



Citation for this collection:

MSS 179 Robert H. Richards, Jr., Delaware oral history collection, Special Collections, University of Delaware Library, Newark, Delaware

Contact:

Special Collections, University of Delaware Library
181 South College Avenue
Newark, DE 19717-5267
302.831.2229 / 302.831.1046 (fax)
<http://www.lib.udel.edu/ud/spec>
askspecref@winsor.lib.udel.edu

Terms governing use and reproduction:

Use of materials from this collection beyond the exceptions provided for in the Fair Use and Educational Use clauses of the U.S. Copyright Law may violate federal law.

Permission to publish or reproduce is required from the copyright holder. Please contact Special Collections, University of Delaware Library, for questions. askspecref@winsor.lib.udel.edu

A note about transcriptions:

Of the original 252 audio-recordings in this collection, 212 of these tapes were transcribed around the time of the original recordings (between 1966 and 1978). In 2012, Cabbage Tree Solutions was contracted to create transcriptions for the remaining tapes. Corrections to and clarifications for all transcriptions are welcome, especially for names and places. Please contact Special Collections, University of Delaware Library, for questions. askspecref@winsor.lib.udel.edu

Pr. Jane O'Hara Shields

[0:00:00]

Interviewer: This is an interview with Jane O'Hara Shields, who has assumed the assistant pastorship at St. Mark's Lutheran Church, Bellefonte. Is this your first ministry pastor, Shields?

Pr. Shields: Well, I hesitate to say first ministry because I believe so strongly in the ministry of the laity. And so, I would have to say first ordained ministry as of the day after tomorrow because tomorrow is the date of my ordination in New Jersey.

So, yes, it's the first pastorate but certainly I'd like to think that I've been involved in the ministry all my life. I became active in the Lutheran Church way back when I was – I guess I was enrolled in Sunday school when I was a nursery. And I had always been very active in a little church in North Plainfield, New Jersey, St. Peter's. St. Peter's is a, well, approximately 200 active members and surprisingly has two seminarians. There are two of us to be ordained tomorrow there.

I was, well, not only active there as a child but through my teens then went on to college and was back in that area to teach school for a year and became active also as an adult on the church council. So, I've seen that sort of lay ministry also and that's why, again, I would say I've been active in the ministry.

Interviewer: What was your lay ministry as a member of the member of the church council? What kinds of activities were you involved in, in your college time as far as church was concerned?

Pr. Shields: I was involved in the evangelism committee. In fact, we experimented in the North Plainfield and had teams of lay people going out door to door and visiting which is interesting because the Lutheran Church is not really known for being as openly evangelistic as this was. It was a program called The Kennedy Program which originated I think in California but I'm not sure.

Teams of laypersons went out and proclaim the gospel and talk with newcomers to the community. Not really outwardly seeking membership in the church but certainly, you know, some of these were the fruits at some time or another.

When I entered college now I should explain I didn't intend to work toward the ordained ministry because at that time the LCA did not approve it for women. So, I worked as a – in education and my minor was an English at Elizabethtown College, Pennsylvania.

I trained to teach elementary school and then, of course, right midway in my college career in 1970 I was a sophomore, the LCA approved the ordination of women. So, this was the big question mark in my life. You know, this was the point of decision.

Do I go back and retrace my steps and finally go into that which I really had always wanted to do since I was little but it was never really opened for me, or do I continue in education and then perhaps channel my ministry into the educational system of the church. Christian adds two years of seminary. There are different degrees like that.

And so at that time I decided to continue in education. I liked it very much. Also I might add that I really did not have a strong attachment to the Lutheran Church while I was in college. Etown is a brethren school. I worshiped at the brethren church.

And on occasion attended a Lutheran Church but I wasn't really very active. And I guess I went through that general period that many college students go through with doubts and questions and just a latent stage. And then when I got out of college I was married that summer and decided that teaching school was so what I wanted to do.

[0:05:02]

So, I had a job in Warren, New Jersey. And my husband went into the service. And it was during that year that there was sort of a conversion I guess in the sense that I returned to the home church, you know, to the nest and became reactivated in the life of the church and so strongly that the questions all came to the front again right to the top of the table.

