Jot down answers and be prepared to discuss with the whole class:

What is your understanding of relationality?

Why do you think relationality is central to Wesleyan theology?

How does relationality help us understand the significance of gender mutuality?

Resource 10-4

A Theology of Fellowship

A theology of fellowship suggests that gender mutuality is intrinsic to God's vision of human relationships, particularly in the Body of Christ

GOD	God exists in eternal fellowship of holy love, in the mutual indwelling of the Father, Son, and Holy Spirit
CREATION	The relationship established by God between male and female was one of reciprocity and shared responsibility
HUMANITY	All persons have worth because they are loved by God
SIN	All persons have wronged God and are held personally accountable for our sins
SALVATION	God's offer of salvation is for all persons
CHURCH	<ul style="list-style-type: none">❖ The Holy Spirit is present and active in the church. He imparts spiritual gifts for the edification of the Body of Christ without distinction of persons.❖ Diversity of gifts, diversity of gender, diversity of personalities, all contribute to the unity of the faith and enrichment of the Body of Christ❖ All Christians are called to the discipleship mission

Resource 10-5

Congregational Life

In groups of three or four, consider one of these cases. Assign someone to take notes. Work together to develop a clear and brief response.

Scenario 1

You are the pastor of a small congregation. Jane comes to see you and she tells you that she feels that God is calling her to preach. She is concerned about sharing this with other members of the congregation because she is uncertain about how they would respond. What would you say to Jane? How would you address her concerns? What guidance and ministry opportunities would you provide? How would you explain the Wesleyan view of women in ministry?

Scenario 2

Amy has just started coming to your church. She used to attend an evangelical church in another city. The senior pastor is female. Amy tells you she is surprised that your church allows women to preach. This was not the case in her previous church. Explain how you would help Amy understand the reasons why women can be leaders in the Church of the Nazarene.

Homework Assignments for Lesson 11:

- **Read through the definitions in Resources 11.1, 11.2, and 11.3 to familiarize yourself with the content of the upcoming lesson.**
- **Journal: Write in your journal and come prepared to share in class:** Think of your own family of origin (the family in which you were raised). How were gender roles defined? Did the mother and girls do certain tasks and the father and boys do others or an egalitarian view, where tasks were assigned on the basis of need to be done or skill rather than gender. Who cooked? Who washed the dishes? Who took out the trash? Who handled the finances? How does this compare or contrast to the roles in your current household? Which of the roles do you see as socially constructed (constructionist) and which are fixed gender responsibilities (essentialism)? Which are God-determined or related to holy living?
- **Chart on Women and Marginalized from the Gospel of Luke** (See Resource 11-5 in the next lesson): Read the Gospel of Luke and fill in the Chart provided in the next lesson.
- **Reflection paper** “Why I do/do not agree that God has a “preferential option” for the poor.”
- **Required Reading/Resources**

<http://www.economist.com/node/15174418>

Lesson 11: Gender Roles and Liberation in God

Focus:

God's desire for all people is that we live out the freedom we have in Christ using our gifts to reflect the glory of God. This requires an ability to reflect theologically on the Biblical teaching in its original contexts as well as our own.

What authority does the Bible have over life and practice? Who can interpret the Bible? What and who may determine how women and men are to actively love God and their neighbors? These questions have been at the forefront of theological and gender studies in the past century. The abolition and suffrage movements of the 19th century that led to the end of slavery and granted the vote to women to vote in the United Kingdom and United States and the late 20th century anti-apartheid movement in South Africa were rooted in the liberating themes of Exodus and the vision all being one in Christ Jesus found in Galatians 3: 28: "There is no male nor female, Jew no Greek, slave nor free, all are one in Christ Jesus." The same God who sent Moses to tell Pharaoh: "Let my people, go!" was understood to be calling for the freedom of all people to be who they were created to be without the oppressive restrictions imposed by cruel overlords or exclusive policies.

The 20th Century saw the rise of many liberation theologies—"second wave" feminism, Black theology, Womanist theology, Mujerista theology"—women and people of color who had not had voice in the public discourse about God's activity, organized and began to read and interpret the Bible and claim its promises for themselves. Often the personal and social freedoms they sought clashed with the interpretations of established church authorities or traditional practice. No longer is there one authority who owns the right to interpret the Bible. People may rely on their pastors and formal leaders for help and guidance yet the Bible can be accessed on computers and iPhones in most world languages. Groups across the globe freely discuss and interpret the Bible for faith and practice in their own specific times and cultures. There is a great dialogue going on about how God speaks and guides through Scripture and through spirit. Ours is a time to speak up, listen, and prayerfully join in the task of "rightly dividing the word of God."

Learner Objectives

By the end of this lesson, participants should:

- Recognize the significant shifts in biblical interpretation and theology in the 20th century
- Understand the influence of culture on understanding gender roles
- Identify one's theological questions and perspective about what men and women are called to be and do in ministry.

Homework Due:

- **Read through the definitions in Resources 11.1, 11.2, and 11.3 to familiarize yourself with the content of the upcoming lesson.**
- **Journal: Write in your journal and come prepared to share in class:** Think of your own family of origin (the family in which you were raised). How were gender roles defined? Did the mother and girls do certain tasks and the father and boys do others or an egalitarian view, where tasks were assigned on the basis of need to be done or skill rather than gender. Who cooked? Who washed the dishes? Who took out the trash? Who handled the finances? How does this compare or contrast to the roles in your current household? Which of the roles do you see as socially constructed (constructionist) and which are fixed gender responsibilities (essentialism)? Which are God-determined or related to holy living?
- **Chart on Women and Marginalized from the Gospel of Luke** (See Resource 11-5 in the next lesson): Read the Gospel of Luke and fill in the Chart provided in the next lesson.
- **Reflection paper** "Why I do/do not agree that God has a "preferential option" for the poor."
- **Required Reading/Resources**

<http://www.economist.com/node/15174418>

Recommended Reading/Resources:

Corley, Lisa Bernal and Carol Blessing, "Speaking Out: Feminist Theology and Women's Proclamation in the Wesleyan Tradition," in *Being Feminist, Being Christian: Essays from Academia*, Eds., Allyson Jule and Bettina Tate Pedersen. Pengrove: 2008. 127-155.

C.S. Cowles, *A Woman's Place: Leadership in the Church*, Beacon Hill Press, 1993. Full book text available online at whwomensclergy.org .

Dayton, Donald, "The Evangelical Roots of Feminism," in *Discovering an Evangelical Heritage*, Hendrickson, 1976.

Groothius, Rebecca Merrill, "The Basics of Biblical Equality: Belief and Practice." [Online resource](#)

Laird, Rebecca, "Feminist, Feminine or Female", *Herald of Holiness*, March 1995, 16-20.

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

Floyd-Thomas, Stacy M. and Anthony B. Pinn, eds., *Liberation Theologies in the U.S.: An Introduction*, New York: New York University Press, 2010.

Online resources for many more articles from a variety of perspectives:

[Christians for Biblical Equality](#)

[Wesleyan Holiness Women Clergy](#)

[Evangelical and Ecumenical Women's Caucus](#)

Resource 11-1

Lecture: The Liberating Gospel

Lecture Notes:

A Definition: Liberation theology is more aptly referred to as “theologies of liberation” as the phrase encompasses a variety of theological perspectives that are rooted in the specific concerns and locations of people who experience social marginalization and oppression. Those enslaved by poverty, discrimination, marginalization around the globe who root their cries for freedom in an understanding that Jesus has come to set the oppressed free, as he declared in Luke 4:18 are engaged in liberation theology. The view of salvation for liberation theologies includes the hope for liberation from personal sin and the promise of life beyond physical death *and* liberation from the injustices perpetuated by systemic and social sin in this present world. Liberation theologies are eschatological in nature, meaning they seek to live out the purposes and plans of God in the here and know knowing that the fullness of God’s design is not yet fully realized but we co-labor with God that “it may be on earth as it is in heaven” (Mt. 6:10).

Key Quotation: “Liberation” is an evangelical” term in the original sense of the word: a life-giving word, good news, a joyful announcement. The prophets spoke of *shalom*, meaning security, reconciliation, fullness, and peace. Jesus for his part spoke of the “kingdom,” meaning the complete reversal of alienation, total change, sovereign life, the life “to the full” willed by God. “Liberation” should have the same power to touch, enchant, and fascinate us as Jesus’ original good news. It seeks to rekindle his flame, the fan the fire he brought to earth (Luke 12:49).

“Liberation” is aword at once joyous and serious. Like the idea of Jesus’ kingdom, in which the salvation of the whole person and the whole world are found together without division.

From “Introducing Liberation Theology,” Leonardo Boff and Clodovis Boff, 1986, Orbis Books, 91.

Resource 11-2

Lecture: Gender Roles

Lecture Notes:

A Definition: Gender, broadly speaking refers to identity that is defined by bodily characteristics and cultural assumptions of what it means to be "male" or "female." Gender encompasses more than reproductive or sexual differences and includes assumptions about a core "nature," "predispositions," and "activities." Many cultures and times have traditions that teach that there is an essential and fixed nature and ensuing roles for men or women. This is often called the "essentialist" approach. In recent decades the essentialist assumption that "biology is destiny" has been challenged as what is socially appropriate for women or men in different cultures and times. Many scholars have looked closely at the variety of what is "right" or "wrong" for women in cultures across time and concluded that gender roles are constructed to keep a particular social or political system in place. This is often called the "constructionist" approach. In Christian communities, gender role questions center around what role gender plays in determining who leads, works, speaks, sings and makes group decisions in both the home and public spheres.

Key Quotation:

[Since the 1960s] the old ideologies about a woman's place, roles, gifts, and abilities were challenged and found wanting. Instead of difference the focus shifted, as in equality feminism, to similarity. Women and men had so much in common, and suddenly, the modernist perspective (nonessentialism) found a strong if unexpected echo in the traditional faith of the Church. For had not Christianity always recognized that men and women share a common humanity as the image of God, a common sinfulness as rebellious creatures, a common blessing in the outpouring in the gifts of the Holy Spirit, and a common calling to faithfulness in the Kingdom of God? To move into a united sense of being male and female we needed to recover what had been missing so far: we needed to hear from women. 'Since being female is as much the predominant human experience as being male, the insights and experiences of women are as valuable as those of men.' (quoting Ann Loades, 'Feminist Theology: A New Direction in Christian Studies, Oxford, Farmington Institute for Christian Studies, 1998, 1 in *Created or*

Constructed: The Great Gender Debate by Elaine Storkey, Paternoster Press, 2000, 93.)

Resource 11-3

Wesleyan Holiness Tradition

The Wesleyan Holiness tradition teaches that God's spirit transforms, gifts and frees all who believe for loving service to others. We affirm that God created women and men in the divine image and that as male and female, we all sin (Genesis 1-3) and fall short of the glory of God. All persons are in need God's prevenient (wooing), justifying, and sanctifying grace to become joint heirs with Christ in proclaiming the transforming love of God in word and deed.

