

new HORIZONS

RESOURCES for NAZARENE CLERGYWOMEN

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Editorial

carla sunberg

One of my favorite pastimes is asking women about their journey into the ministry. For many the path has been marked with numerous defining moments and epiphanies which have brought them to their current place of service. This is true of Rev. Dr. Rony Smith who is taking over the reigns of leadership for the Nazarene Women Clergy Council.

Early on in life Rony had a passion and love for how humans think and work. Human communication and organizational development became the academic track for her life. She completed her degree in communication at Trevecca Nazarene University (TNU) and soon headed off to the University of Kansas (KU) where she had been offered a position as an assistant while completing her Master's degree in Organizational Communication. While in Kansas, her alma mater, TNU, contacted her about a position in the Communication department, and so, just two years following her graduation, she found herself again in Nashville, but this time to teach. Upon her return to Nashville, Rony began her doctoral studies at Vanderbilt and completed her doctorate in Human and Organizational Development in 1996. It was also during this time that she helped to develop and became the first assistant director of the Management and Human Relations (MHR) program at TNU.



Along the way there were moments which helped shape her life and future. This included different individuals who helped to inspire and encourage her. The first is her husband, Bobby. He proposed while they were both students at TNU, but Rony had already been offered the position at KU. She responded, "as long as you'll go with me to Kansas!" They married the summer they graduated and off they went . . .to Kansas. He has been a great support and by her side for 25 years! However, the choice to attend KU was not random, but rather, Rony followed one of her TNU professors to Kansas. At the college level this professor had nurtured her intellectual ability and it became the turning point in her self-esteem. Yes, men can mentor women! It was later in her work career that Rony worked for Northern Telecomm which was owned by two Christian men. They were wanting to expand the company and hired Rony as their first employee, working as a management consultant. These two men mentored and sent Rony to as many training programs as possible. It was an incredible experience; she loved her job and appreciated all that these men did to nurture her. Rony was traveling 80 percent of the time when she discovered she

Dusty Feet

anonymous

I shouted the second the phone was out of my hand. I had just been appointed to head a district ministry. A variety of motivations fueled my elation but my focus was clear and my vision was growing by the second. I knew that there would be obstacles to the fulfilling of the vision, but naively I assumed that the endorsement of the district superintendent would nullify or at the very least move those objections underground. The collision between the vision, my naiveté, the challenge of being a woman in ministry and the rationalizations of others was imminent.

I discovered that male members of the clergy would refuse to meet with me, even in a public place, without the presence of a chaperone. I was to supply that chaperone and they preferred that it be my husband. And while this subtle form of prejudice, marketed as a way to uphold the biblical mandate to “avoid every appearance of evil” was frustrating, it did not affect my understanding of my own abilities.

The statements which clouded my vision and provided the greatest fodder for self-doubt were the “jokes” which were couched in language commonly found in affirmative action debates. The types of statements which when even quietly challenged were met with the rejoinder for me to “get a sense of humor” or to “lighten up.” Those statements coupled with others suggesting that I had not yet paid my “dues” and that the appointment grew from the



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need to have a female clergy member visible began to weave themselves together in my mind to form a

Editorial, cont'd.

was pregnant with her first child. Wanting to be a mom, she knew she would have to make some changes. These changes would lead her down another path.

The new path led Rondy back to TNU. She proposed that TNU begin a Master's in Management program, one that differed from a generic MBA program. They accepted her proposal and invited her to return to the faculty to create the new program. It was during this ten year period of time, while she was the major professor in the new program that Rondy began to spend more and more time in the Word, ostensibly through *Bible Study Fellowship*. After several years of being sent deep into the Word she discovered her calling. Never would she have thought that she would leave TNU and Christian higher education, but the more she studied, the more she knew God was calling her to vocational ministry.

