TWO WOMEN,
TWO MINISTRIES,
ONE GOD

An Honors Thesis (HONRS 499)

by

Stacee Deanne Fischer

Thesis Advisor
DR. BARBARA STEDMAN

Ball State University
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The role of women within the United Methodist church has been evolving since John Wesley began the Methodist Revival in 1739. Women, though active in the congregation, did not hold any substantial leadership roles within the Methodist church until the late 1780s. After Wesley's death in 1791, women's roles were reduced to a position of submission. However, since their forced decline in the early 1800s, women have steadily increased in significance within higher positions in the United Methodist church. Today, the number of women attending seminary and receiving parishes is nearly four hundred times greater than at the beginning of the twentieth century. Within the United Methodist church alone, a few women are currently in the highest position as bishop in selected states around the United States.

I have chosen to highlight the lives of two women ministers, Katurah Worrill Johnson and Barbara E. Allen. Their lives and ministries are completely different, yet both were called to the pulpit to disciple and to preach. They represent, in my opinion, the changing face of the church. The Methodist Church began as a male-dominated society and has evolved into a society where women leaders, pastors and bishops are becoming acceptable. This paper is a product of that evolution.
As in all the congregations of the saints, women should remain silent in the churches.

They are not allowed to speak, but must be in submission, as the Law says.

If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

(I Corinthians 14: 34-35)

A woman should learn in quietness and full submission.

I do not permit a woman to teach or to have authority over a man; she must be silent.

For Adam was formed first, then Eve.

And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

But women will be saved through childbearing-- if they continue in faith, love and holiness with propriety.

(I Timothy 2: 12-14)

The above admonitions from the New Testament, considered by Christians to be the Word of God, define a specific role of passivity for women within the church. A woman who believes with her heart, body and soul that God is calling her to openly share her religious convictions and experiences with others, including men, and also strictly follows the Bible would be greatly deterred from engaging in this journey.
Yet, the book of I Corinthians contains what I perceive as a contradiction only a few lines after the first verse:

If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. If he ignores this, he himself will be ignored.

(14: 37-38)

A question therefore arises from consideration of these verses: Are God's commandments gender-specific, or, more pointedly, are men the only recipients of God's call to minister?

The United Methodist denomination of Christianity has witnessed an increasing number of women involved in ministry, as have most of the mainstream churches. My grandmother, in fact, is a local pastor at two United Methodist churches in southern Indiana and my mother has been the director of music at each church that my family has attended. I have grown up not only in a Christian household, but in a congregation where leaders within that body of faith come from diverse backgrounds.

I am a confirmed member of the United Methodist Church and I have received my own undeniable calling to enter the ministry. In this study I have had the privilege of acquainting myself with two other women ministers who have become instrumental in my life as I discover my place within the United Methodist Church. Katurah Worrill Johnson is a divorced, African-American single mother who is the Associate Pastor at College Avenue United Methodist Church in Muncie, Indiana. Originally from Atlanta, Georgia, Katurah debated whether her calling to ministry was really a calling to educate. She chose a route that could best encompass both: she attended Gammon Theological Seminary in Atlanta to pursue a Master of Divinity degree while serving as
a teacher's aide in a school system. Her final resolution is that a call to ministry is a call to teach.

Barbara E. Allen, my grandmother, grew up in southern Indiana during the Depression. After a full life of working in factories, managing her husband's trucking business, raising two children, nearly pursuing an associate degree in social work, and working fourteen years in the field of social work, she could not deny her calling to enter the ministry any longer. While in her early sixties, Barbara began to serve the church as more than an active member and Sunday school teacher. Barbara sees her calling to ministry as her only truly fulfilling method of serving God.

I have chosen to highlight these two women ministers because their lives and ministries are completely different, yet they were both called to the pulpit to disciple and to preach. They represent, in my opinion, the changing face of the church. The Methodist Church began as a male-dominated society and has evolved into a society where women leaders, pastors, and bishops are becoming acceptable. This paper is a product of that evolution. My purpose is to educate people as to the current status of women in the United Methodist Church by exhibiting two living examples of women ministers. My purpose is also to celebrate the positive implications this evolution is having on my own ministry.

After a brief synopsis of the evolution of women's roles within the United Methodist Church, the biographies of Katurah and Barbara and copies of their sermons will each give an enlightening perspective on the unexpected nature and result of God's calling to minister.
Evolving Role of Women in the United Methodist Church
In his oration entitled "The Spirit of Blackness," Judge J.C. Jackson, of Texas, states that "the only constant thing is change." The church is not a stranger to this sentiment. Constant change is represented in the Christian faith through both the creation of numerous sects and denominations and the expanding role of women in leadership positions. Change, however, "has not taken place in wrenching and dramatic upheavals" (Thomas and Keller 16). Particularly in the areas of increased status of women in the church and their contribution to institutional church life and social reform, change has resembled an evolutionary process, faltering and uneven.