We affirm that gifts are given by the Spirit irrespective of gender. Wesleyan-holiness people are free, male and female, irrespective of country of origin or station in society, to be all we were created to be in the service of God. Women throughout Christian history have stepped out of the conventional gender roles of their cultures to serve God and bring holy help to those in need both spiritually and materially.

Judith, Deborah, Huldah, Priscilla, Mary of Bethany, are biblical examples of women stepping beyond social norms. Church history is full of women who publically witnessed to their faith: Perpetua was a 3rd Century north African martyr; Macrina the Younger, a 4th Century Cappadocian philosopher and teacher; Scholastica, a 6th Century leader of an Italian monastery and Hildegard of Bingen, a 12th Century German abbess of early liturgical music. Teresa of Avila, a 15th Century Spanish reformer, was the first woman named a doctor of the church.

Early in the 18th Century Methodist revivals in England some women began to publically testify to the work of God in their lives, effectively lead society meetings, and increasingly took leadership in the Methodist movement. This was not without controversy yet many women were ultimately affirmed for their spirit-led leadership and the ministry of women became one of the hallmarks of the British Wesleyan and later the American holiness movement. Mary Bosanquet Fletcher, an early Methodist class leader and writer in England inspired Phoebe Palmer, who became known as the mother of the American holiness movement a century later.

The Church of the Nazarene was founded with all offices of the church, including the preaching and sacramental ministries, to be open to both men and women. At Pilot Point, Texas in 1908, nearly 25% of the ordained

clergy were women. Due to social factors and cultural resistance that percentage dropped to less than 6% in the later part of the 20th Century.

In the Wesleyan Holiness tradition, the feminist movement created a backlash against women in leadership as many in the Nazarene church embraced non-Wesleyan views championed by other Evangelical or Fundamentalists writers and leaders. In recent decades more women have pursued a call to ordained ministry and the church now counts 8% of its clergy as women fully prepared and ordained for ministry. Many more women fill the other essential, non-ordained leadership roles in the church.

Lesson 12: Power Dynamics

Focus:

There are multiple power dynamics at play in the life of the pastor. Healthy leadership practices demand significant self-reflection, confession, humility and submission to enable leadership power to be expressed in healthy and life giving ways.

Power can be positive or negative in the ways it is displayed and practiced. The positive power to live the life of God's calling is to first be one who lives in assurance of redemption and the ongoing transformative presence of God in our lives. There is power in life-giving when men and women are free to manifest their gifts and graces as leaders in the church.

There is also power that is inherent in position, gender and/or privilege. We recognize power when we reflect over how power is used in our lives and how it affects the lives of others. In our own journey of reflection, we must recognize how we have received power through the Holy Spirit and how we have known power through informal and formal position and privilege.

We do not seek power for our own sakes, but with a humble commitment to use whatever power is ours in service to God, submitted to God's will, and with the goal of empowering the people of our church to love God and neighbor.

Learner Objectives:

By the end of this lesson, participants should

- Understand the corruptible nature of power
- Explore gender and privilege power dynamics in the church and society
- Reflect on leadership styles in the church and society

Homework Due:

Read: I Samuel 8, Esther, John 10, Acts 6:1-7.

Write out some examples from life and Scripture which illustrate power as a negative or positive force.

Write your responses on separate sheets of paper.

Write in your journal.

- Reflect on the quote from C. H. Spurgeon: "We must feel that woe is unto us if we preach not the gospel; the word of God must be unto us as a fire in our bones, otherwise, if we undertake the ministry, we shall be unhappy in it, shall be unable to bear the self-denials in it, and shall be of little service to those among whom we serve."
- Reflect on "Focus" for Lesson 12.

Resource 12-1

Study of Philippians 2: 5-11

The humility of Christ and the power at work in Christ are key themes in Paul's writings. The *kenosis* hymn found in Philippians is a prime example. Read Philippians 2: 5-11

This passage has generally been regarded as an early Christian hymn. It serves as an example of humility and love. Verse five serves as a hinge, establishing the preceding characteristics as the right Christian attitude and then pointing to the example of Jesus Christ. Paul builds an argument for unity which he sees as essential for the Church of Philippi to fulfill its calling. This unity is based on self-sacrifice and humility.

The focus shifts from the dangers of the threatening nature of the world to the threat of a divided community. The power to heal these threats is in the willingness of the Christ followers to come before God and each other in humility. Unity is essential for the fulfillment of the mission and only made possible through authentic humility. This authentic humility empowers the Christian to value others and their gifts while also doing the same for themselves. As always with Paul any affirmation is under the umbrella of lives given over as full body, mind and spirit worship to God.

Jesus provides our main example of power which is lived and shared with others in positive life giving ways. Jesus displays:

- Power through personal assurance as beloved of God the Father
- Power through a focused understanding and acceptance of God's will
- Power through servant leadership which is focused on others being freed to have a personal assurance as beloved of God the Father
- Power which is not focused on controlling others but both experienced in the inward being and shared with others that all may be freed to live life abundantly

Resource 12-2

The Corruptible Nature of Power

There is a famous saying; "Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men."¹ The shortened quote; "power corrupts" is often used in an attempt to make sense of yet another story which reveals a leader's unethical or immoral practice. There is a toxicity of power that is evidenced in all people.²

We can in Christian circles use "God-language" when exerting power. Nevertheless when the language is stripped away, and a truthful examination has occurred, the realities of the corruptible power at work among Christian leaders is exposed. Life and Scripture provide examples illustrating power as a negative or positive force. The religious leaders of Jesus' day used their power negatively, ultimately leading to the crucifixion. Jesus is the prime example of one who uses his power positively to transform lives. The complex dynamics of power need to be explored in the Christian context.

In the work of Cheryl Forbes power is primarily viewed as a negative force. She states that "the religion of power is the antithesis of Christianity"³. She believes that power is toxic and should be rejected by the Christian: "Jesus rejected Satan's temptation to power, choosing instead the path of powerlessness. If God refuses to use power, should we try?"⁴ Forbes differentiates power that comes from authority or position from spiritual power. Spiritual power "creates, redeems, transforms, heals, unifies, strengthens, feeds, serves, resurrects, makes whole and communicates"⁵ Too often the power that is utilized in leadership does not manifest any of these properties; instead, it is a self-serving power used to control. This self-serving motivation does not necessarily mean the person is gaining in financial or positional success. It can be equally self-serving when the power is used to control institutional change or protects people and institutions the leader favors over others. The power is focused on manipulation, achievement, and success. The foundational motivation can often be fear.

¹ John Emerich Edward Dalberg Acton, first Baron Acton (1834–1902), expressed this opinion in a letter to Bishop Mandell Creighton in 1887, <http://www.phrases.org.uk/meanings/22900.html>

² Much of this information was originally published in *Women Who Lead*, Mary Rearick Paul. (Kansas City, Beacon Hill Press 2011).

³ Cheryl Forbes. *Are We Victims of: The Religion of Power* (Grand Rapids: Zondervan, 1983), 20.

⁴ Ibid, 157

⁵ Ibid, 180

This fear can be regarding losing financial gain, personal sense of esteem, positional status or change in valued practices. The journey from gaining positions of power to abusing that power can be subtle. Often these fatal flaws are not recognized until the leadership issues are revealed by a person's moral collapse or in conversation with those who worked closest to them. Utilizing King David's moral failure with Bathsheba, Calvin Miller offers warning signs for potential abuse of power.⁶

1. Giving up those disciplines we still demand of underlings
2. Believing that others owe us whatever use we can make of them.
3. Trying to fix things up rather than make things right.
4. Closing our minds to suggestion that we ourselves could be out of line.
5. Believing that people in our way are expandable.⁷

⁶ Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership* (Nashville: Broadman and Holman Pub, 1995) 130.

⁷ *Ibid*, 130

Resource 12-3

Diagram the Power Dynamics

In every meeting and encounter we bring all of our family systems and histories with us.

Draw a picture with circles around a rectangle representing a group you meet with regularly. Each circle represents a person. Behind each circle begin to write what you know of who they are (gender, race, and economic range) and what you know of their story (successes, failures, healthy relationships, unhealthy relationships). Include any official role they have in the group which affects the ways the person would expect to have some power or how others perceive them as people with power. Add to these dynamics what you know about their personality type.

Include yourself in the descriptions. How does your personal story as the leader of this group play into the dynamics? This can give a good first shot of recognizing the power dynamics at play in every meeting.

Reflection Questions:

- How do these stories create tensions or alignments between people?
- Are there ways you as a leader can help create healthier power dynamics?
- Do you perceive differences in power due to gender, race or economic status?
- Given we all have blind spots who can you ask to help reflect on the groups power dynamics?
- How might you as a leader address those dynamics?

Homework for Lesson 13:

Write in your journal.

Include your reflections, reactions, and insights on the material presented in class. What are the common characteristics of the positive examples of people in power? What are the common characteristics of the negative examples of people in power?

Lesson 13: So That All Can Hear; So That All Can Speak

Focus:

Times when We Could Not Hear

We have all experienced situations in which we could not hear clearly what was being said. We have all experienced situations in which either we or someone else doubted our voice, so that we could not speak.

Think of a time in your life when you could not hear what was being said. Did someone speak with vocabulary you could not understand? Did someone speak a language you could not grasp fully? Were you the odd one in the crowd and the language made you feel like you should not be there?

List them.

Now take a step back and look at what you have listed. What is common to these experiences? What brought you to the point you could not hear? How did this feel? What responses (cognitive, emotional, even physical) did such an experience evoke in you?

Times when We Could Not Speak

Do the exercise again, this time naming a time when you knew you needed to speak on an issue but either (1) someone else prevented your voice from being heard or (2) you doubted your own voice so much that you experienced a kind of paralysis and you did not speak up.

Once again take a step back and look at the experiences that have been shared? What is common to these experiences? What responses did this evoke? Particularly note if there is a difference in the stories told and the emotions expressed between women and men in the room.

Learner Objectives

By the end of this lesson, participants should

- Find renewed motivation to portray God and the Gospel in ways that can be heard as Good News by all
- Understand the importance of various types of mentoring in nurturing the call of women and others
- Take practical steps in ministry and mentoring to draw out both the richness of the Gospel and the voices of women and others

Homework Due:

Write in your journal.

Include your reflections, reactions, and insights on the material presented in class. What are the common characteristics of the positive examples of

people in power? What are the common characteristics of the negative examples of people in power?

as a mother hen when he comments how often he would have gathered Jerusalem under his wings and protected them there.

- Tell a balance of stories from Scripture. If the balance has been off for a long time, do a whole series about women of God in order to shift perceptions.
- In sermons, bring out illustrations of women (as well as men) throughout history who have followed God. An excellent resource for the stories we have often omitted from church history is Ruth Tucker's *Daughters of the Church*.