In 2001 Rondy began to work as a volunteer for her home church, Hermitage Church of the Nazarene in Nashville. The church had been growing rapidly but did not have the organizational infrastructure to handle the growth. The pastor knew of Rondy's call to ministry and invited her to use her skills in the church. After a year of volunteer service, she was hired part-time and later full-time. Eventually her work grown beyond organizational development to more teaching and a unique counseling ministry with women. These commented that they had never had a woman, to whom they could turn, who was trained theologically and biblically. Never before had they seen a woman who was “called,” but had always wanted a female perspective in their lives, saying that we have done a disservice to half of our constituency because we haven't had females around. Rondy shares that part of her call is because she is a woman! The pastor, another male mentor, encouraged Rondy from the very beginning to enter the course of study, and to begin the process of licensure. Rondy is now in her ninth year of ministry at Hermitage Nazarene and was ordained a Nazarene elder in the summer of 2009.

After my election as president of Wesleyan/Holiness Women Clergy, I felt that it would be a disservice to try lead both organizations. I have stepped down from my leadership role with Nazarene Women Clergy Council. However, I am very pleased to leave you in the capable hands and leadership of Rev. Dr. Rondy Smith! Her passion for ministry and excellence of service will help us continue to move forward and hopefully, create more paths to ministry for the women who are called within the Church of the Nazarene!

Carla Sunberg serves as the Pastor of Evangelism at Grace Point Church of the Nazarene in Fort Wayne, Ind. and president of the Wesleyan/Holiness Women Clergy.

tapestry of self-doubt.

Virtually every woman in ministry can tell similar stories. Stories which range from the painful to the amusing (such as the time dorm-style arrangements had been made for the participants of an overnight clergy meeting and no provisions had been made for women to sleep separately from the men). The reality is that ministry can be difficult regardless of your gender, but the greatest obstacle for me was not the prejudice and misconceptions of clergy or laity concerning women in ministry; the greatest obstacle was the power I allowed those statements to have over me. I found myself moving from feelings of mild frustration to anger and eventually to a degree of paralyzing self-doubt. I wondered how long I would have to throw myself against this brick wall before it crumbled. I learned not to throw myself against the wall but to go around it.

I began to side-step those obstacles. I no longer wasted my emotional, physical or theological energy battling the entrenched; instead I chose to focus on my fellow clergy members who were in complete agreement with the doctrines of our denomination. The brethren of the entrenched have taught me a valuable skill: I now know how to enthusiastically and joyfully shake the dust from my feet. That skill set made the tapestry of self-doubt unravel and my vision to once again be clear. So now I love Jesus with dust-free feet.



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new horizons

Reclaiming the Radical Story, part two

kent brower & jeanne serrão

In our earlier article [See part one in the Fall 2009 issue], we set out the big picture of the good news of the gospel. We showed how countercultural the gospel is both in overt examples and more subtle ways. At the same time, there are texts in Scripture, when taken out of their first century context, which appear to run against the grain of the countercultural direction of the gospel. In some Christian traditions, a few of them are used as proof texts to exclude women from ministry.

What are we to make of these texts? First, in some instances it is crucial to understand these texts in the first century contexts in which they were written and in terms of the issues that were being addressed. Paul and his fellow epistle writers are sometimes addressing specific cultural issues. Second, other passages, when considered in their wider literary and theological context, drive forward a new creation view of society based upon justice and love. When read in that way, their language exposes the fatal flaws in the conventional, oppressive structures of society.

Take Ephesians 5:1-6:9, for example. This passage contains what scholars call a “household code.” It is one of several passages (Colossians 3:18-4:1, Titus 2:1-10, 1 Peter 2:18-3:7) that describe and seek to “Christianize” the traditional first century

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Jewish and pagan relationships of those in households. The patriarch was the public face of the family and any disrespect shown to him in public would bring shame on the whole household unit, which also included slaves, employees, and sometimes clients.