And with a lot of questioning and a lot of investigating, I made a trip to this seminary for a couple of days, I talked with people, a lot of influential persons in my life asked them if they could see me doing the role of a pastor. And also spent many hours discussing it with my husband and we agreed that I should at least give it a try. And I'm glad I did.

I'm not sure where evangelism is right now in the Lutheran Church. I think it has become a dirty word. I think that the whole idea of

evangelism has become very negative to not only the members of the church but the people who have heard about it who are not members.

And therefore we need a whole new approach and perhaps a whole new names, some sort of a title. Evangelizing just means too many things. Okay. We do have a number of sectors, not several but a good number I would say, in the country now who are known for their evangelizing, the Moonies seems to be the one right now that people are most concerned with. There's even government action at this point or an attempt at government action.

There seems to be a question as to whether they indeed have a religion or not and people have a fear of being brain washed to believe what the Moonies are professing in this sort of thing. Because of this the traditional religionists are assuming the rule, I guess, of anti-evangelism. And I find myself caught up in this.

I wonder – I know people are reacting very strongly to door knocking, to peddling brochures, traps, begging money at the local – at the shopping malls on the corners and this sort of thing. Unfortunately, this particular group even is collecting money and saying that it is for different causes but not even giving their name right now because Moony has a negative connotation to a lot of people.

I'm not sure what will happen, what this will really do to the church in the future. But also a lot of the Pentecostal groups are becoming sort of elitist or at least look elitist to the traditional religionist. And this is another fear, I think, for the church in the future. It's when a group of believers starts to profess that they are better than others or to not only not accept others but not even tolerate other's beliefs that we indeed, you know, have a big question or not.

Though I am not enthusiastic, let's say, about what evangelism is right now, I see that in the '70s, perhaps early '80s, what I'd like to see and I feel happening right now is though that we are living the four walls of the church finally that I wouldn't call it evangelizing. I would call it more of a social ministry. We are going out to the people. We are almost service stations of some sort that are reaching out to meet the needs of the people in the community very – we're becoming very community-oriented.

[0:10:15]

We are trying to become nation and world-oriented. In fact, I guess, the world hunger appeal is one of the things of which I'm proud as a Lutheran, as a Christian, as an American that we're finally realizing that we can even affect government decisions that we do have a place in politics. That's been a big change I think from the early '60s to late '60s and '70s that we have a say that religion and politics indeed do mix. And this is very important.

We can go out and we can influence what's happening in the world that – we are also becoming group-oriented where we're working towards support groups, support systems, helping people with similar problems, share these things.

We're just passed the – what we called or what became nicknamed the touchy-feely period when sensitivity and encounter groups were really big. We're coming out of that and we've swung the pendulum on it. We've gone from the extreme encounter group now to a fear of any sort of encounter. We're coming out of that now. I hope we're going somewhere toward a comfortable – let's express much share how we feel with each other and I think that's an important part of the ministry.

Yeah, for instance, my seminary training I think is very different from what pastors of 10 years ago had. We really had a major emphasis on psychology and sociology, on the pastoral counseling, we had courses in Washington, my seminary in particular, Gettysburg had a program called Washington Consortium in which we were able to participate with seminaries and schools in the Washington area. I went to the Catholic University, to the Sacred Heart Mission and studied with, oh, persons of all denominations.

On counseling, counseling anywhere from deviations and personality, sexuality and these things – we're not even talked about I think 10 years ago let alone taught and discussed. And I think that this is going to be very helpful. I've heard – I've had a lot of positive response from provisioners about the counseling techniques used now.

Even in pre-marital counseling, for instance, it's no longer the myth of the couple coming in and having to answer all sorts of questions about their sex life, their budgeting, instead what we discuss with couples is their life family systems, their backgrounds, and we try to locate the potential problem areas for they're getting along in a married situation and bring them out in the open before the wedding.

Church conflict is another area that we're being schooled on if you'll allow that. We've actually had courses and seminary where we discussed the conflicts and the church. Now the church at large and the congregation, I'm speaking on two levels now. One, of course, cannot ignore the large church conflict with Missouri Synod right now to split.

The Missouri Synod is be more literal, highly conservative group of Lutherans. By the way, Missouri does not restrict this geographically. Missouri Synod Lutherans may be anywhere in the country though a large number are Midwest.