Resource 13-2

Lecture: Nurturing the Call in Women

1. Women's Voices

2. Christian Hospitality and the Woman Minister

- Women Mentoring Women

- Men Mentoring Women

Lesson 14: Practical Issues

Focus:

God has ordained that we work together in ministry. It is vitally important to the work of the Kingdom that women and men learn how to lead together effectively.

Learner Objectives

By the end of this lesson students will

- Recognize the issues inherent in cross-gender staff settings.
- Learn biblically and socially appropriate ways to interact with the other gender in a church staff setting.
- Learn methods for developing healthy cross-gender staff relationships.
- Recognize how issues of family leadership and headship affect cross-gender staff members.
- Appreciate the viability and the value of co-pastoring in the local church setting.
- Evaluate and re-evaluate their own pre-conceived notions and/or prejudices with regard to cross-gender staffs, leadership and family issues, and co-pastoring.

Homework Due:

- Men –write a letter to a particular woman in ministry, the young women of your congregation, or to future women you will mentor. What do you purpose to do well as a result of today’s lesson both in the language and stories used in the congregation and in the mentoring of women?
- Women – Write a letter to a man who has drawn out your voice in ministry. Tell this person HOW they helped you.
- Bring your letters to the next class session to share.
- Read the article by Olivia Metcalf, “Co-pastoring: Shaping a Creative Ministry and Marriage,” in *Holiness Today*, March/April 2010, available online at www.ncnnews.com/nphweb/html/ht/article.jsp?id=10009069

Resource 14-1

Class Activity—Self-Evaluation

1. What experiences have you had with cross-gender staffs (either as a congregant or as a staff member)?
2. What pre-conceived notions do you have about the “risks” of men and women working together in a church staff?
3. What “rules” or guidelines do you have with regard to cross-gender staff interactions?
4. Do you have concerns or issues about the intersection of a woman’s role at home and her role as a pastor?
5. How do you view the co-pastoring model of local church leadership?

Resource 14-2

Navigating Cross-gender Staff Issues

Getting Hired

Becoming part of a cross-gender staff is the first step for many women in ministry. There are often barriers for women hoping to enter pastoral ministry and don't exist for men. The support of a man already in ministry can help a woman find a place on a pastoral staff.

Illustration

A large and successful Nazarene church was looking for a new Children's Pastor. They had had "difficulties" with the last two Children's Pastors who were both asked to leave. So, for this new hire, they decided that they would only consider male candidates! It is doubtful that if their last two lead pastors hadn't "worked out," that they would have only considered women candidates for lead pastor from then on. This is an example of the hiring dilemmas women in ministry face. Qualified women candidates for a position typically filled by women were not considered because of the failures of their predecessors. Now, the pastoral staff in this church of approximately 1,000 is completely male. The unvoiced assumption in this situation was, "These individuals didn't succeed because they are women." It is important to recognize and challenge these false assumptions in ourselves and in others. Gender equity within the Church is everyone's issue.

Resource 14-3

Becoming an Equal Partner in Ministry

Once a woman is hired, she faces the task of not just fulfilling her job requirements but of becoming a full partner in ministry along with other staff members. It benefits the entire staff, and the congregation, for every staff member to participate fully in the tasks of ministry. Male staff members may prevent full participation of female members because of their own pre-conceived notions of women's roles. They may expect a woman to be the "helper," or prevent her from participating in certain pastoral duties that seem more masculine.

Women may prevent themselves from full participation in pastoral staff ministry by being either too forceful or too timid. Many women have been taught to use their power indirectly to get their way (there are way too many sitcoms relevant to this point to list here!). Mary Rearick Paul addresses this problem in her book, *Women Who Lead: The Call of Women in Ministry* (Kansas City: Beacon Hill Press), 2010.

The complexity of issues surrounding power has caused some women leaders to assume an indirect power. They can lean on their strong relationship skills and use them in manipulative ways as they seek a circuitous path to power. The shift into healthier leadership demands a different style.

Rather than using manipulation to get her way, the adult woman must learn to speak with authority, establish boundaries, and develop a healthy understanding of self. This obviously does not mean she gets her own way every time. Instead, this leadership demands real discussion over ideas, philosophy, implications, and ultimately a practice of mutual submission with other decision-makers (p. 117).

Illustration

A woman on a large church staff has alienated many of her colleagues because she often makes remarks about what she perceives as her lower status. "Well, I guess the teens are more important than the children since you got a new computer and I didn't," is characteristic of her comments. Her underlying assumption is that she isn't equally valued by the church leadership and the other staff members because she is a woman working

with children. Whether her complaints have merit or not, her obvious self-pity and defensive posture have lowered her credibility with the other staff members and kept her from becoming a full team member.

Resource 14-4

Relating Successfully and Appropriately with Staff Members of the Other Gender

An overriding theme for successful cross-gender staffs is communication. Every other element of authentic staff ministry depends upon good communication and lots of it. Based upon this foundation of the necessity of good communication, we will explore the interrelated areas of mutual support, relationship boundaries, and dealing with conflict.

The climate of **mutual support** must be set and insisted upon by the lead pastor. No staff can operate successfully without the underlying assumption among all its members that “you have my back and I have yours.” Staff members must be intentional in their support of each other in private and in public, within the staff and to the congregation.

The activities that are necessary to create a climate of mutual support seem easy for a single-gender staff and perhaps daunting for a cross-gender staff. Some of the greatest fears with regard to cross-gender staffs have to do with creating close, trusting relationships with members of the other gender. Getting to know others involves taking a risk to become vulnerable; and it feels especially risky to become vulnerable with someone of the other gender who is not a family member or a spouse.

Reasonable **relationship boundaries** and guidelines are important; pastors should avoid behaviors that could arouse suspicions within the congregation or foster an inappropriate level of intimacy with a pastor of the other gender. Our fears of inappropriate intimacy and/or sexual temptation have caused many to establish hard and fast rules and regulations with regard to men and women working together in ministry. These “rules,” however, can create walls that prevent the full-orbed pastoral ministry to which both men and women are called.

Illustration

Mary Paul, in *Women Who Lead*, shares a personal experience about the effects of “rules” on women in ministry:

As a pastor in an Evangelical church, I was often the only woman at pastors’ meetings. I was at one meeting in which I needed to get a ride to the airport. There was this incredible awkward space of time when different men voiced their inability to help because they had a rule about being in a car alone with a

woman. As this conversation unfolded, I felt a strange sense of shame arise within me. I had previously considered myself a colleague on equal footing. All of a sudden I was marked as something “other,” and even more embarrassing, a sexual threat. A male colleague was able to step in and help out, which relieved the public tension, yet the private awareness of belonging had significantly shifted. Walls do separate (p. 43).

The fear of sexual temptation, or acting on that temptation, is one of the primary roadblocks to co-equal ministry partnerships. Ruth Haley Barton, in her book, *Equal to the Task: Men & Women in Partnership at Work at Church at Home* (Downers Grove, IL: InterVarsity Press), 1998, offers an insightful perspective on this issue. Barton suggests that the answer to sexual temptation isn't to repress or run away from our God-created responses to each other, but to acknowledge them to our Father and let God, and perhaps a trusted spiritual mentor, help us deal with them. When our only response to possible sexual attraction is to run away or keep a hedge around ourselves, we show a lack of trust not only in each other but in God. In fact, repression and denial of our sexuality and its power can set us up to be ambushed by that power when we least expect it.

The good news is that the power of God is greater than the power of our sexual urges. Wesleyan-Holiness people hold firm to the belief that we are not enslaved to the power of sin or the power of our urges and desires. We will face temptation but we need not succumb! When we keep our colleagues at arm's length because of our fear that we cannot control our desires and actions, we are relying on ourselves and not the power of the Holy Spirit to keep us pure and to help us relate to each other in healthy ways.

Jesus' response to the women he encountered was counter to first century culture. He consistently treated women with compassion and a comfortable intimacy that was neither inappropriate nor prudish. “The biblical mandate that men and women fully include each other in all aspects of community life requires that we face our fears about the relationship between our sexual stirrings and the spiritual passions within us” (Barton, p. 50).

Learning to deal effectively with **conflict** in church staffs settings is the third important aspect of cross-gender staff ministry. When a group works closely together, especially if they get to know each other, share

duties, plan events together, or develop a vision for the future, there will be conflict. The key to successful management of conflict within cross-gender staffs is effective communication, the element foundational to successful cross-gender staffs. Understanding the different ways that men and women communicate and deal with conflict can help. Conflict that is not resolved can have destructive consequences that reach far beyond the staff itself and into the congregation.

Illustration

On a four-person pastoral staff, the male lead pastor and one of his female associates had a disagreement during a staff meeting about the kind of signage the church needed. He wanted a digital sign, which was unaffordable for the church at that time. She wanted a simpler, less expensive sign that could be erected sooner. After the two of them argued their positions for several minutes, without any apparent progress, the female staff member withdrew from the discussion. The lead pastor's forceful demeanor intimidated her; she assumed that further efforts to sway him in her direction would be fruitless. The staff meeting continued with some obvious tension. Later, the two pastors met in private where the lead pastor asked his associate not to stop talking in those situations; he would rather she tell him he was being stubborn than to cut off discussion. Both pastors learned something that day: he learned the importance of listening and not being so forceful; she learned to speak up rather than withdraw. The effect was to strengthen their relationship and prepare them to deal more successfully with future conflict.

Carol Becker, in her book, *Becoming Colleagues: Women and Men Serving Together in Faith* (San Francisco: Jossey-Bass), 2000, lists some specific things men and women can do to promote better communication, avoid unnecessary conflict, and deal with conflict when it arises. The following paragraphs briefly summarize pp. 296-304 from her book.

Men can learn to listen better, to take the time to really hear their female colleagues' opinions and concerns. They can create a "place" for women by making it safe for them to speak and intentionally giving them visibility within the staff and the congregation. Men can share power with their female colleagues and commit to collaborative decision-making. Men can create an atmosphere of acceptance that communicates to their female colleagues that their contributions and their leadership are valued.

Women can decide to be powerful—this doesn't mean power over men, but power equal with men. They can learn from men how to use their power more effectively. Women can learn to speak up, to be more direct in their communication, to ask for what they want and need. Women also need to persevere, to "hang in there" with their male colleagues, continually working to understand and be understood through the inevitable conflicts and stresses of cross-gender staff ministry.

Resource 14-5

Class Activity—Discussion

1. What are some ways that you have observed that men or women prevent female staff members from becoming full partners in ministry?
2. Do you agree that the fear of sexual tension or the threat of sexual involvement keep women from full participation in ministry?
3. What are some rules or guidelines that you have observed or heard about for men and women working together on a church staff, which may have prevented women from being equal partners in ministry?
4. How have you seen conflict dealt with (successfully or unsuccessfully) on a cross-gender staff?