The Ephesian version of this code is set in the context of a wider discussion on godly living. The Ephesians are called to imitate God and to walk in love (5:1-2). They are to be filled with the Spirit (5:18b). Paul then begins this household code

with the prime evidence of Spirit-filled living: Christians are to be submissive to each other as a general rule. Then follows the traditional comment in verse 22: “wives to your own husbands as to the Lord” (author’s translation).

The verb “be submissive” is not in this verse and derives from the idea in verse 21 that all Christians are to be sub-

all Christians, as the
Church, are to be
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and
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to **each other**

missive to each other. It is as if Paul were saying, “for example, wives [be submissive] to your own husband.” Then Paul becomes

extremely countercultural. The command to the husbands to love their wives as they love their own bodies is describing Christian submission of husbands to wives in language that they could understand and accept. And this mutual submission is exactly how Christians are to “walk in love.”

The language of headship found in verse 23 is also descriptive of the first century understanding of the role of the patriarch. Paul uses this cultural analogy to describe how he views the relationship of Christ to the Church. Some today read this passage backward from how the author originally meant it, understanding the role of Christ and the Church to be an example of the Christian marriage relationship. The author did not intend the passage to be read this way! Clearly, the principle from this passage is that all Christians, as the Church, are to be submissive to Christ and mutually sub-

missive to each other.

1 Corinthians 14 and 1 Timothy 2 are often used to deny women leadership or ordination in the Church. They have similar contexts in that both deal with problems of chaotic worship in the churches and are instructing Gentile converts who were most likely coming out of the mystery religions. These mystery religion groups often met in homes and the purpose of their rituals was to achieve an ecstatic state of communion with their gods. Women as well as men participated equally in these chaotic worship services with women, especially in Ephesus, often in charge of these services as priestesses.

Both churches had ethnic Jews as well as Gentiles among their members. The chaotic worship

style practiced in Corinth and Ephesus was very uncomfortable for the Jewish Christians who were used to the public, ordered worship of the synagogue. Actually, Paul has already addressed this issue in 1 Corinthians 11:2-11, where he fully affirms the authority of women to prophecy in worship. His means of affirmation emerges from his Jewish background but with a distinct countercultural twist. Women should wear the symbol of authority when they prophesy—a head covering, just as a rabbi would in worship. Now Paul again affirms the need for unity in worship and he asks both sides to give a little to accomplish this goal.

Because these two passages are highly contextualized it is not wise to base a universalized principle or dogma on them without considering the cultural context very carefully. These passages need to be interpreted in light of the whole of Scripture on the one hand and the specific contexts of Corinth and Ephesus on the other. The specific statement in 1 Timothy 2:12, “I do not permit a woman to teach or to have authority over a man; she must be silent,” summarizes the issues for women’s ordination for both passages. And it demands careful reflection if it is to be misused.

In 1 Corinthians 14:34, Paul says “Let the women keep silent in the churches.” C. S. Cowles comments: “The use of the definite article in the Greek focuses attention upon a specific group of women, not all women. Which women? Those who, through exuberant and chaotic speech, were creating confusion and disorder in the services” (Cowles, 133). In addition, Paul chooses the word for keeping silence that means “voluntary silence” when he could have chosen words meaning “to muzzle, tie shut” or

“stillness and quietness” (Cowles, 133). Cowles paraphrases this verse: “Let the

passages need to be interpreted in light of the **whole** of Scripture on the one hand and the **specific** contexts . . . on the other.

women voluntarily cease from idle chatter and noisy conversation and maintain a reverent attentiveness during worship, as ‘the law’ of common courtesy and social convention dictates” (Cowles, 135).

This “voluntary silence” is also the word Paul uses in commanding the whole congregation: “Let him/her be silent in the church, and let him/her speak (silently) to himself/herself and to God” (1 Corinthians 14:28, author’s translation). If we were

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to apply this command as verse 34 has been applied to women, no one would speak in church unless there was an interpreter!