The birth of Methodism began with the consolidation of the so-called United Societies of Bristol in April of 1739. These small companies of evangelical Anglicans were dedicated to the renewal of "spiritual Christianity" throughout the United Kingdom and came under the direct supervision of John Wesley. These companies rapidly evolved into a vast network of Methodist societies, the superstructure of the Wesleyan revival (Chilcote 45). Women were not only allowed membership into the societies, but often established cluster groups on their own initiative. Women invited and hosted the preachers and formulated the prayer groups and societies within their own community (Chilcote 49).

One of the salient features of early Methodism was its capacity to create its own leadership from within. It "afforded a variety of opportunities for leadership to those who stood impotently on the periphery of English society, namely, the masses of working-class and common people and women" (Chilcote 67). The message of Methodism was a summons to put spiritual sloth aside, accept duties and responsibilities, and to play a full part in the grand scheme of things. Faith was to be
expressed not only in works, but individual talents were to be developed as a sacred trust from God. The general environment of the Methodist society, therefore, was conducive to the cultivation of women's as well as men's skills and to their consequent empowerment for ministry.

Initially, John Wesley was very much opposed to women speaking in church and forbade the preaching of a woman for fear of usurping authority over the men. In practice, however, women prayed and spoke freely of religious experience, exhorted others to respond, and expounded on Scripture. According to Wesley, women were to perform all these actions fervently, though not loudly. The effectiveness of their witness, however, led Wesley to conclude that God had use for a woman's gifts. In extraordinary cases, Wesley even permitted women to preach, because of their success in converting sinners to Christ. Though Wesley never appointed a woman as an itinerant pastor, a number still travelled throughout the British Isles with his approval (Chilcote 60-67).

Yet, in the decade following Wesley's death in 1791, women were either formally forbidden from functioning as preachers or were restricted in their activities within the established small companies (Chilcote 221-22). The roles of women were tightened because the opinions of the men that became the dominant figures in the continuing Methodist revival differed from Wesley's views. Therefore, rules were made accordingly.

In nineteenth-century America, where the Methodist revival remained strong, women began to seek the legal sanction of the churches to preach and to be ordained. Woman's focus turned toward the inner cities and the western frontiers. Some women
became deaconesses who developed settlement houses and industrial schools in the slums and took their message of salvation directly to depressed immigrants. Wives who had followed their pastor husbands to the west established schools and Sunday schools and cared for the sick and dying (Thomas and Keller 18-20).

During the late nineteenth century, the Methodists comprised the largest Protestant body in America. Significant efforts to raise the status of women in the church were initiated. Women sought entrance into mainstream structures of power and service in the church through efforts to gain ordination and lay voting rights in conferences and national legislative bodies. The creation of women's missionary societies resulted, which constituted a separate sphere for women's work (Thomas and Keller 20-21).

Five Methodist groups were present at this time, each exemplifying a wide spectrum of approaches toward women in the pulpit. These groups were the Methodist Episcopal South, Methodist Episcopal North, Methodist Protestants, United Brethren in Christ, and United Evangelical (Hassey 49-51). The United Methodist Church itself was born through a merger of the Methodist and the Evangelical United Brethren denominations. Once under one umbrella of religious beliefs, the United Methodist Church granted full clergy rights, or ordination, to women in 1956 (Weidman 1).

The 1970s experienced the greatest growth in numbers of women entering seminary. Enrollment doubled from ten percent to just over twenty-one percent on the average (Weidman 2). By the end of the decade, women made up about four percent (11,000) of the clergy population. The number increased to seven percent by the mid
1980s (Weidman 3).

The last of the mainline Protestant denominations did not approve ordination of women until 1976. Thus, the United Methodists are nearly gender-equity trend-setters within the mainline Protestant denominations. In 1984, 1,254 of its 1,597 female deacons and elders were serving local churches (Weidman 3).

It appears that the long road of acceptance and full utilization of women's gifts and talents has become less fraught with obstacles and a bit straighter. The sheer number of women attending seminary, the number obtaining ordination, and the strength and determination of women who are following their calling provide a context for understanding these two women ministers--Katurah Worrill Johnson and Barbara E. Allen.
KATURAH WORRILL JOHNSON

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A CALL TO TEACH
**Family**

Katurah Worrill Johnson was born to Lorenzo and Juanita Worrill, who were married in high school and divorced 15 years later when Katurah was nine years old. She was born in San Antonio, Texas, and lived there until she was five. They moved to Hawaii and then, when she was eight, lived in Washington for about six months, and finally settled in Atlanta, Georgia, when Katurah was nine. Her mother did not work and her father worked as a radiologist technician in a hospital for the U.S. Air Force, which explains their transient life. Neither parents finished high school; however, both later received their GEDs.