Resource 14-6

Leadership and Family Issues

This module and this lesson affirm the equality of women in ministry, the legitimate place of women in pastoral leadership. But, issues of male and female equality must start at home. Mutual submission (Eph. 5:21) must be in place between a husband and wife if it is ever going to work between female and male colleagues in the Church. The Church of the Nazarene has resisted (not always successfully) the pull of Fundamentalism, which continues to insist, based on its particular brand of biblical interpretation, that the man is the head of the household. This idea of male “headship,” has permeated evangelical Christianity and especially raises issues for women in ministry.

The assumptions and expectations for spouses of women in ministry are not clear, and the role of the pastor’s husband is sometimes difficult for men to navigate (being a pastor’s wife has often been difficult as well). The practical issues and questions surrounding the families of women in ministry are not easy ones to answer, but they become easier when the woman pastor and her husband have settled the issue of headship and have come to the conclusion that submission to Christ, and mutual submission to each other, are required of all Christian couples.

Dr. Cornelius Plantinga Jr. was President of Calvin Theological Seminary until 2011. His article in *The Reformed Journal* (May-June 1990), “You’re right, Dear—or how to handle headship,” is full of wonderful quotes about the biblical imperative for egalitarian marriage:

Partnership in marriage is a wonderful novelty of Jesus Christ, a splendid restoration of the one-flesh mutuality of Paradise after centuries of hardness of heart. Feminists are wrong: good marriage does not remove subordination of wives. But Christian feminists are right: good marriage does require equal subordination of husbands. Of course, in the day-to-day reality of contemporary marriage, the patterns of deference need to be worked out and periodically adjusted. Our generation of dual-profession marriages is learning what it means to have two relatively inflexible schedules to keep: the question to whom we defer on, say, sick-child care in the middle of a workweek does

not spontaneously suggest its own answer, and spouses have to make arrangements.

Still, when they are properly yoked and pulling together evenly, the question, "Who's boss?" arises only as a lovely joke (p. 18).

Resource 14-7

Co-pastoring

You should already have read Olivia Metcalf's illuminating article in *Holiness Today* on co-pastoring. Although co-pastoring is becoming more accepted in the Church at large as well as the Nazarene Church, it is far from common, and the concerns surrounding it have continued to keep women from being able to fulfill the call of God upon their lives. Co-pastors are often married couples but may be two men, or a man and a woman who are not married.

The issue of co-equal partnership in marriage has already been discussed and the mutual submission necessary in a successful marriage applies to the co-pastoring relationship as well. Co-pastors face resistance from congregations and District-Superintendents because there is an assumption that some "one" must be designated to make the final decision in the event of a disagreement. This is rarely, if ever, an issue for those who co-pastor. If complete agreement cannot be reached, one will defer, or "submit" to the other based upon expertise or whoever feels stronger about the issue. This is a fluid, back and forth, ongoing process. In co-pastoring, pastoral duties are often shared; when duties are divided it is based on giftedness, not gender.

A case could be made that men and women have been co-pastoring for years. Prior to the days when women commonly worked outside the home, many pastors' wives served closely with their husbands in ministry—most of them just didn't preach. Men and women co-pastoring together is a viable and valuable mode of ministry can serve as a model not only for women called to ministry but as a model for co-equal Christian marriage in the Body of Christ.

Resource 14-8

Class Activity—Re-Evaluation

1. As a result of this lesson, have you become more aware of the issues inherent in cross-gender staff settings and the potential difficulties for women staff members?
2. Have you learned any new information about how men and women can interact appropriately in church staff settings?
3. Would you consider adjusting your own “rules” or guidelines with regard to cross-gender staff interactions, as a result of this lesson?
4. Did you gain any new insights about how to deal with conflict on a cross-gender staff?
5. Have you become aware of any prejudices or pre-conceived notions you have had about family and leadership issues or co-pastoring?

Homework Assignment for Lesson 15:

- Read Chapter 3, "The Discipline of Honoring Sexuality," pp. 49-62 in Barton, Ruth Haley. *Equal to the Task: Men & Women in Partnership at Work at Church at Home* (Downers Grove, IL: InterVarsity Press), 1998. Available online at <http://www.amazon.com/Equal-Task-Men-Women-Partnership/dp/0830813578>.
- Write a one-page response paper on the chapter to bring to the next class session.
- Read the chapter in *Resource 15-1*, "Creating a Climate for Women in Ministry," and be prepared to discuss and utilize the information in a class activity.
- Read the article in *Resource 15-2*, "Team-Based Leadership" and be prepared to discuss and utilize the information in a class activity.

Lesson 15: Mentoring Decision Makers and Modeling Gender Mutuality

Focus: It is everyone's responsibility to mentor current and future decision makers on key issues. Peer mentoring is often necessary for putting appropriate "peer pressure" on those reluctant, unaware, or unskilled in certain areas. We sometimes find ourselves in a position of needing to "upward mentor" or "manage the boss" as is often said in business circles. This can be done with both grace and appropriate power. Lastly, we must all be cognizant and intentional about what we are teaching and modeling for future generations.

Learner Objectives

By the end of this lesson students will:

- Understand the need for 360 degree mentoring as we seek to influence decision makers: peer mentoring, upward mentoring, and downward mentoring.
- Reflect on ways to mentor decision makers with an appropriate balance of grace and power
- Affirm the tremendous value of gender-balanced leadership teams and their power for modeling gender mutuality

Homework Due:

- Read Chapter 3, "The Discipline of Honoring Sexuality," pp. 49-62 in Barton, Ruth Haley. *Equal to the Task: Men & Women in Partnership at Work at Church at Home* (Downers Grove, IL: InterVarsity Press), 1998. Available online at <http://www.amazon.com/Equal-Task-Men-Women-Partnership/dp/0830813578>.
- Write a one-page response paper on the chapter to bring to the next class session.
- Read the chapter in Resource 15-1, "Creating a Climate for Women in Ministry," and be prepared to discuss and utilize the information in a class activity.
- Read the article in Resource 15-2, "Team-Based Leadership" and be prepared to discuss and utilize the information in a class activity.

Recommended Reading

Bilezekian, Gilbert. *Community 101: Reclaiming the Local Church as Community of Oneness*. Grand Rapids: Zondervan Publishing House, 1997.

Sandberg, Sheryl. *Lean In: Women, Work, and the Will to Lead*. New York: Alfred A. Knopf, 2013.

Resource 15-1

**This chapter was published in *A Holy Purpose: Strategies for Making Christlike Disciples*, Edited by Bill Wiesman. (copyright 2011 by Beacon Hill Press of Kansas City)

Creating a Climate for Women in Ministry

Women hold up half the sky – Chinese proverb. Ironic wisdom from a civilization that has systematically disposed of its daughters for centuries, preferring male children.

Could our church be susceptible to a similar irony? Gender equity has been part of our stated polity since the inception of our denomination. *We recognize the equal right of both men and women to all offices of the Church of the Nazarene, including the ministry.* – 1898 Constitution of the Los Angeles First Church of the Nazarene. The 1908 organization of the denomination included a gender-neutral statement on ministry. The current *Manual* statement, paragraph 903.5, begins like this: *The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church, affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.*

Our long-term practice has not proportionately demonstrated that verbal commitment. In 1908, almost 25% of all those ordained in the movement were women. By the time we began paying attention to those statistics again in 1989, only 4.7% of the total active clergy in the United States and Canada were women. The latest statistics suggest a steady, though nominal, increase each year since, bringing the 2008 female percentage of total active clergy to 15.3% (data provided by Rich Houseal, Nazarene Archives). Progress maybe, but not nearly enough.

This paradoxical gap between principle and practice is not only hurting our credibility, but crippling our ability to be maximally missional. If the future viability of our church, as has been argued in this book, is dependent on “recognizing, developing, training, and releasing more passionate leaders with a Wesleyan-Arminian focus,” then let us not forget that women hold up half the sky. The secret to unleashing the *full* potential of the church is

leadership which reflects the *full* image of God. We need to align our reality with our theology by adopting a clear and comprehensive strategy for the intentional development of women clergy.

The purpose of this chapter is not to offer a scholarly apologetic for the inclusion of women in ministerial leadership. Plenty has been written defending our Wesleyan Holiness biblical and theological stance on this issue. (Please see the excellent resources suggested at the end of this chapter). Rather, choosing to believe that we really mean what we say, the purpose here is to offer a pragmatic strategy for the intentional development of female leaders in the church and to celebrate the ways we are already achieving this in order to encourage others to adopt these benchmarks of excellence.

Celebrate What You Want To See More Of

A time tested leadership principle is to celebrate what you want to see more of. 2004-2005 was a banner year for the advancement of women in the leadership structure of the Church of the Nazarene. Three historic elections: Dr. Jossie Owens, first female District Superintendent in the USA, Dr. Corlis McGee, first female college president in the USA, and Dr. Nina Gunter, first female elected to the highest office, General Superintendent. Of her election, Nina Gunter said this in a *New Horizons* interview September 2006: "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."

Capitalizing on the momentum created by these three historic elections, champions began creating opportunities to increase the visibility of women in ministry. Dr. Dan Copp, Clergy Development Director, formed the first Nazarene Women Clergy Council (NWCC) in 2007. Interestingly, two of his most immediate predecessors had also been active champions of women clergy. Dr. Wilbur Brannon, who served in that office from 1982-2001, had been instrumental in the founding of the Wesleyan Holiness Women Clergy association and its premier conference *Come to the Water*. *New Horizons*, a newsletter for Nazarene clergywomen, was launched under his leadership. Dr. Chuck Zink, who held that office briefly before his untimely death in

January 2005, had been the District Superintendent instrumental in paving the way for the election of Jossie Owens.

The newly appointed Nazarene Women Clergy Council hosted an inaugural event at the M7 conference under the leadership of the initial chair, Rev. Carla Sunberg. The entire Board of General Superintendents attended, along with their spouses, to demonstrate their unanimous support of the endeavor. Dr. Nina Gunter gave the keynote address and issued a clarion call: A Declaration for Warming the Climate for Women Clergy. Here are her five points of declaration:

1. There is overwhelming evidence that women have a sense of calling from God.
2. God is raising up a generation who recognizes and celebrates the calling of God to women as critical to the definition of the church.
3. Acceptance for women clergy is a sacred biblical and moral response for all Nazarenes.
4. I call for prophetic leadership to support women in their preaching, teaching, and leadership commission.
5. I call for women clergy and leaders to respond to the church in Christian love, not in selfish and demanding ways. (used by permission from her personal notes)

Building upon that solid foundation, the NWCC developed nine strategic initiatives to guide its work:

1. To assure mentoring for called women at all phases of ministry.
2. To develop viable pathways for ministry placement of women clergy.
3. To identify funding sources to support women students and ministers.
4. To lobby for policy and legislation that ensures the systemic support of women clergy.
5. To facilitate the development of networking systems that effectively reach from the general to the regional to the district to the local levels for women in vocational ministry.
6. To promote a culture of value and visibility for the myriad ministry options for women and the excellent ways they are currently serving.
7. To support the production of state-of-the-art educational resources for leadership training on issues of women in ministry.