[0:15:15]

But anyway about two – I guess it's almost three years ago now the group at the seminary in St. Louis had a misunderstanding. The professors and the administration at the seminary had a split somewhere going with the conservative, literal translation of the Bible and others not. And what happened was that they seminary was quote unquote punished and became a seminary in exile and known now as Seminex and it's still to this day.

That was just the beginning of a huge split that has now finally been defined in the Missouri Synod. The moderate persons of the Missouri Synod have now formed the AELC, American Evangelical Lutheran Church. And now this group has hopes to merge possibly with LCA or ALC, the other two large Lutheran bodies. They do not hope to remain their own entity. They do look toward unity in the future.

In the meanwhile the highly, conservative literal group of Missouri Synods is now half the size than it was. And I'm not prepared to make any predictions about what will happen there.

But anyway, this conflict within the one Synod of Lutherans has opened our eyes to conflict in general and how do you handle differences. And now on the congregational level it can't help but hit the congregational level. And also I think that I feel the effects I might mention at this time of our own government's Watergate crisis, in the – on the congregational level, mistrust, questioning of authority, of power. And I think that it has made it smart. It may turn out to be a very positive thing.

We do look at conflict now creatively. It's not all bad. It's how you handle with the counts and again back to seminary training. We're trying to learn how to deal with conflict to keep things out in the open to learn from it and work with it. And I think that's very important.

We have to look to the biblical sources and realize that there were major conflicts in the churches in the New Testament days and they handled them. And there will always be conflicts so we better just decide that we're going to deal with it.

I always speak very highly of the professors that get us from seminary. Now this will sound like a commercial but there are many fine pastors and teachers on that campus and they have a lot to offer. I've also felt a very strong influence in my life from my own pastors in the church where I grew up from campus chaplains.

I've – I always question when someone says that they don't have a pastor or they don't have a counselor, spiritual councilor of some sort because I think you can find one somewhere if you're really such a heart to it. Sometimes persons are setting their goals a little too high and they expect too much from that counselor. But I'm very happy with what's happening on the seminary campus.

I think that the leadership there is very strong and I think that they have a lot to offer. One of my favorite leaders in the church is Dr. Donald Heiges who is now retired as President of the Gettysburg Seminary. And he has been a major influence in my four years at seminary. And in writing a note to him recently trying to let him know exactly how great an influence he's been.

[0:20:09]

I told him how much I appreciated the fact that I could walk into his office and never feel as though he didn't have time for. And I hope that in my ministry if there's one thing that I can do is to never look too busy to talk to anyone who sticks their head in the door or wants to come in and chat for a few minutes.

Okay. Let me share a few of my thoughts about women in the ordain ministry in the Lutheran Church right now. A study by the way has just been completed by Marjorie Garhart who is a pastor in the Lutheran Church and having just critiqued that study myself, I have some thoughts that have changed recently but I'll try to give both sides.

I think – I always hesitate first of all to make too much of an issue of woman pastor versus man pastor and rather to emphasize that the liberation of men and women and emphasize the common things about this ministry. However, there are some areas where I do feel women are

bringing in an advantage or a change in the ministry that I see toward the positive.

One of these is for so long in the history of the church, it has really been – as a majority, women who have been doing the ministry. That's dangerous to say but that is true. I mean, the facts do support that statement that women – church membership shows that there are more women members that they are highly active in the church. However, in the governing bodies of the church and relative to clergy it has been then only because it hasn't been hoped into women.

Therefore I see now that women who are going into the ordained ministry carry with them some of that baggage of having been very active as laypersons. And perhaps see – or a little more open to lay ministry. I think women right now are much more willing to delegate responsibility to share the ministry and that is not to become *[phonetic]* **[0:22:51]** hair pastors of the church. That would be impossible anyway. But – so I see that is one advantage.

I also think that because of our American culture women have been able to express their feelings whereas men's have been stifled for a man to cry in the past, you know, this is a sin because women have been accustomed to expressing their feelings in the past. Women ministers now are certainly going to bring more of emotions and feeling level into the ministry so that might be another advantage.

Model setting is another area of concern. I think one of the greatest delights I have right now is when a little girl in the church comes up to me and says, "Now, I want to be a pastor when I grow up," because I can say to her, "Yes, you can." And I can remember myself that this was not an option for me. So this is a big step.