Katurah is the oldest of three girls. Nicole, the second oldest, currently lives in California with her three children. She left Atlanta after high school. Nicole and Katurah were very close while growing up and still uphold their close sister-bond, although distance has caused their communication to be less frequent. Nicole is a Jehovah's Witness. She was exposed to this denomination while living in Hawaii, where their mother would always open the door to the travelling Jehovah's Witness. Nicole felt a connection to their message. Lorna, the youngest sister, is six years younger than Katurah; Katurah feels as if age affected their closeness. Lorna is also very committed to her Christian faith and attends a non-denominational church. She currently lives in Atlanta and has one child. Both sisters are in their second marriages.

Once settled in Atlanta after the divorce, Juanita joined Manpower, which was a government sponsored program that "empowered the uneducated" and helped them to develop skills to be used for federal jobs. Juanita learned statistical skills and
shorthand and became a statistical assistant at the Center for Disease Control. While her mother was in school, Katurah's grandmother was the "caregiver" of the family. Juanita has a large family that are all located in the Atlanta area. As a result, Katurah grew up with her cousins and today retains close ties with her mother's remaining family in Atlanta.

Katurah's mother never remarried, though her father married a woman from San Antonio and they had five children. While the girls were growing up he seldom kept contact. Lorenzo never became very close to Katurah and her sisters because he was busy with his other family. After he retired, they moved back to Atlanta. However, he and Katurah talk quite a bit now. Katurah takes the initiative because her father is not the "calling type." Nevertheless, her father has always been there when something significant occurs, and Katurah has never doubted his support in all her endeavors.

An interesting symbol throughout Katurah's family life was the automobile. The car was not a symbol of value, but progress and freedom. While Katurah was growing up their mother did not have a car. This seriously limited her activities. Therefore, before Katurah left her mother's home she bought herself a brand new car and allowed her mother and her mother's sister keys to use it when needed. Finally, Katurah's aunt bought a car before she passed away. Katurah now owns two cars.

Katurah's mother unexpectedly passed away in her sleep in 1982. She was only forty-eight years old and healthy at her last doctor visit. She attended work on Monday and was found dead Tuesday morning. The family was shocked. Katurah and Nicole were able to "take care of business" without any problems when their
mother died, yet each of the daughters felt a void in their lives that their mother had once filled.

Katurah was married the same year that her mother died. Katurah feels that she and her husband were "unevenly yoked" in their spiritual growth; they "were not quite on the same path." While married, their daughter Kachael was born. The marriage lasted twelve years. Kachael was ten when they divorced. Katurah has been a single mother ever since.

Kachael, according to her mother, is extremely independent, a self-starter, and very active. Currently, Kachael is in sixth grade and is enrolled in the honors program at her school. Katurah makes a conscious effort to create quality time together with Kachael. They eat breakfast together every morning and dinner in the evenings; Katurah purposely turns off the television so that they can have mother-daughter talks. Katurah tries to schedule one activity a weekend in which they have the specific purpose of spending time together away from the house. Katurah also reads to Kachael. She has done this with her since she was young, and Kachael still requests it at the age of twelve.

When asked about being a single career woman and mother, Katurah responded: "Being a mother has centered me, anchored me, and given me something to live for. I am acutely aware of being a model for Kachael in how I live, how I talk, what I do, and my social life. I do not know where I would be if I did not have Kachael."
**PRE-SEMINARY: EDUCATION AND EMPLOYMENT**

Katurah was the first of her family to graduate from high school and to receive her bachelor's and master's degrees. She attended the University of Georgia for two years then transferred to Georgia State University where she was awarded a Regents Scholarship. "The scholarship was a blessing," she says. She ultimately received her B.S. in journalism from Georgia State.

Katurah found college long and gruelling. Therefore, upon graduation, she sought immediate employment. She worked at a radio station, specializing in high school sports, and also wrote articles for sports magazines. Most of her succeeding jobs were clerical or office related, such as working at Merrill Lynch's Regional Operational Center as a bookkeeper.

In some way, though, she always remained connected with the school system through substitute teaching and working in the school library. Around 1984-85, she felt an urge to go into education. However, she became pregnant with Kachael and delayed any further plans until Kachael was in elementary school.

**A CALLING TO SEMINARY**

Katurah did not grow up in the church. Her mother and father neither attended church nor practiced a strong discipline. However, Katurah feels that there was "always a sense of God" in the household. She joined the Baptist church her aunt belonged to after she graduated from college. Katurah, her sisters and her aunt in the choir. She found it a valuable experience to attend church with her extended family.
Katurah became more active in the church after her mother passed away. She calls this the onset of her "spiritual journey." She recalls:

The thought very briefly crossed my mind around the time Mother passed away that I had this unquenchable thirst, this hunger for the Word. But, I did not have the terminology to say "theology" or "seminary." It was not part of my vocabulary. I expressed it in different ways. I thought about going to school so that I could teach the Bible."