8. To influence the dialog regarding a correct Wesleyan biblical and theological view of women in ministry.
9. To utilize all available technology and public venues to market the value of women in ministry. (meeting minutes November 2007)

There are silos of excellence within our denomination where these best practices are happening regularly. In the spirit of celebrating what we want to see more of, I offer a few stories as models or benchmarks.

My Story

My own story is an example of how the church got it right. Ten years ago, I was a happy, productive professor at Trevecca Nazarene University with a thriving management consultancy practice when the Lord interrupted my plans with a radical call. Shocked by what I believed He was speaking into my life, I sought counsel with my beloved pastor Rev. Howard L. Plummer. He was not as shocked, quickly affirming the gifts and graces he saw in me for ministry, but did recognize the radical nature of God's request and genuinely struggled with me as I counted the cost. We decided together that day that if indeed I was sure the Spirit was speaking, I must obey. He guaranteed his active support.

I resigned from my position at Trevecca effective May 2001 and began a one year voluntary assignment as Team Ministries Pastor at Hermitage Church of the Nazarene. Pastor Howard and I crafted a job description together that reflected my unique gifts and graces and matched some very specific needs of our growing congregation. The Spirit blessed and there was fruit. In November of that year, the church board granted me a local minister's license. I will never forget the weightiness on my head of the large hands of my friend and mentor Dr. William Greathouse, General Superintendent emeritus and a member of my congregation, as he prayed over me at my commissioning service. What a sacred moment!

That voluntary assignment turned into a paid part-time role and eventually became a full-time position as my church continued to grow. In the meantime, I received vital promptings from the Spirit through champions who were investing in my ministry. The late Dr. Bob Spear was the first to mention proper credentialing to me. Soon after, I remember a breakfast conversation with Rev. Karen Dean Fry when she urged me to seek

ordination. I needed the push of these voices of experience. I enrolled in the course of study through the Tennessee District School of Ministry and was ordained at our 2008 District Assembly. What a sacred privilege to have Dr. Nina Gunter, our first female General Superintendent, preside. She has also been a source of personal inspiration and encouragement to me, along with many other pioneer women clergy I have met during my journey.

It is important for me to share other significant pieces to my development. My local pastor was key. His ability to assimilate me into the deeper life and workings of the church as I made that shift from layman to clergy was critical. He gave me many opportunities to preach and teach, to administer the sacrament of Holy Communion, to baptize, and to engage fully in highly visible ways. He established an environment of true equity on the pastoral staff team for me and my other female colleague Carol Waller. He championed me on the District through his role on the nominating committee. I kept finding my name on ballots until I was elected!

The District Superintendent is also a key player in the intentional development of female clergy members. I am grateful to Dr. Bob Broadbooks, who appointed me to the District Studies and Credentials Board after my ordination. I am grateful to Dr. Larry Leonard for inviting me to participate in the program at our most recent ordination service. I point these things out because it takes intentionality to assimilate the minority gender into the ranks of the "brotherhood." I am also grateful for the way my peer brothers and elder brothers have received me. Dr. Wilbur Brannon is a member of my congregation and makes it a point to find me after every sermon I preach to say "Pastor, you ministered to me today."

The General Superintendents must also be intentional about championing women clergy. I am grateful to Dr. Jesse Middendorf for inviting me to participate in a special task force this past year and for appointing me to a general level committee for this quadrennial.

I believe that my story illustrates several significant factors critical to warming the climate for women clergy. Let me point to them by formulating a few questions.

Pastors are you:

- Actively looking for women in your congregation who exhibit the gifts and graces for ministry?
- Listening intently to the hearts of women who might be trying to process a call?
- Working diligently to find them a place of service to test the call?
- Publicly championing them in order to lend them your credibility?
- Seeking to hire a competent woman so that you have an active female role model in your congregation?
- Thinking of called women to invite to fill your pulpit on occasion?

District Superintendents are you:

- Actively placing women clergy in a variety of positions on your District, including the senior pastorate?
- Proactively educating your church boards on the biblical and theological stance our denomination takes on women in ministry?
- Conscientiously creating gender balanced ballots?

General Superintendents are you:

- Using your vast influence to champion the cause of women everywhere in our global denomination?
- Intentionally appointing capable women to all levels of leadership within our denomination?

Recent research by Dr. Judith A. Schwanz, Professor of Pastoral Care and Counseling at Nazarene Theological Seminary, affirms this anecdotal evidence. Dr. Schwanz conducted over 20 Appreciative Inquiry interviews with successful women in ministry holding various leadership roles within several denominations. She defined success as expressing a call to ministry and having that call confirmed by others by virtue of occupying a place of ministry in which to fulfill that calling. Several trends emerged from these interviews.

One of the clearest trends is that each woman identified three different types of people who influenced her for good in her ministry. First, they all expressed the need for peer support and present-day role models to let them know they aren't the "only one" doing what they do. This suggests the importance of networking and making women in leadership today visible so that they can see each other and encourage the younger women who are considering a call. Secondly, they referred to women in the past who have paved the way, modeling and opening doors for the next generation. We

need to tell the stories of those who have gone before us but often don't make it into the history books. Thirdly, they cited the importance of champions in their lives, often men, who encouraged them, prodded them, opened doors, gave positive references, and sometimes stepped out of leadership roles to create open spaces in which they could serve. We need champions to step up. (email communication from Judi Schwanz dated September 7, 2010)

One such champion is Rev. Jon Middendorf, senior pastor of Oklahoma City First Church of the Nazarene. Since 14 of the 24 pastoral staff members at OKC First are women, including the executive pastor and worship ministries pastor, their visibility happens on a regular basis. However, as an added bonus, in November 2009 Pastor Jon initiated an annual "Women in Ministry" Sunday in order to showcase and celebrate the calling, gifts and graces of women clergy. He believes this culture of acceptance will cultivate the hearts of young women to answer the call to ministry. (email communication dated July 16, 2010 with Kelly Yates, Minister of Church Development at OKC First)

Not Every Story has a Happy Ending

A few months ago, I sat down with a beautiful, vibrant, spirit-filled, compassionate, educated, articulate, talented, extremely competent woman/wife/mother/grandmother in her mid-fifties and listened to her heart-breaking story of rejection by her beloved Church of the Nazarene. She had received her call from God in the midst of great success in a corporate career. Her pastor saw gifts and graces for ministry in this dedicated layman, and he challenged her to pursue the credentialing process while giving her opportunities to serve and test the call. She flourished. There was fruit.

When her pastor became a District Superintendent, he intentionally watched for the right assignment in which to place her. She was asked to launch a New Start Church. She toiled and toiled and her efforts were blessed by God. The church thrived and grew. But after five years as the pastor, she felt a strange release. She wondered what God's next assignment would be as she reluctantly, but obediently resigned. It was a time of mixed emotions. Why did she have to leave when everything was going so well?

Yet, she was certain of God's direction. Soon, she would be asked to join the leadership team in her District Office. As the new assignment unfolded, she realized that it was a perfect fit with the experience God had allowed her to gain in the corporate arena. She was helping churches with their strategic and missional planning. Again, God brought fruit from her ministry, but she also hit a few bumps in the road.

There was a particular church who asked the DS not to send that "woman" to assist them. She was dismayed, but not deterred as she began to encounter some resistance in certain pockets of the District. All the complaints had something in common – they were not about her competence, but about her gender. Though her DS never wavered in his belief regarding her giftedness and calling, it seems the encroachment of a fundamentalist opinion about female ministers was allowed to stifle progress. And then, sadly, the economic downturn hit our nation, and like many churches and districts, budget cuts had to be made and her position was eliminated. As the supportive DS began to submit her name to churches needing a pastor, he encountered the same gender resistance. After months and months of waiting to be placed, discouragement set in. She knew she was called of God...what now? She found gainful employment in a wonderful secular company, but...that was not her calling. Seeking healing during this desert time, she felt that God led her to visit a vibrant United Methodist Church near her home. Through her bittersweet tears, she could hardly explain to me what began to transpire. She did not go looking, but was almost immediately approached by leadership at this church regarding ministry opportunities. She felt her heart melting as she sensed that God was tenderly releasing her from her beloved denominational home and providing her a place of service in His Kingdom.

I know this woman's heart. She only told me this story out of deep concern for the future of our church. The truth is, hers is not an isolated story. I have heard many similar stories, and I share her concern. "Talent bleed," as it is called in organizational leadership literature, is one of the signs of an unhealthy organization. We seem to be suffering talent bleed in the Church of the Nazarene due to placement difficulties, particularly among our female ministers because of the gender bias in a competitive market. Our placement is not keeping up with our talent pool. The good news is that the

number of female students in ministerial study continues to rise. The challenge is the expectation of placement opportunities upon graduation.

I read an article in the April 12, 2010 issue of *Newsweek* magazine titled "A Woman's Place is in the Church" by Lisa Miller, and a particular quote gave me pause: *A young woman looks at the corporate world and sees that she can reach the highest levels of leadership. She is frustrated at the lack of opportunities to live out her leadership in the church. The grave consequence of that is that the church becomes less and less relevant to women. And the consequence of that is that it becomes less and less relevant to her children.* The article went on to say this: *If the stories of the women and girls of the Bible aren't told, then mothers and daughters will stop seeing themselves as part of the Body of Christ. They'll walk away. And they'll take their children with them.*

Though I do not share quite the pessimism of this author, I am concerned that the church has perhaps unwittingly under-served the female population of our constituency (could that be the majority portion?). Not just by robbing called women of a place to fulfill their calling, but by robbing female parishioners of the value they derive from seeing someone in leadership like them. Reciprocity creates an immediate sense of belonging and connection. There is a lot to be said for same-gender spiritual shepherding or discipleship. I remember being almost overwhelmed early in my ministry by the sheer numbers of women who came out of the woodwork to counsel with me. They each expressed a similar sentiment. They were so happy to finally have a called, biblically and theologically trained leader who also truly understood the female subculture. My perspective as a woman was significant to them. And they are very pleased that their daughters have a positive role-model for women serving in ministry. I believe that gender-balanced leadership in the church is good pastoral theology.

One of my favorite management gurus, Dr. W. Edwards Deming, said that the number one job of a leader is to remove obstacles. (*Out of the Crisis* 1982) I wonder if he had been reading the prophet Isaiah? "Build up, build up, prepare the road! Remove the obstacles out of the way of my people." (Isa 57:14 NIV) Intentional leadership removes the barriers and obstacles to empowerment. Our women clergy need some boulders moved out of their pathway.