I don't, however, consider myself a pioneer. I don't think I'm one of the pioneers. I would say that there have been women and I do want to make a point of this who have graduated from the seminaries, 20, 30 years ago who have gotten their degrees in divinity and then have used this in the church but to which ordination was not a possibility. I think they're the pioneers.

I really feel that I am not one of the first ones doing this. That as you say on the privileged inheritor, that's right. I hope to be maybe abridge taking some of the middle steps in ministry with women by women.

[0:25:05]

Some of the questions that have been asked me as a woman pastor or in the call process or procedures preparing for the pastorate are interesting. They designate if anything, some of stereotyping and restrictions that we place on roles unlike today.

For instance, persons will ask a question about counseling. Do you think that a man will come to you for counseling? And I think that we're going to be surprised because if anything sometimes men will be more apt to go to a woman counselor. Perhaps he feels a little bit freer to discuss, let's say, hypothetically here failure in business. He might be more willing to discuss this with a woman than he would be with another man.

There is also the question of – then on the other hand some persons will expect them or anticipate that women will really be open to women pastors because they would really want to go share with another woman. And this may indeed pull the reversal and that's not always true. Sometimes a woman has more difficulty sharing with another woman. What I'm getting down to or what it boils down to is the fact that we're all humans and we all carry different values and different stereotypes and needs and we're going to – it's just going to be different with every case. We just can't generalize like that; we can't predict.

Right now when the church prepares to call a new pastor the synod, the governing body will ask the church council or board of deacons or whatever they may be called to complete a form prioritizing their needs as a congregation so that they can be well-matched with the potential pastors.

It seems that one of the high priorities right now – well, preaching is number one. Visitation seems to fall somewhere close to that number two or three. And then somewhere in between these two or including both churches are highly prioritizing the spiritual life of a pastor and of their selves.

So there seems to be a call now for spirituality. However, I don't think that it's the same sort of thing people had years ago. I don't think we're talking about the pastor who comes into the hospital carrying the Bible and walks into the hospital room and opens it up to a chapter and a verse and reads. Then says a prayer amen and leaves the room. I don't think that that's what we're looking for.

Instead what we – we are changing our views. Spirituality instead today might mean the pastor who comes into the hospital and again are

informality who will listen to the patient who is willing to give the patient time, let the patient share. And then also in turn share with the patient some of his or her own feelings about sickness, about health, about God, whatever.

And then if so inspired, they pray. They ask the patient pray. You know, this is a more of a sharing thing rather than a deliver a prayer style one can be comfortable in praying or in that feeling or need arises. Anyway, I think that that sort of speaks for many of the areas and tradition in the spiritual life.

Sunday school is an interesting area of concern right now because the traditional Sunday school is not working. Nationwide the statistics show that Sunday school enrollment is down. You know, what's happening here? We don't really know for sure. But I would suspect that, well, it's just not meeting the needs of the people right now.

I'm afraid as a new pastor I would take a very radical approach to Sunday school problem. And I don't intend to do that here at St. Mark's right now. I want to see what's happening first. But I have an urge that I'll have to suppress for awhile of just wiping out the entire program the way it is and setting up some sort of a huge room, the fellowship hall with interest centers.

[0:30:26]

And having some sort of an individualize Sunday school program where kids can come in and choose the course they'd want to follow. There would be – I'm not letting go of all tradition. I even spoke recently with someone about the idea of wrote memory Bible verses. That would be one of the interest centers.

There are some children for which it has great value. I, myself, I say this because I was brought up in that tradition and there are some things from it that I think have helped me. I would be in a sad state. Some of the Bible verses I remember the best are the ones I learned when I was little. And I would be in a sad state as a pastor I think if I didn't have that.

So there might be a variety in these interest centers stemming from – or starting with very traditional centers and going on to things like a one center of contemporary music and once center of art in Christian art and this sort of thing. But, you know, I would tend to take a more radical approach right now. However, you know, that I'm speaking for myself

and I don't think that many congregations would be at this point right now it would be a risk.

Something I've noticed in public school teaching and here again let me say that I taught school, fifth grade for one year before seminary which has made a terrific difference in my ministry. Having had a little bit of experience with public school has helped an awful lot.