This glimpse of her future in the pulpit occurred during a time when Atlanta was hiring second career teachers. Her desire to "teach the Bible" was placed on the back burner since teaching religion in the public schools was an infringement on the Constitution. She took the Teacher's Certification Exam (TCE) and passed, then thought her future as an elementary educator was set. She decided to pursue a master's degree in library sciences. The organization of library materials was progressing rapidly toward the utilization of computer databases and other hi-tech equipment, and keeping up with the technological augmentation of the library proposed a desirable challenge to Katurah. During this time of decision, Katurah worked as a substitute teacher in the school system.

She joined Faith Hill United Methodist Church, and there, in the spring of 1992, she met a woman pastor. Katurah spoke of her pull to teach in the public schools, yet expressed her hidden desire to "teach the Bible." She was urged to talk to her own pastor, Cornelius Henderson, to receive direction for her future in education. She mentioned to him as well her desire to teach in the public schools and to educate children about the Bible; he, in turn, suggested she talk to Bishop Alfred Norris, the
current president of Gammon Theological Seminary. After speaking with her, Bishop Norris agreed to underwrite her tuition for a year in order to attend Gammon, a United Methodist Seminary that is located in Atlanta. Katurah feels that "Bishop Norris must have seen something in me that I hadn't noticed yet. Maybe he sensed that my desire to teach the Word was stronger than I had originally thought."

Katurah heeded Bishop Norris's advice and finally enrolled in Gammon Theological Seminary.

Katurah distinctly remembers one lecture that dealt with the disciplines of discipleship and effective teaching. She remembers leaving the classroom with a "whetted appetite to teach the Word." Even after this experience, however, she denied receiving a calling to the pulpit, but rather a calling to teach the Word in some capacity other than preaching within the United Methodist church. She decided to pursue a master of divinity degree nonetheless so that she could at least gain knowledge about the church and the life of Jesus.

While in seminary, Katurah remained obedient and trusted that God would let her know what she was to do. Her family was supportive, which was also helpful. Katurah remained a full time teacher's assistant, a single mother, and a full-time student while in seminary. "The doors just opened and I walked right through," she says. It was difficult, of course. And after three and a half years of exhausting work, graduation was another blessing.
**STEPS TO MINISTRY**

Bishop Woodie White of Indiana's United Methodist Conference was recruiting at Gammon Theological Seminary in May of 1995, the year of Katurah's graduation. He asked Katurah if she would be interested in a position in Indiana. At this time she was fatigued and needed time to recuperate. She responded, "I will consider coming to Muncie while laying by my sister's pool in California." After returning to Atlanta, Katurah called Bishop White back to tell him that she would consider coming to Indiana.

The school year began again, and Katurah's principal offered Katurah the job as a full time teacher's assistant, knowing that she might leave at any time. Katurah is very thankful for the principal who, she says, "was very supportive of my endeavors. Her father was a preacher, and she understood." Katurah travelled to Indiana in October to meet the Bishop, then received another call from him in December, asking her to not take other appointments. He knew that he wanted her to come to Indiana; he just did not know where. In March, Katurah travelled to Indiana again to meet with the Muncie District Superintendent, Herb Buwalda, pastor of College Avenue United Methodist Church in Muncie, and the staff parish of College Avenue UMC. She became the Associate Pastor of College Avenue United Methodist Church in the Indiana Northern Conference beginning in June.

**COLLEGE AVENUE AND BEYOND**

Katurah is the current Associate Pastor at College Avenue United Methodist
Church. Her responsibilities include preaching three Sundays each month (see Appendix A for examples of Pastor Johnson's sermons), teaching confirmation classes, facilitating a discussion group entitled "Women in Dialogue," and holding a women's luncheon meeting called "Sister-to-Sister."

Two of her monthly preaching assignments are at the Worship in the Round, which is a more informal service held in the church's Fellowship Hall. It is an intimate service in which "people are more comfortable to clap and say 'Amen.'" She likes this service because it allows for more creativity, more group interaction, and puts her on the same level as the people. "I have some problems with the traditional ceremony--not the service itself, but the structure of the pulpit." she said. "The pulpit has a divided chancel, which is very Anglican--confined with limited mobility. In all the churches in Atlanta that I have either worked at or attended, there was a single podium." She feels the Worship in the Round is more conducive to sparking conversation and verbalizing struggles of Faith. She said:

I do not think we talk enough in the church. The structure of the church is such that someone is up there proclaiming the Word in a one-way fashion. There needs to be the opportunity for dialogue; dialogue is important. I may not be able to give someone a proper perspective, but someone in the group can certainly add something.