We find a similar context in 1 Timothy 2 as far as the silence issue is concerned. But 1 Timothy brings in two more prohibitions that are often used to deny the use of women's ministry gifts. Verse 12 begins: "I do not permit a woman to teach." First, we observe that this is Paul's current position (I am not presently permitting, present active). It is not a command for all time from God. In light of the situation in Ephesus, Paul did not think it was best for the women to teach. Why would Paul say this?

In the first century, Jewish and Gentile girls were usually only trained in skills needed to fulfill their domestic roles. Some Jewish writers actually stated that

women did not have the mental capacity to study the Torah and so were excused from even hearing the Law (Cowles, 143). A

In contrast to his culture, Paul commanded that these *women* be taught the Torah and the Gospels.

close reading of 1 and 2 Timothy indicates that at this time the church in Ephesus "was plagued by all sorts of strange philosophical mythologies" (Cowles, 141). 2 Timothy 3:6 indicates that Ephesian women had a tendency toward unorthodox teaching.

In contrast to his culture, Paul commanded that these women be taught the Torah and the Gospels (verse 11) while being submissive to their teachers and learning quietly which was the custom of the day for male students as well. This, of course, is merely following the pattern of Jesus, who teaches women (see Luke 10:28-42). Perhaps Paul would have changed his policy for Ephesus later on after these women had been taught the Scriptures. We do not hear of him prohibiting Priscilla from teaching Apollos. Paul does recount the damage his own ignorance caused (1 Timothy 1:12-14).

Paul also goes on to say in 1 Timothy 2:12 that he does not permit women "to have authority over a man." The Greek word (*authentain*) translated "authority" is a rare word, which is only used here in the New Testament, and is best translated "to dominate or domineer." In secular Greek this word had the meaning "to commit a murder, to kill with one's own hands."

"It suggested monarchical authority where one has life-or-death power over another" (Cowles, 146). This dominance goes directly against Paul's principle

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Maternity Leave: My Story

gretchin erwin rotz

By not having an adequate maternity leave policy while I was pastoring, I not only felt inadequate as a mother, but as a pastor as well.

This is my story . . .

I graduated from Northwest Nazarene College (University) with a Religion degree. I then got married that summer and after two years we moved to Kansas City. After graduating from Nazarene Theological Seminary I took on the daunting task of being a senior pastor of a small church in a small Bay Area city.

Let me clarify a few things. When I say small church I mean we had a great Sunday of 62 on Easter, and a poor showing of one, other than ourselves one week. When I say a small Bay Area city I mean 75,000 people and still growing.



My beginning salary was a parsonage and all utilities paid, but no cash. Within a year we moved up to \$50 a week plus housing. Thankfully my husband found a job with great insurance to cover us both. As we tried to pay back school loans and survive on one salary, God's continued provisions constantly amazed us.

My husband and I knew we wanted children in our lives and began waiting for that day to come. It was a frustrating time as we weren't getting pregnant and the doctor kept saying it was probably due to the stress at work. So, instead of trying to relax, I would drown myself even more into ministry while waiting for God's hand to work in our lives. After four more years of anguish and prayer, we were finally expecting our first child.

By now the church had grown into a healthy new-beginning with a great core group of people who were eager to see what the future held for their church. The excitement of the pastor being pregnant was an added bonus. At board meetings we began talking about what would happen when the baby came. There was no official policies in place for maternity leave and the Nazarene Manual gave no help whatsoever.

Therefore we began creating our own maternity leave ideas by reviewing other maternity leave poli-

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in Ephesians 5:21 of mutual submission. Although it is unclear, there is some evidence to suggest that women priestesses in Ephesus exerted this kind of authority over their worshipers in the pagan religions.