Nina Gunter called for “prophetic leadership.” In *Prophetic Imagination* Walter Bruggeman says that the main task of a prophet is to give voice to the voiceless...power to the powerless. He suggests that prophets often must criticize in order to reenergize.

One such prophetic voice is Dr. Jossie Owens who has just completed her assignment as Superintendent of the New England District. In a recent phone conversation, I asked her to speak on the record about the intentional development of women clergy. She boldly offered these suggestions:

- District Superintendents must plow through the resistance to placing women. Male champions will have to sacrifice and suffer for the advancement of women.
- General Superintendents must talk with District Advisory Boards about championing women at DS election time. We must mirror our constituency in nominating boards.
- We must get serious about inclusive language. We need systemic change and formal training in how to talk with one another. She remarked that in many meetings she attends, she feels verbally abused by the non-inclusive language.
- We need required mentoring relationships and structured programs for leader development.

While there is certainly valid expectation for systemic change within our current institution to warm the climate for our female ministers, I also want to encourage innovation on the part of the women clergy themselves. We need not wait for the perfect opportunity to be handed to us. No minister in the Church of the Nazarene is guaranteed a congregation, a building, a certain position, a salary or budget. If we are called of God, then we may need to be willing to preach the Gospel from every rooftop, street corner, or under every tree. We must engage in outside-the-box thinking regarding ministry roles. The Great Commission is beckoning us to get creative beyond the traditional mix. Get out there and proactively propose new and different ministries. We need motivated self-starters to be paradigm pioneers.

In the book *Execution: The Discipline of Getting Things Done (2002)* authors Larry Bossidy and Ram Charan, experts in senior executive leadership, claim that the execution of strategic plans is the least developed

skill in most organizations. We like to plan, but we fail to execute; to follow through and get it done. We have to work hard to see the things we truly value materialize. Intentionality will be the key to creating a climate for the empowerment of women clergy. Let's do it! Let's take action to accomplish the transformation! All of us...together!

Rev. Rondy M. Smith, Ed.D. is Community Life Pastor at Hermitage Church of the Nazarene in Nashville, TN. She also serves as the current chair of the Nazarene Women Clergy Council for the USA/Canada Region.

Suggested Reading and Resources

Brower, Kent and C. Jeanne Orjala Serrao. "Reclaiming the Radical Story," *Holiness Today*, May/June 2009.

Green, Tim. "Daughters Who Prophecy: The Way of Pentecost," *Preacher's Magazine*, Pentecost 2008.

Ingersol, Stan. *Nazarene Roots*. Kansas City, MO: Beacon Hill Press, 2009.

Laird, Rebecca. *Ordained Women in the Church of the Nazarene*. Kansas City, MO: Nazarene Publishing House, 1993

Leclerc, Diane. "A Woman's Place Is Where?" *Holiness Today*, July/August 2006.

Smith, Rondy. "Team-Based Leadership," *Holiness Today*, July/August 2008

Website for Wesleyan Holiness Women Clergy: Click on Articles and Booklets for historic and contemporary literature. www.whwomensclergy.org

Website for Wynkoop Center for Women in Ministry, hosted by Nazarene Theological Seminary: Click on Bible Studies for more detailed information on the biblical aspects of women in leadership. www.wynkoopcenter.org

Website for Women Clergy hosted by Nazarene Clergy Development: Click on Women Clergy. www.nazarenepastor.org

Resource 15-2

Holiness Today article "Team Based Leadership" by Rondy Smith.
<http://www.holinesstoday.org/?q=node/828>

What is the secret to unleashing the full potential of the church? How do we call forth a congregation's full measure of creativity and love so we can fulfill the Great Commission in our communities? The answer begins with the leadership team. Today's most effective churches are those developing team-based leadership. Leadership is a *function*, not a position. That function is much larger than any single person.

Every growing community needs a powerful *fellowship* of leaders—a collaboration that mirrors the relationship of Father, Son, and Holy Spirit, and reflects how the rest of the Body of Christ should look. Yes, the biblical case for team-based ministry is found primarily in our doctrine of the Trinity, the essence of Christian theology. Our models for structuring congregations should reflect the Trinity, and seek to imitate Christ. The starting point for creating these models is to intentionally structure our leadership teams to gain maximum strength through diversity. Although a church has only one pastoral office, staff and key lay leaders are extensions of that office. We can strengthen that pastoral office by using more variety in these significant areas: gender, race or ethnicity, socioeconomic status, age, temperament, talent, and gifts.

Our leadership needs to reflect the *full* image of a God who is the Creator of diversity. I am in my seventh year of associate ministry at Hermitage Church of the Nazarene in the Nashville area—a congregation of about 700. It is my first assignment since being called into full-time vocational ministry.

I remember being overwhelmed my first few months on the job as many women came to me for counsel. They each expressed a similar sentiment: They were so happy to have a called, biblically and theologically trained leader who was a woman. They certainly appreciated their male pastors and had been spiritually fed by them. But they felt it was a special bonus to also have someone who truly understood the female subculture. I began to wonder if the church had unwittingly undeserved half of the constituents. We easily understand the value of a two-parent home in raising children, yet perhaps we cripple the church by not designing more gender-balanced

leadership.

The exciting news is that the church is closing that gap. The number of female students preparing for ministry at Nazarene universities and seminaries has increased significantly in recent years. This represents a huge upsurge. We have the opportunity to place these trained women in strategic positions to strengthen the health of our congregations. Wouldn't it be phenomenal to have gender-balanced leadership teams in every local church? This is not just a goal for larger congregations with multiple staff members, but this concept can also be creatively applied to volunteer leadership teams at every level. If we believe in servant leadership, then our leadership team should reflect those we serve.

Let's compare the composition of our communities to that of our congregations and leadership teams. Does your congregation mirror your community? Does your leadership team mirror your congregation? What percentage is female? What ethnic groups are represented? What percentage is under the age of 40? Over 40? What is the socioeconomic mix? Dwight Gunter, senior pastor of Trevecca Community Church of the Nazarene in Nashville, has hired staff and built a congregation that mirrors the community's diversity. And that diversity is broad.

The church is wedged between a university campus and a retirement center, so it includes a wide span of ages. Nestled on the edge of the inner city, it also holds racial and socioeconomic diversity. "People derive value when they see someone on the leadership team like them," Gunter says. "They immediately feel a sense of belonging and connection." It is good pastoral theology.

In fact, we first see this practice in the miracle of Pentecost in Acts chapter two. When the disciples were filled with the Holy Spirit and spoke in other languages as the Spirit enabled them, the crowd was amazed. "'Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? . . . we hear them declaring the wonders of God in our own tongues!' Amazed and perplexed they asked one another, 'What does this mean?'" (Acts 2:7-8, 11-12)

Then, as now, the story of Pentecost means that the gospel is for everyone.

Great power exists when the wonders of God are declared in the languages of every subculture on the planet. If every congregation intentionally learned to relate to all the demographic groups in their communities, what might happen? The people around us could be so amazed that the church cares to speak to them in their own language that they might be drawn to know the God we serve. After all, 3,000 were added to the Church on the day of Pentecost! God is the designer of creativity.

I constantly see that as I coach people to find and use their strengths and gifts through a personality assessment and spiritual gifts inventory. The insights they discover are always transformational and energizing. People are more motivated to live out their unique, God-ordained calling. Watching this convinces me more than ever that the metaphor of the body, which Paul uses to describe the church, deserves more of our attention. The body of Christ is the ultimate example of team ministry-unity in diversity.

My senior pastor, Howard Plummer, is a strong advocate of team ministry, beginning with his staff. He is very intentional about building our roles and assignments based on our strengths. We are not afraid to reevaluate and reassign based on new information. Rather than being stilted by an organizational chart, we keep the lines adjustable based on the ever-emerging needs of the growing congregation and the leaders God continually raises from the church. In fact, all but two of our seven staff team members are home-grown. God has called men and women from our own congregation to minister within the priesthood of all believers.

I believe our church is a model of what can happen when leadership intentionally capitalizes on the diverse gifts of the congregation. The church's responsibility is to give everyone a place to serve and live out his or her call to minister. Through a strong environment of worship and discipleship, we seek to help every member grow to maturity and then release them for ministry.

Both pastors, Plummer and Gunter, expressed the same sentiment about their leadership style. Both had concluded that in their ministries they couldn't do everything and that the Kingdom was bigger than they were. They had to ask themselves, "Do I really want to surround myself with leaders? If so, I have to let them lead. My job is to empower, resource,

train, defend, and set them up to succeed." Team-based ministry is the most effective model for leading and organizing Christian ministry. It is both theologically and culturally appropriate.

The people of the postmodern world desire models of leadership in which they can participate. Even the God of the universe leads through a Trinitarian team. Though shrouded in mystery, the clear example is there. Our challenge is to learn better ways to reflect that holy community of ministry. This style of ministry just might be the catalyst today's world needs for spiritual renewal.

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Holiness Today, July/August 2008

Resource 15-4

Class Activity— Optional/Supplemental

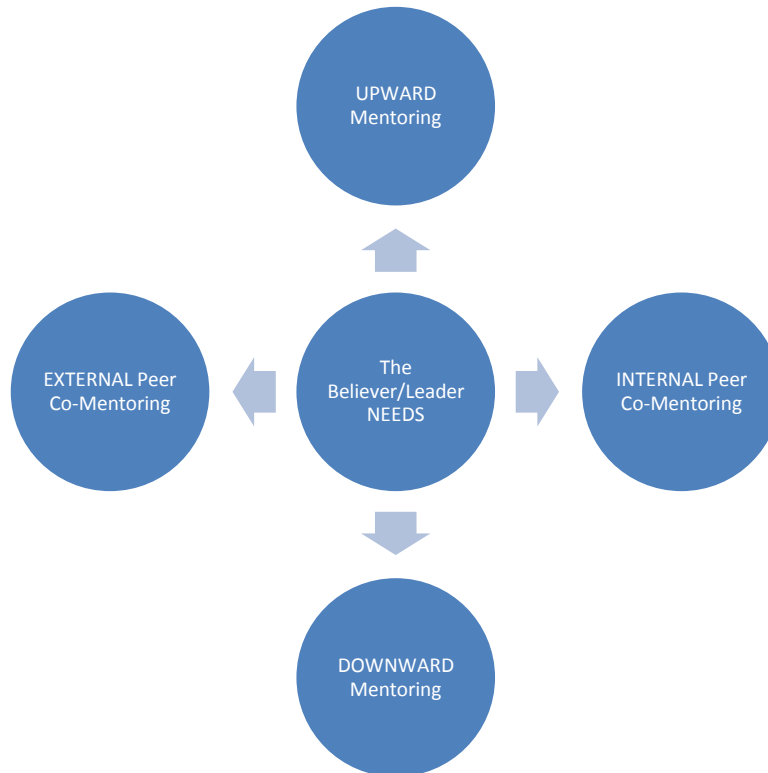
In her research, Dr. Judy Schwanz, professor of Pastoral Care and Counseling at Nazarene Theological Seminary, found that successful women in ministry identified three different types of people critical to their success:

1. Peer support and present-day role models are needed to let them know they are not the “only one” doing what they do.
2. Women in past history who have paved the way, modeling and opening doors for the next generation.
3. Champions in their lives, often men, who have encouraged and sacrificed to create open spaces for them to serve.