As for her position in the church, she said,

I'm busy, but I'm very blessed too. Most associate pastors, like myself, work under or with another pastor. Most pastors are very "protective" of their pulpit. I am blessed that I work with someone [Herb Buwalda] who
allows me to be very participatory in my whole preaching prospect.

Katurah feels that the greatest strengths that she brings to College Avenue are threefold:

1) Who I am; I am different—an African American, divorced, single mother. Of course, this is problematic for some, yet inspiring for others. That is how the world is. The church is simply a microcosm of the larger community. The church should reflect that.

2) My passion for teaching. I love to impart and share knowledge. I am open to receive different perspectives and learn from others. I feel that true education is a shared thing. I am simply open to others' experiences.

3) My love and acceptance for other people. This is not tolerance, which is simply putting up with others. Tolerance does not go far enough. It is minus love. I love people and would enjoy hearing about their past experiences. I can do nothing but grow from their knowledge.

Her leadership in the church is what she considers an "inclusive, informed management style." She remains open to what others say. She feels that is what leaders must do. There are five roles of ministry she learned in seminary that are pertinent to her own ministry: apostle, preacher, evangelist, prophet, and teacher. She believes it is the culmination of all these that enables a minister to empower the laity to leadership. Ministry is a shared responsibility. The call is to "equip the saints to ministry. And that is what God gave me the gifts to do."

Through all this, Katurah sees her calling as simply this:
an opportunity and other people recognizing something in me that I
didn't see. Actually, I still don't see it. For the past year my struggle has
been to just accept that I have been called to preach . . . knowing how I
am and from whence I came. It's been awesome and overwhelming, and
I'm finally accepting that I have gifts and graces to do this job. I have a
unique ministry for this place and at this particular time.

Katurah does not know where she'd like to end up. She sees herself pastoring
for at least ten years, which would put her in her early fifties. She would also love to
teach at a seminary, which calls for going back to school. Katurah hopes by
September of 1998 she will be on track to getting her Ph.D., and hopes to be
completed by the year 2000.
BARBARA E. ALLEN

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A CALL TO SERVE
Barbara Ellen Jones, my grandmother, was born May 20, 1929. She lived on a farm in Martin County located in southern Indiana. She was the oldest of five children. Her father, Floyd, was primarily a farmer, but also worked at Crane Ammunition Depot and did construction. Her mother, Helen, helped with the farming, drove a school bus and worked hard to sustain the family on their meager earnings. In 1933, Barbara began school in a one-room schoolhouse. Her transportation to school during her first year was a horse-drawn school bus. She was double promoted while in school. That is, she was moved from fifth grade into seventh grade, then after a short time in seventh grade, she advanced directly into eighth grade. She entered high school in 1940. It was a thirty-mile trip by bus each day.

When Barbara was not in school, she was either working or helping to raise her brothers and sisters. She had to grow up very fast. She recalls,

I was the eldest of five children during the depression. And, I remember from the age of ten that I worked outside the home every summer for money. I would help women clean house and stay with them when they had babies.

She used the money earned during her summer labor to buy things for herself such as shoes and clothing.

Barbara’s brothers and sisters are close in age. Lee was born eleven months after Barbara, Lois, thirteen months after Lee, Maude, fourteen months after Lois, and Orum was born two years after Maude. Barbara helped to raise her brothers and
sisters even though they were close to her in age. I questioned her capability to care for other children while being a young child herself, and she responded, "They were just babies, but I had to grow up and help, and I did. I never was just a little girl from the time I was seven or eight until I was married."

She continued working during World War II. From 1942-44, Barbara spent summers and weekends working at Crane Ammunition Depot in support of the war effort. She became engaged in 1944, which was the same year she entered her senior year of high school. Her intended was a childhood sweetheart who was serving in the Navy during World War II. While home on a thirty-day leave, Elmer Allen and Barbara were married by a justice of the peace on January 2, 1945. Elmer was then ordered to the Pacific for continued duty in the Navy. His orders changed soon after, so Barbara left high school on February 10, 1945, to join her husband in Tennessee. Elmer was discharged from the Navy on November 1, 1945. They moved back to Indiana after Elmer was discharged and bought their first home in Odon, Indiana. On the twenty-second of the same month, their son, Robert, was born. This was a happy time in Barbara's life, though she was such a young mother.

Elmer and Barbara decided to start a trucking and wholesale lumber business called Allen's Wholesale. They bought their first truck in 1946. On April 6, 1948, their daughter, Pennye, was born. Pennye's birth was a miracle in the doctor's opinion because Barbara had been told after Robert's birth that she would not be able to have any more children.

Between the years of 1949-1960, Barbara helped to managed the business and raised her two children nearly alone because her husband was travelling at least three
weeks a month. Elmer's sister became ill with cancer in 1956 and Barbara spent the next year caring for her and her family with only the county health nurse to advise and help when she could. Her sister-in-law had five children, no health insurance, and a husband who was also sick. She died in 1957 and Barbara and Elmer took three of the five children as part of their own family.