Good interpretation requires that any universal principle be found in the whole of Scripture and not just drawn from proof texts that have been taken out of their cultural and literary contexts. It would be foolish indeed to expect these texts to reflect 21st century notions. We have had centuries of reflection on the implications of the gospel on society and individuals. We have been challenged again and again to be transformed persons and to refuse to allow the surrounding culture to squeeze us into its mold. How sad, then, to see some today make the social conventions of the first century, such as slave ownership or patriarchal societal structure, normative for Christians now, as though the gospel had no transforming impact whatsoever on the views of Spirit-filled Christians who wish "to walk in love."

But even within the cultural constraints of their day, we should not underestimate the transforming power of the gospel. Jesus Christ came to bring restoration to creation that had been marred by sin. At every opportunity, He brought the sinful order into question and taught what God originally had in mind for His creation. Paul caught that vision in Galatians 3:28 when he wrote, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus," and began the process of working out that vision and its implications for Greeks, slaves, and women.

The sinful patterns of society are challenged again and again within the community of the gospel where householders honor slaves, and husbands love wives. We are called to continue this process of working out this principle of mutual submission in our own contexts. That is why the Church of the Nazarene recognizes God-called and God-gifted women by ordaining them.

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

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

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Memorandum

bits of news about
clergywomen happenings

PALCON 2010

Pastors & Leaders Conference

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

TNU	May 11-14
ONU	May 17-20
MNU	June 1-4
ENC	June 8-11
SNU	June 28-July 1
MVNU	July 6-9
PLNU	July 19-22
NNU	July 27-30
AMBROSE	August 23-26

Come to the Water, 2011 *Rhythms of Grace*

Join women from around the world for three days of encouragement, support and renewal, **March 31—April 3, 2011** at the *Millenium Hotel* in *St. Louis, Missouri*. For more information, please go to the WHWC website:

www.WHWomenClergy.org.

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cies from other places of local employment. We also reviewed the California State requirements to give us a rough idea of what we should try.

We planned on having at least four Sundays tentatively covered. In regards to preaching, two weeks before the baby's due date and two weeks after the birth. We couldn't afford to pay anyone to cover the pulpit for any extended length of time. As for the bulletin, bills and other tasks, parishioners were to sporadically cover these. However, most of these tasks were still to be done by me.

Unexpectedly we had to have an emergency cesarean three weeks early, on a Wednesday, before Mother's Day! I did not have a contingency plan for that early of a delivery, and so church was cancelled for Mother's Day. The next four weeks were covered. I was back in church by the third week and the baby was dedicated on the fourth. I continued creating the bulletin, planning the worship music, and making sure the church bills were paid from my house almost as soon as I got home.

I continued creating the bulletin, planning the worship music, & making sure the church bills were paid almost as soon as I got home.

All the mothers will understand what I am writing next. Having your first child is never as easy as it sounds and usually far more emotionally draining than you would have ever imagined. I had some postpartum depression, was having problems breastfeeding and often had mastitis. All of these things made me feel inadequate as a mother, not to mention as a woman. I mistakenly used the church work as an outlet thinking, "well, at least I have my calling." The baby came with me to the church where I had a playpen/bassinet for her in my office; I would work!

I quickly resumed teaching my Sunday School class as well as preaching responsibilities. My husband watched the baby from the sound board in the back while I was preaching. I got the baby's nursing routine down so that I could feed her before I left the house, between Sunday School and church, and right after church so we could join parishioners for lunch. I was Super Mom and Pastor on the outside, but falling apart on the inside.

I don't blame the church or the board for the poor decisions we made, for who would have known? There were no mothers on the board and very few

mothers in the church itself. So no one spoke up about what an appropriate maternity leave should entail. I didn't know any better, as this was my first child. As I said before, neither the Nazarene Manual nor the district office was able to give any help or advice.

I firmly believe I didn't last as a senior pastor with an infant because I didn't know how to balance both. I wasn't given a chance to figure out how to create that balance. I felt guilty when it seemed I put the church work above raising my child when I didn't even know how to raise her to begin with.