Have the women in the class personally reflect on the significance of each of these and report back to the rest of the class.

Resource 15-5

Constellation of Mentoring



Adapted from: *Connecting: The Mentoring Relationships You Need to Succeed in Life* by Paul D. Stanley and J. Robert Clinton. (NavPress, 1992, p. 162)

Resource 15-6

NAZARENE WOMEN CLERGY

PowerPoint Script for Presentation to Board of General Superintendents

Title Slide: We are so grateful for the opportunity to meet with all of you today. We recognize that these are very busy and hectic days and that you are dealing with major issues of the denomination. We want you to know that we pray for all of you and want to help to lighten the load, if that it is possible.

Slide 2: The issue of women clergy in the Church of the Nazarene is very unique to the Holiness movement because it comes from our theological understanding of holiness. In my doctoral research I have been amazed to discover that many feminist theologians who have done historical research have explored early Christianity and then somehow think that nothing happened until the feminist movement of the 1960's. I find it shocking that they don't recognize the incredible influence of the Great Awakening and the American Holiness movement on the development of women clergy in North America. It was from those original roots of women who were called to ministry, and who believed in the radical transformation which was possible through entire sanctification, that they went out to change the world. And change the world they did, as they fought for the abolition of slavery, for women's right to vote and became the leading advocates of the entire temperance movement.

Why is it important to understand the role of women clergy within our own movement? Because we must recognize that women clergy have always been a living and lived-out example of our theology. We do not see our place in ministry or in the life of the church as coming from a feminist political argument, but rather from our deep theological roots which are founded in the holiness movement.

Slide 3: Phoebe Palmer is the one who became the leader at articulating our role. In 1859 she published her book, "The Promise of the Father." It is this book which lays the foundation for our understanding of women clergy within the holiness movement. The argument is pneumatological – that is, we believe that when the Holy Spirit was poured out on the day of Pentecost – everything was changed! When Peter stood on the south steps of the temple and preached to those thousands of people that day, the prophesy of

Joel was fulfilled. The Holy Spirit was poured out and God's sons and daughters began to prophesy. They could not be silent because of the outpouring of God's Holy Spirit.

Slide 4: A young woman in England by the name of Catherine Booth read Phoebe Palmer's book and began to live with the conviction that she, too, was to be a preacher of the Word. She did not want to respond to that call. She was afraid, until finally, on a Pentecost Sunday she could no longer hold it in. She passed a note down to her husband, "I have a word." He invited her to come and share what she wanted to say, assuming it was an announcement of some kind. Instead, she mounted the steps of the pulpit and began to preach the word that God had laid on her heart. She knew she could no longer be quiet. When she was finished her husband stood beside her and announced to the congregation that they should return that evening because his wife would be preaching. And we know the rest of the story – she went on to found the Salvation Army, together with her husband.

Slide 5: The 'Ezer and the Blessed Alliance

Very significant to our theology is our understanding of restoration. That is, that we believe that humanity can be restored to God's original image and plan. We talk about it frequently in regard to humanity's relationship to God. That is – now that Jesus has come we, as humans, are free to have a restored relationship with God. This is not the same relationship that Adam and Eve had after the fall. However, we often fail to note that the relationship *between Adam and Eve* is meant to be restored as well. God in the act of creating humankind in "their likeness" – means that all of humanity is created with the "image of God." Men and women! That likeness is to be restored through the work of Jesus Christ.

The first human was called the "Adam" – and God said it was not good for the "Adam" to be alone. So God created a helper for the Adam. So often we think of this as the one who was simply taken from a rib – but the Hebrew here is so important to understand. God said "I will create an 'Ezer Cenegdo." Those two words in Hebrew are powerful. Let me share with you an example, we sing the song, "Here I raise my Ebenezer" (and we wonder what it means ☺). *Eben* means rock – and 'Ezer – means helper. In other words – when God has been our strong helper, we put down a rock as a reminder of the help He has given us. God is our 'Ezer. The woman was created to be the 'Ezer, and work together with the man.

Also, the word *Cenegdo* – means face to face. We are to work together, face to face and nose to nose! And in this we are the “image” of God – because you see, God is relational and the Holy Trinity is working together face to face and nose to nose – and God’s intention for men and women in the life of the church is to work together to be a team! This team has been coined the “Blessed Alliance.”

In the early days of the CON and in many pockets of our history, this teamwork – this “blessed alliance” was a living reality. What is the “blessed alliance?” It is God’s plan that His men and women will work together in His Kingdom. It means that when His sons and daughters work together –we are much more effective. We each bring our unique qualities and abilities to the table. We know and believe that men and women are different, but it is when these qualities are woven together that we, as a church are better and stronger. Is it a coincidence that the church in the US had its period of most rapid growth at the same time that it had its highest percentage of female ministers? Is it possible that there was a synergy within God’s plan that allowed the Holy Spirit to move and transformation to occur?

Slide 6: Enter fundamentalism. Little by little in the last century fundamentalism has crept into the life of *our* church – the Church of the Nazarene. Fundamentalism, in its simplest form, wants to read everything literally, and instead of believing in the recapitulation through Christ (the second Adam) – and a restoration of relationships between *God and humanity* and *men and women* – we see an emphasis on living in the fallen state, in the subordination of women to men in the world and in the church. What affect has this theology had on the Church of the Nazarene? The peak involvement of women clergy in the CON was in the 1930’s when we had over 30% female clergy. The encroachment of fundamentalism leads us to a state, where just a little over 10 years ago women clergy within the CON in the US were nearly extinct, at 4%.

Slide 7: Carolyn Custis James recently wrote a book called “Half the Church.” She was inspired after having read a secular book titled, “Half the Sky” from a Chinese proverb referring to the fact that women hold up *half the sky*. She asks us as a church some very serious questions.

Slide 8: We are living in a world that is looking at Christianity and asking whether we truly embrace our own gospel message, and whether we take action regarding that message. Muslim women who live in such repression

are asking whether Christianity provides them, as women, freedom. Carolyn asks, “what message are we sending to the world by how we value and mobilize our own daughters? Will the whole church openly benefit from women’s gifts and contributions, or will the body of Christ attempt to fulfill a mission that dwarfs our resources without the full participation of half the church? What is it costing us when half the church’s gifts go untapped?” (Location 382)

Slide 9: This is a serious question and we may think or believe we are doing well in the CON. The truth is – we are doing much better than we were! The fact that we have made this an emphasis in the last 10 years means that things are different now, but we have not yet arrived.

As of 2009, we have 765 District Licensed and 1,167 Ordained women clergy for a total of 1,932. This represents a total of 14% of all licensed clergy. Women make up 10% of ordained clergy in the USA/Canada Church of the Nazarene. However, it seems that they are not getting positions as lead pastors. Only 6% of lead pastors are women. Over the last 10 years we have seen an increase in women receiving their licenses for the first time. In 2000 women made up 20% of those receiving licenses. In 2008 we peaked at 32%. In 2009 (the last year for which we have data) the percentage was 29%.

These are good signs but some of the “rumblings” which may be heard is that we have done a better job of encouraging people to get into the “system” but once they are in the “system” where are they to go?

Slide 10: Carolyn Custis James believes that this is a time of great opportunity. Sadly the strongest voices “speaking into the women’s lives in the twenty-first century are Islam and feminism – systems that reside at opposite ends of the spectrum. Does the church’s message for women stake out the middle ground, or does the gospel lead the way to something much better?” (Location 401) Our theology actually provides us with the opportunity to send a message to women that we are open for you to tackle new challenges! It is a message which “far outstrips the other [Muslim & feminist] voices and unlocks the untapped potential of half the church.” (Location 405) Sadly, she goes on to say, “Yet instead of casting a powerful gospel vision that both validates and mobilizes women, the church’s message for women is mixed at best—guarded, negative, and small at worst.” (Location 470) Admittedly, she is speaking from the Reformed

perspective and she is trying to speak into what she sees as concerns within the Reformed church. However, much of what she has to say is relevant to the Church as a whole.

Slide 11: In the US today approximately 60% of church attenders are women. In the African-American church it is nearly 80%. Outside of the US the numbers are also higher than the 60% we find in the US, and yet, the majority of leadership within the church is male. Custis James says that “The Bible doesn’t merely leave the door ajar for some women to become leaders; it actually makes a rather emphatic case that God expects his daughters to be leaders.” (Location 957) This means that the Church will have to work intentionally for this to become a reality within the kingdom. Carolyn warns us, “there are dire global repercussions if half the church reluctantly backs away from something this important or imagines that this only concerns a select group of women and the male half of the church.” (Location 959)

Slide 12: We must, through our theological lens, “redefine leadership in kingdom/gospel terms.” (Location 962) Do women leaders look just like male leaders? No – that is because God created us differently. However, when men and women work together in the kingdom a type of synergy develops in which men and women are able to do more than they could have ever imagined individually. “According to Genesis 2, God never intended for men to try to survive without the spiritual ministries of women.” (Location 1480) This means that the “Blessed Alliance” is not just about “men *making room* for women and trying to tweak the system here and there to keep us happy.” (Location 1803) But rather, “the Blessed Alliance is God’s strategy for getting the job done.” (Location 1818) Finally, together with Carolyn, we state, “In light of God’s global vision for his daughters, we owe it to ourselves, to the church, and to the world to stop and reflect. Now is the time to ask ourselves—both individually and collectively—where we are on track with God’s vision both for us and for his world, where we’ve lost our way, and how we need to change and correct course. (Location 2311)

We are not here today to be critical, but rather, to say that we believe that God has a plan where we need to be proactive and work together, men and women – for *Half the Church* to be able to find and feel fulfilled in the place of ministry. In light of this we have several proposals to make that would be pro-active.....

Slide 13: Our distinctive theology places us, COTN, in a strategic position to define a beautiful biblical reality for women around the globe. And we don't think for a minute that each of you does not wholeheartedly embrace this theological position. We know you do and have sensed your support in so many ways. But there is a culturally conditioned inertia that is keeping our system-wide practice from matching our beliefs.