Barbara and Elmer decided to close the lumber business due to a recession, yet maintained the trucking component. Barbara then began working at RCA in 1960 while taking accounting and bookkeeping classes at Indiana University. Her schooling paid off, though, because in 1963 she began working for Uniroyal, a United States Rubber Company, as an accountant, production analyst, and sales representative. She continued to work there for sixteen years. During the same year, her son graduated from high school and joined the Marines, spending a tour of duty in Vietnam.

Pennye graduated from high school in 1966 and entered DePauw University on a music scholarship. Throughout this time of family transitions, Elmer was still running his trucking business, which he continued until he retired in 1975.

Barbara had two major operations in 1971 that she was lucky to live through. Following her recovery, she decided to take a year off work. During this time she toured Europe for six weeks and later in 1973 she and Elmer toured Mexico for another six weeks on their own. This was definitely a time of learning. She was the only American in her tour group of thirty people while travelling through Europe. Barbara comments, "I gained much more insight in those six months on that bus than I could have in a class for a year." Also, neither she nor her husband spoke Spanish.
The Mexico trip also proved to be filled with numerous once-in-a-lifetime experiences.

In 1974 Barbara went back to work at Uniroyal out of necessity, due to Elmer's failing health. He quit his trucking business and began operating a small farm they purchased in 1975. Barbara was faced with another hardship when the Uniroyal Plant closed in 1979. She would have to start over.

It was not long, however, until she became employed by the Economic Development Committee (E.D.C.) of Wabash Valley Human Services as an Outreach Worker. Her job was to help the poor in whatever way possible. Barbara's duties ranged from making sure her clients had necessities such as food, heat, and clothing to attending a trial with someone at his or her request. Barbara remembers one instance "where a woman asked me if I could get the police department to release the body of her brother who had hung himself while in jail. They did not have enough money for burial, so I made special arrangements with the funeral director to take care of the body." In Barbara's words, "My job entailed doing anything and everything that one person could do in order to help someone. I began to see that this was what I wanted to do, working with and helping people." She was employed by E.D.C. for fourteen years.

The year 1982 proved to be a year of education for Barbara. After thirty-seven years, she took an equivalence test and finally received her high school diploma from Washington High School. She also entered Vincennes University and began taking classes toward an associate's degree. The year 1982 "was a very full and fruitful year for me," she states; "I felt I had put forth my best effort in school because I was also working every day at E.D.C."
Both of Barbara's parents died in 1986. Her father was eighty-two when he was killed in a single-car accident in January. Her mother had been struggling with Alzheimer's disease and eventually died of pneumonia at age seventy-seven.

**Religious Growth**

Barbara's calling to the ministry spanned over twenty-five years or more. Her involvement in the church did not occur in definite stages as with Katurah. Barbara felt drawn to the church even as a young child who had not yet learned how to read:

My very first introduction to God that I can remember was the Ten Commandments that was hanging on the wall in our home. It showed Moses holding the tablets. I asked my cousin, who was older than I (since I couldn't read), what that was, who that was, and what was said. He was a devout Catholic at the time so he would tell me things about God and Jesus. I was real little, but I remember saying, "I want that," even though I was the only one out of my family--brothers, sisters, parents and grandparents included--that was attracted to the church.

Barbara began attending church when she was in second grade. She was the only member of her family to take the initiative to go at that time. She would walk a mile to a neighbor's house, then it was another four miles to the church. She attended faithfully until she was fourteen. Barbara thought the Catholic church was gorgeous and truly loved attending Catholic mass. One of her fondest memories was the
Catholic rituals of prayer:

In the Catholic church, we had a set of prayers that were recited. And you just repeated them. I loved the rosary. I loved to pray. I always loved everything about God, about Jesus, angels, and about Mary. I always loved it and was always drawn to it. Even though I would wander away from it, I was always drawn back.

Barbara will never forget one particular experience as a young girl in which overwhelming joy had engulfed her:

I was walking down the lane after church one morning. I was just singing and happy as I could be. Then all at once, everything got wonderful. Everything—the trees, the birds, the grass. And I thought, "all is right with my world." The word "God" just came to my mind. I was just a child, but I will always remember that feeling I had on the road that day.

Barbara's family moved when she was fourteen, and so the Catholic church was now eleven miles away. She visited the Catholic church less regularly and ended up attending Sunday night services held at a Protestant church located closer to her home, the Pilgrim Holiness Church. Barbara, who played the guitar and sang duets with a girlfriend, loved the music there; it enabled her to feel a closeness to God that she had not felt while practicing Catholicism.