Within nine months we moved on from that church. Almost immediately I was pregnant again. Thankfully God brought us to a place near family who have helped me understand and cope with the combination of ministry and motherhood. I praise God for the place He has brought me now where I can continue doing ministry in a part-time position and raise my children as a full-time mother until they are in school. However, I still look forward to the day I can work in full-time ministry, possibly as a senior pastor again.

Gretchin Erwin Rotz is a graduate of both NNU and NTS. She has been married since 1994 to Dave Rotz and is the mother of Sadie (5) and Forrest (4). She served as senior pastor in Alameda, California for five years and has been an administrative pastor at Nampa Lakeview since 2006.

Reclaiming, cont'd.

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Web site for **Wesleyan Holiness Women Clergy**: Click on Articles and Booklets for historic and contemporary literature.
www.whwomenclergy.org

Web site for the **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

It Takes a Village: raising our children in ministry

deanna hayden

“Mommy . . . chuch?” my sweet 2-year-old son asked me in the car. “Yes, Josiah, mommy is going to the church. Do you want to come with me?” “Yeah!”

I feel thrilled every time I hear Josiah, in an excited voice, tell me that he wants to come to church with me! Most days when I go to the church office, I have the luxury of having a wonderful woman from our church, who loves Josiah very much, take care of him. There are many days when I have the privilege of caring for him myself, while I try to carry on ministry as well. Now that I’m in my third trimester of pregnancy with our second child, that privilege becomes a little more challenging!

When I first arrived as a pastor at our church, there were several people who were hesitant toward, if not completely against, having a lady pastor . . . let alone one who had a small child to take care of. How could I “be a full-time pastor and still be a wife, mother and homemaker?” I was asked at a congregational interview. Simply knowing the existence of this perspective contributed to my feeling of anxiety when the time came to announce to our church that I was pregnant with our second child. I stood in front of our people one Sunday morning with my amazing husband, Ben, who held Josiah in his arms while I made our announcement. It was met with happy applause, and I felt the tears come. In a shaky voice, I said, “There’s a building near our house that has a saying on it: ‘It takes a village to raise a child.’ I’m asking you, as our church family, to be the village that helps us raise our children.”

During this journey of pastoring and motherhood, I’ve found myself asking God more than once, “What are you doing? Why have you called me to full-time ministry now?” I was raised by the most loving stay-at-home mom that anyone could ask for. She taught me how to be a mother! So the thought of being a “good mom” while also trying to be a “good pastor” just seems to boggle my mind at times—enough times to bring me to my knees every day.

In the middle of some of the hardest Sundays, when my husband is away on reserve duty, and I find my hugely pregnant self climbing the church stairs with my toddler and diaper bag in hand, I have to remind myself of some of the lessons I’ve started to learn through this adventure:

Give myself grace. There are days when my roles as mommy and pastor and wife all get mashed together, and it feels like none are accomplished well! That is okay.

Make time for family and for me. Ben and I have to sit down regularly, calendars in hand, and nail down days when we can have dates, or spend time together as a family. I need to make it a priority to “get away,” even just to a coffee shop for an hour, to read, reflect, journal, and pray. When I do, my soul is refreshed and I have much more to give to all of the most important people in my life.

Lean on the Church. I am a person who doesn’t like to “inconvenience” others (not the best characteristic for a pastor to have!) Sometimes it’s hard for me to ask our church members to help me with Josiah when Ben is out of town, but that is exactly what I need to do if we really want our church to be our “village.”

All in all, this never-dull journey has brought me to a place of greater boldness and confidence . . . not so much in myself, as much as in the One who has called me to be here, at this time, helping to shepherd a

I know the limitations I feel are truly the work of God’s grace being sufficient beautiful community of people. I know that the “limitations” I feel are truly the work of God’s grace being sufficient, allowing God’s power to be made perfect in my weaknesses!