It is going to take a strategic, systemic amount of intentionality to get us where we need to be. That is why our overarching recommendation today is that we need to adopt a clear and comprehensive strategy of intentionality. Our current lack of a systemic response to this gap in what we espouse and what we find systematically practiced across our denomination is doing at least two things:

1. First and foremost, it is hindering our mission. At the recent M11 conference, USA/Canada Regional Director, Bob Broadbooks unveiled Five Key Strategies for the future, the first of which was, "We must develop, train, and release passionate leaders with a Wesleyan-Arminian focus." The future viability of our mission depends on mobilizing the often overlooked female half of these leaders.
2. It is hurting our credibility. Dr. Graves experienced a bit of that reaction at our recent denominational meeting at the WHWC Come to the Water Conference when he was asked directly in open Q & A what we were doing systemically to address the particular disheartening stats regarding the placement of women clergy. The truth is there were no good answers for him to offer, and that problem belongs to ALL of us in this room and beyond. And that is why we came today. We want to be part of the solution. We want to offer the best collective wisdom at this point in time from the NWCC.

Slide 14: Appointed in 2007 by Dr. Dan Copp, Clergy Development Director. We see our mission as: "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."

Slide 15: Strategic Initiatives established November 2007:

1. To assure mentoring for called women at all phases of ministry.
2. To develop viable pathways for ministry placement of women clergy.

3. To identify funding sources to support women students and ministers.
4. To lobby for policy and legislation that ensures the systemic support of women clergy.

Slide 16:

5. To facilitate the development of networking systems that effectively reach from the general to the regional to the district to the local levels for women in vocational ministry.
6. To promote a culture of value and visibility for the myriad ministry options for women and the excellent ways they are currently serving.
7. To support the production of state-of-the-art educational resources for leadership training on issues of women in ministry.
8. To influence the dialogue regarding a correct Wesleyan biblical and theological view of women in ministry.
9. To utilize all available technology and public venues to market the value of women in ministry.

Slide 17: It is in the spirit of these strategic initiatives that we now offer the following specific recommendations for action...

- We recommend that a requirement be added to all educational curricula for ordination preparation that ensures competency in articulating the theological and biblical foundations for women in ministry.

Rationale - We are careful to educate future elders on the distinctives of our denominational doctrine, such as Christian Holiness and Entire Sanctification. Ordaining Women is also an historic and contemporary distinctive of our denomination. Particularly because of the recent encroachment of fundamentalism, we need to be as intentional about elevating this theological and biblical stance in our ministerial preparation. In the words of Rev. Dr. JoAnn Lyon, General Superintendent in the Wesleyan Church, "There are needs for islands of particularity in the sea of inclusion." She then named Wesleyan Holiness and Women Clergy as important distinctives in the church universal.

The following quote from David Downs, DS of East Ohio, might provide anecdotal evidence that we are complacent, if not negligent, in this area of education.....

Slide 18: After sitting through a course on the biblical theology of women in ministry taught by Rev. Tracy Ogden Johnson, he had this to say...

“Her teaching was outstanding...Until that day, I thought I had a fairly adequate understanding of this subject. On that day, I learned that I was sorely lacking. I have four religion/theology degrees from Nazarene institutions and yet I could not point to a single course or even a lecture I had experienced regarding this vital part of biblical teaching. I began to wonder how many of my colleagues, in the superintendency and the pastorate, were similarly lacking. It dawned on me that probably we had failed to provide the biblical understanding regarding women in ministry that we should have. How many girls and young women have not been properly encouraged to understand and/or to be obedient to God’s call? How many were outright discouraged by well-meaning, and yet uninformed (as I was) pastors. Frankly, I’m not sure that even NTS has weighted this subject adequately in their curriculum.”

Slide 19: Let them know of resources readily available...

- Dr. Carla Sunberg and Dr. Jeanne Serrão are currently writing proposed changes to the Learning Outcomes of the USA/Canada Course of Study to be presented at the next RCOSAC meeting. (Approved June 2012)
- Appoint a team of women and men to develop a proposed course for the Modular Course of Study. . (Team developed and concept approved by USA/Canada RCOSAC in June 2011. This Module is the course that was written and approved by USA/Canada RCOSAC in June 2014.)
- Evaluate the effectiveness of this educational approach by including a question in all ordination interviews. Successful candidates for ordination must be able to articulate our position on women in ministry and provide biblical defense.

Slide 20: We cannot move forward unless leadership on the General and District level models language and action that promotes awareness and

mutuality! It is an imperative leadership responsibility! Our poor modeling of gender-inclusive language serves to reinforce the stereotypes that marginalize and discriminate against women. May we respectfully suggest that even our General Leadership might possess blind spots in this regard? May we gently hold up the mirror for you to see? In August 2010, a beautiful gesture was made by our Board of General Superintendents to affirm and encourage pastors. A video message of pastoral appreciation was sent out to all pastors. We believe this gesture was motivated by a heart of love and the warm intent to thank and encourage all pastors. However, there was an unfortunate, but glaring oversight. Early in the video, the term "brother," immediately excluded a group of important pastors...the female ones. Our hearts sank as we, once again, felt left out.

Granted, the word "brother" was in a scriptural reading, Philemon 1:4-7, and the last sentence of *Manual* paragraph 903.6 does state, "Language changes shall not be applied to any scriptural quotations or references to God." However, care should have been taken to more intentionally choose a passage or translation that did not exclude women when your intended audience was both men and women pastors. We could cite many more examples (i.e. the archaic references to "pastors and wives retreats"). We must do better than this. We need formal sensitivity training.

- We recommend that comprehensive training be provided to District Superintendents at the next available DSLDP. This training should include the theological and biblical foundations for women in ministry, as well as practical inclusive-language training and pragmatic strategies for increasing the placement of women clergy.

Lastly, this training needs to highlight models of success and give opportunity to benchmark against best practices regarding the intentional placement of women clergy. We measure what we value and we celebrate what we want to see more of. David Downs, East Ohio District, is proof positive that intentionality *does* make a significant difference

Slide 21: In 2001, his district had 5 women assigned (3 senior pastors and 2 associates). Today, they have 17 (6 senior/co-pastors and 11 associates). He anticipates several of the women currently serving as associates will be stepping into senior pastorates in future years. This

culture change required perseverance. David says, "In one case, I had to virtually demand that a congregation receive a female pastor for their interim knowing that once they got to know her and sense the power of the Holy Spirit on her ministry that they would insist she become their pastor, and, that's exactly what happened." In the words of Jossie Owens, "District Superintendents must plow through the resistance to placing women. Male champions will have to sacrifice and suffer for the advancement of women." The New England District is another example of the results of intentionality. Perhaps a panel of DSs who are models of excellence in this specific arena can share best practices with the others in this training setting??

Slide 22:

- Strongly request/encourage that the District Superintendents Advisory Committee (DSAC) plan a comprehensive training program as described for the next open DSLDP.
- Create accountability measures. Evaluate the intentional follow-through of District Superintendents by including specific questions in the annual reporting mechanism.

Examples provided next slide...

Slide 23: Our leadership must mirror our constituency.

- Specifically *how* have you been intentional about the placement of women clergy?
 - Number of church boards you have proactively educated on the biblical and theological stance our denomination takes on women in ministry?
 - Number of women you have placed in senior pastorates?
 - Number of resumes for women clergy you have presented to churches for consideration? Number of interviews?
 - Number of women you have actively recommended to current pastors to consider as associates?
 - Number of women serving on your nominating committees?

- Number of women included on ballots, particularly for District Advisory Board, etc.?
- Number of women appointed to Ministry Boards and other appointed positions of leadership?

Slide 24:

- We need required cross-gender mentoring relationships and structured leader development programs (with intentional grooming of high potential females) to foster a climate of greater collegiality among those called to pastoral leadership
- More women should be invited to participate in Think Tanks like Thought Partners and be appointed to all levels of leadership. We are missing a vital voice at the table. Gender-balanced leadership is good pastoral theology.
- We need our General Superintendents to use your vast influence to proactively elevate this topic; to champion the cause of women everywhere in our global denomination.

Slide 25: Tips for Leadership:

- Use the new video messaging tactic to influence on this issue.
- Ask our publication editors to be intentional about using female authors and highlighting the stories of women clergy.
- Take the opportunity at ordination services worldwide to make a statement about women clergy.
- Assertively lobby with District Advisory Boards about female candidates at DS election time and with DSs regarding balanced or proportionate gender representation in Nominating Committees and on ballots, particularly for General Assembly delegates. Our decision makers must mirror our constituency.

Slide 26: I encouraged outside-the-box thinking regarding ministry assignment in my chapter in *A Holy Purpose*. I want to inspire women and men to think creatively about our mission. However, there is valid expectation regarding systemic change. We must do both!

“While there is certainly valid expectation for systemic change within our current institution to warm the climate for our female ministers, I also want to encourage innovation on the part of the women clergy themselves. We need not wait for the perfect opportunity to be handed to us. No minister in the Church of the Nazarene is guaranteed a congregation, a building, a certain position, a salary or budget. If we are called of God, then we may need to be willing to preach the Gospel from every rooftop, street corner, or under every tree. We must engage in outside-the-box thinking regarding ministry roles. The Great Commission is beckoning us to get creative beyond the traditional mix. Get out there and proactively propose new and different ministries. We need motivated self-starters to be paradigm pioneers.”

- “Go plant churches” is becoming the standard answer to the placement dilemma. Though we whole-heartedly agree that church-planting is a necessary strategy for the future, what is the strategic plan for making this happen? Without a clearly identified structure to plug into, it is a difficult leap. Women, in particular, hear this “suggestion” as a cop out. To an already disenfranchised minority, this seems like the passing of the proverbial buck.

Slide 27: International Implications

- Department of World Mission
 - Utilization of missionary couples on dual contract.
- Developing mission districts
 - Empowerment of women called to the ministry. Distinctives of stages of district development.

Slide 28: In Conclusion:

- W. Edwards Deming said that the number one job of a leader is to remove barriers and obstacles to productivity.
- Isaiah 57:14 – “Build up, build up, prepare the road! Remove the obstacles out of the way of my people.”

- Intentional leadership removes the barriers and obstacles to empowerment. Our women clergy need some boulders moved out of their pathway. We owe it to future generations.

Resource 15-7

“The biblical test of true community is very practical. The body is a unit; though it is made up of many parts. It functions as one body. The body is complete and healthy when each part functions optimally, in harmony with the other parts. The mark of authentic community is full participation of its members in the ministry of the community. Oneness cannot happen when parts of the body are paralyzed into inaction by ugly discriminations. The atrophy or impairment of one part of the body can cripple the whole body. (1 Cor. 12:26). But oneness blooms with full effervescence in the heat of joyful and generous teamwork when each part of the body pours all that it is into the building and expansion of community. Then community can become what God intends it to be – not a crippled body but “a radiant church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:27).

- Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness*

Homework Due: Instructor will give you a due date for this work:

- 1) Turn in your Journal which you have kept during the module.
- 2) Write your own Biblical, Theological, Historical and Practical rationale for the role of ordained women leadership in the Church of the Nazarene.