Around this same time, Barbara began struggling with her connection to the Catholic church. It began when the priest, Father Hall, forbade her to read a specific book because "it would mix her up in her theological thinking." He claimed that if she
read the book she "would be the same as a pagan." Barbara's response was, "'You tell a fourteen year old not to do something and you know what they do, don't you?'

Needless to say, I read the book. Unfortunately, this pushed me even further away from the Catholic church."

After Barbara had her two children, she remained active in the Protestant church and began attending the Methodist church. When her two children were old enough, they also attended and were baptized in the Methodist church.

During this time, Barbara's religious struggle between the Protestant faith and Catholicism was becoming difficult:

Catholicism had a strong hold on me. I remembered it from childhood--the security and the beauty of it. It was regimental, and I missed that. I felt this pull back to Catholicism. I nearly became ill from knowing which way to go. It wasn't that I didn't believe. In fact, my obedience to God reappears in my calling to the ministry. It doesn't make any difference to me, but I want to do what God wants me to do. I want to be sure. I really almost had a nervous breakdown. I remember that I had gotten up to feed Pennye and I could hear the rocking chair rocking in the living room. If I would watch it, it wouldn't rock. But, if I didn't watch it, it would rock. I was just so near a mental breakdown. I was constantly praying for direction. I prayed, "Lord, I'm tired and I cannot go on this way. I just do not care anymore. Evidently you are not going to let me know what to do, so I'm not going to do
anything. I'm stopping all of it."

Barbara's answer came to her in a dream. She explains,

It was not a peaceful dream, but it changed how I felt. I was with my parents, brothers, and sisters. We were walking, talking, and enjoying the day. We came upon a fence in the middle of this field of tall grass, so we climbed over it. We continued fellowshiping and laughing. All at once, I looked up and there was a great big black bull. It was over in one corner, and I realized we were fenced in and trapped in middle of this field. I was thinking that we couldn't run because the bull was angry and he would kill us. I turned to look at everyone else to ask what to do, and there was no one there. I was by myself. So, I thought that I'd hide. I couldn't have gotten to the fence, so I got down in the dirt. I dug my face so far in the dirt that I could taste it. Even after I woke up, the taste of dirt was in my mouth. Then a voice said to me (and the verse came from the book of Samuel in the Bible, but I had not read Samuel before), "Oh, ye of little faith, where is your faith? Is your faith in the Lord?" And I realized that it didn't make any difference what all these churches wanted to do. It was God that mattered. And, it didn't make any difference where I chose to serve Him, as long as I served Him. Needless to say, I didn't have any trouble after that. I did enter the Methodist Church because it was more compatible with what I felt. It was more open and more conducive for expressing oneself. I felt a one-on-one with
God. I will never forget that dream even though I was only eighteen when I dreamt it.

Once Barbara was a full member of the United Methodist church, she became very active. She taught both children's Sunday school and an adult Bible study. She also held positions within the United Methodist Women of the Vincennes District.

Her brothers and sisters did finally become active in the church. Lee has gotten away from his Catholic faith now, but practiced it regularly in years previous. Lois remains a very devout Catholic. Maude does not go to the Methodist church anymore, but is very tender hearted and devoted to her family. And Orum was almost to the point where he did not believe. Yet, Barbara feels that "in the last week he lived, when I prayed and he held my hand, I know he believed. The sad part is that he missed out on all the glory of loving and serving God."

Barbara's explanation for her siblings' delayed devotion to Christ stems from the nature of the priests' and ministers' religious philosophy at the time:

When we grew up, most of the ministers preached hell and damnation. I don't even think I heard the word "love" much.

The minister's words were: "You do this and if you don't you are damned and you'll go to hell. And, you don't do this because if you do you are damned and you'll go to hell." They wanted you to be saved and that was the part of the Bible they lifted out--the part that illustrates what will happen to you if you don't accept Jesus, instead of saying, "Accepting Jesus Christ as your Savior exposes all the glory and good of God's world," and then it is just
a given that you don't do those things that would displease God. The "you do this or else" preaching turned many people away from the church, and still does today.

**LEADERSHIP AND MINISTRY WITHIN THE CHURCH**

In 1978, Barbara became a Certified Lay Speaker which enabled her to serve a church that may not have had the money for a part-time pastor. She had always been active in the church and the Southern Indiana United Methodist Conference, yet she felt that she needed to do more. Serving as a social worker and helping those in need was a little more fulfilling, but there was still a feeling that she was not doing enough.