Just a few weeks ago, at a reception after our Sunday service, I stood beside a man—my precious brother in Christ—who had been one to question my role as a pastor/wife/mother/homemaker. We were both watching Josiah as he played among a group of adults. He said to me, “You are really doing a good job with him!” Just then, Josiah picked up a cup of punch and was about to spill it. Nearby, a young lady caught the cup before the mess was made. I replied to my brother, “We have a lot of help!” He winked at me as he said, “It takes a village.”

In the middle of some of the hardest Sundays . . . I have to remind myself of some of the lessons I’ve started to learn through this adventure.

Deanna Hayden serves at the Southwood Church of the Nazarene in Raytown, Missouri.

Ministry Glimpse

vicki copp

Rev. Stefanie Hendrickson has announced her resignation from the Clergy Development office where she has worked as Managing Editor of both *New Horizons* and *Preacher's Magazine*. She and her husband, Mark, have taken an assignment at the Warrensburg, Missouri First Church of the Nazarene, a distance from the Global Ministry Center and are expecting a second child. We are thankful for her ministry to us as clergy generally and as women clergy particularly and so would like to honor her by telling you a little about her and the ministry she has had among us.

Dr. Dan Copp, the Director of Clergy Development says, "We are going to miss Stefanie in the Clergy Development Office. She has made a valuable contribution to our work and to me, personally. Stefanie brought many gifts to our Clergy Development Team, including her deep commitment to clergy, solid pastoral perspective, outstanding writing/editing skills, creative thinking and winsome presence. We've all benefited from her time with us. As much as we will miss Stefanie, we celebrate with her and Mark and the Warrensburg Church in the ministry they now share together. I look forward to continuing our friendship, following her ministry and looking for ways to keep her involved in the development of our clergy."

Growing up, Stefanie attended Springfield, Illinois First Church of the Nazarene and felt a call to missions when she was in high school. She attended a community college upon graduation, but then enrolled at Olivet Nazarene University where she majored in English with a concentration in Literature. Later she entered the Religion department as a Cross-cultural Minor. With her degree from ONU in hand, she was accepted into an internship program at Nazarene Publishing House working with Beacon Hill Press in the areas of Sunday School and Youth Curricula.

It was during her internship that she met her husband, Mark, at the Gladstone Church of the Nazarene. In the summer of 2000, she began her graduate work at Nazarene Theological Seminary. When Mark graduated from NTS in 2002, they moved to Sweet Springs, Missouri where he was on special assignment to a three-point Methodist charge. Stefanie continued her education by commuting to NTS. In July 2004, they moved to Orlando, FL, where they were co-senior pastors. She finished her M.Div. that fall and graduated in May of 2005. After

a rough first-assignment in Orlando they went on staff at Winter Haven Church of the Nazarene and were ordained on the Central Florida district in May of 2006.

In September of 2006 they accepted the co-senior pastorate at Drexel, Missouri, where they experienced healing from their Orlando wounds and had three years of awesome ministry. It was during this time that she worked in the Department of Clergy Development with specific responsibilities in editing *Preacher's Magazine* and *New Horizons*. Her District Superintendent and former editor of *Preacher's Magazine*, Jeren Rowell says of her, "Stefanie is an outstanding pastoral leader on our district. She and her husband Mark are giving strong leadership to the Warrensburg Church. Stefanie works from a thoroughly biblical pastoral theology that enables her to function with authority, humility and with love. As a former editor of *Preacher's Magazine*, I have deeply appreciated her careful work of continuing this preaching resource for our pastors."



We are pleased to announce that Stefanie will continue as Managing Editor of *New Horizons* in a volunteer capacity. This willingness to continue her work with us simply affirms what we have been saying about her all along.

"It's been my pleasure to serve women clergy by using the passions God have given me: Language and theology. I'm excited to continue with *New Horizons*!" —stefanie

Receive *New Horizons* for free--subscribe at www.nazarenepastor.org.

Preacher's Magazine is transitioning to an E-magazine this summer. Visit the Clergy Development website to see this new, expanded pastoral resource!