She began serving three country churches, Burns City, Dover Hill, and Wagner Chapel, in a pastoral capacity. The United Methodist church at Burns City was dying until Barbara became their leader. She distinctly remembers one Sunday when thirteen people came to the altar to be baptized. A boy who had leukemia was among those to be baptized. Since Barbara was not licensed, she could not officially baptize them, but she was allowed to lay her hands on their heads while the district superintendent repeated the sacraments. The boy with leukemia, having realized that Barbara would not be the one baptizing him, looked up to her with tear-filled eyes and said, "But I wanted you to do it." Barbara remembers saying to God, "Oh my. You don't have to hit me over the head anymore. I am listening, Lord." That was the last in a line of occurrences spanning over twenty-five years that led Barbara to the pulpit as a licensed minister.
I was most interested in why Barbara ignored her calling for so long. She explained,

First, it would have been so hard for me to get the education that was required. I had no formal education when I received my first call to the ministry, and attempting to attend school with two young children and a husband on the road would have been impossible. Second, and most importantly, I just didn't believe that God could use this vessel in that way. As a leader in the church, no, but as a teacher of youth, yes. But I began feeling that what I was doing was not enough. I had to do more. Therefore, I became a Certified Lay Speaker. I could do that. I can witness. Well, then that had to be it. But, that still was not enough. There was always that nudge. After hearing a sermon, I used to wonder why the preacher didn't say it that way. Or, why didn't he use this example. I would be preaching myself to sleep every night. And finally, I just knew.

The issue became obeying God's call by saying, "Yes, Lord. I'm here for you. I'm finally listening." When I made that decision it was as if a big weight had come off all over me. Shackles came off. I didn't realize they were even there. I was finally using the gifts God gave me to serve Him to my greatest capacity.

The next major occurrence in Barbara's life was in 1988 when she began her candidacy process to become a pastor within the United Methodist church. As part of her candidacy process she had to prepare a written statement of faith for the Committee
on Pastor-Parish Relations. (See Appendix B.) In 1992, she and Elmer moved to New Lebanon, Indiana where Barbara became the full time pastor for New Lebanon United Methodist Church and Rose Chapel. After retiring from E.D.C. in 1993, she completely dedicated her life and time to ministering to these two communities. Barbara and Elmer are currently living in New Lebanon, Indiana where Barbara remains the pastor of both parishes.

Since Barbara is my grandmother, I have had the opportunity to attend Barbara's services on numerous occasions. Her gifts as a pastor and her ability to relate to her audience seem very apparent to me as a member of her congregation. (See Appendix C for examples of Pastor Allen's sermons.) I asked Barbara what she found her greatest strength to be as a minister. She said,

I know I love God and I know he loves me, warts and all. And that gives me strength to speak and not stumble, strength to be courageous when someone is dying and the family is falling apart. Also, my past experiences in dealing with people are priceless tools for my ministry. My experiences have really given me an education that cannot be learned from a textbook.

Barbara will be retiring in June of 1998 from the pulpit. She will miss her parish, yet in her daily life she will continue to minister. Her reaction to retiring is thus:

I love them. And I love each and every one of them that is to come. It's hard because I'm their pastor and I know they love me. And, I know I've made a difference in their life. And the only reason why I have is because they seek Christ's example in nurturing and love.
CONCLUSION

Are men the only recipients of God's call to minister? The answer is a resounding "No!" The biographies and resultant ministries of both Katurah and Barbara illustrate this response. Their ministries represent the latest step in the evolution of women in ministry. This step enables a woman to serve as the senior pastor at church and to hold other leadership roles within the United Methodist Church that until the 1980s were dominated by male incumbents.

Barbara's denial of her calling and Katurah's constant questioning of her abilities as a minister further illustrate that upholding the responsibility of being a woman in the ministry is full of both internal and external struggles. The role of women within the United Methodist Church has paralleled the changing role of women in society. In fact, the changing face of all leaders within the church reflects this societal evolution.

These women persevered due to courage, strength, patience, faith, and a belief that their calling from God was true. Judith Weidman, author of Women Ministers: How Women Are Redefining Traditional Roles, believes that "the greatest strength of women clergy is their own sense of a call from God" (7). Both Katurah and Barbara strongly believe that if God had not been guiding them during their entire journey towards what he had called them to do, they would have chosen a different route to follow. This route would have entailed church discipleship but would have lacked church leadership.

After reading their life stories and understanding their pastoral philosophies, it
becomes obvious that both of these women were called by God to use their individual talents to spread his Word. They come from different geographic locations, had different backgrounds, and obviously lead different lives. The one similarity between them is that God is calling them to minister. This is the passion behind my own calling to minister--the diversity of God's leaders. I believe that all God's servant leaders are sinners, yet all have a strength or talent that God considers integral to His kingdom.

"Women are no longer a problem to be studied," Judith Weidman states (7); the presence of women in the field of ministry is prevalent in church societies today. And while the next progressive step is a bit ambiguous, women today are dedicated participants in the task of defining ministry and defining the church's future. My ministry will be just one component in the future of women in the United Methodist church.
APPENDIX A:

EXAMPLES OF PASTOR JOHNSON'S SERMONS