Right now I'm realizing that the open school system is not working out that well. Alternative schools are not working out that well. However, another trend that we've had in the public school system is regionalization. And the schools are getting larger. We're getting away from a school with about 12 classrooms and now everything is, well, these huge high rises almost in schools.

Now, what I'm wondering is if we need not return and if this won't happen in the public school system to the smaller school, to the smaller classroom where the child gets more attention. Here's where I think the church has the advantage of, you know, we're crying because we don't have great numbers of children. But perhaps the ones we have we can reach a little better.

The whole key is that the church has something to offer that we do indeed – we can do, we can do everything I believe that the public school system can do that other school systems can do, plus if we just put our minds to it in our faith.

This brings to mine the power of the pulpit. I think that, you know, preaching is, you know, very important. And although in the past a lot of people have said that what's really said in the pulpit as it heard I think quite the contrary. I think it's very important what I said in the pulpit and I think that's a whole key to the moving of the spirit of the congregation.

And so, we need to talk about Sunday school from the pulpit, and we need to talk about world hunger from the pulpit, and we need to talk about the elections, you know, this sort of thing. We can address to all these issues. They can be addressed from the pulpit.

Then we can have forums afterward where also I've always been sort of negative about the fact that the preacher can expound before everyone and they don't have a chance to respond so we need also to have forums afterward where members can respond give and take discussion.

Interviewer: Let me hear about the grant, right.

Pr. Shields: This is off the track a little bit. But I guess what the whole ordained ministry means to me right now is that the pastor is a person and more than ever the congregation must be helped in realizing that this is so that the pastor is human so that the more flexible a pastor can be and the more open, you know, showing all sides; this is great.

[0:35:33]

For instance, you know, I think of the incarnation. This brings to light the whole incarnation, the idea that in the human is the divine as in the divine is human. Christ came to us and He is among us. And if we can't recognize Christ in each other and see ourselves as vessels of grace, you know, then we're in trouble.

Interviewer: Got you.

Pr. Shields: something I might mention right now concerning the pastors of person is the fact that all of the sudden we have pastors getting divorced and this is become alarming to some of the provisioners. They're wondering, you know, what the church is coming to but it's the same thing again. Finally, pastors feel free enough that they can – they can be – they can show their humanity. They too can have problems in marriage. They too can have marriages that don't work out and hopefully can be divorced and even still be pastors, you know?

Instead of having lived 25, 30 years with a marriage partner with whom they had to – they didn't get along at all but they had to put on an image, put on an act for everyone else, you know, it certainly is a lot healthier that they can admit their mistakes and put a finish to one thing and start again.

I think I would be speaking idealistically if I said that people are accepting divorced pastors. That's not true on hall, that's not true across the line. It will take awhile just as it will take awhile for people to accept women as pastors too.

Interviewer: Okay.

Pr. Shields: In 1971 the Lutheran Church approved the ordination of women, the LCA part of the Lutheran Church. They also – part of their statement involved a **[phonetic] [0:37:42]** val to encourage the seminaries to enroll women. There were a number – I think 11 or 12 such **[phonetic] [0:37:50]** vals. So it wasn't just a matter of let's ordain women but there were some steps

maybe in how can we make things better for women too and make it a little bit easier for them to get to seminary et cetera or get the program rolling so that different seminaries took different approaches.

I can speak mainly for Gettysburg which has been high supportive of enrolling women. In fact, Gettysburg had 20 percent of the student body was women – I think my second year there which was really something. My first year at seminary I lived in a house with seven other women students, there were eight of us on the whole campus out of about 200 students, 50 of those are off-campus for their intern year. So out of 150 on campus there were eight women.

By the second year this is taking quite a turn I think it was as high as about 25 something like that. Now, not all were divinity students. Some were taking the two-year master in the Art of Religion degree, some were special students just coming on campus for one course. I think maybe only half really were Divinity students.

And my graduating class, there were three of us who were Divinity. And in the class coming up after us I think there are six. And I think in the next there's about 12. So you can see how it's flowing. But unfortunately, because of the fact that women are still in minority in the seminary enrollment there are some unfair generalizations being made. It – if one woman happens to be poor preacher and goes out to a church then of course we have a number of people saying that women are poor preachers. You know, we'll have this face to face. And, you know, there's nothing we can do about it really. Again, that takes time.

[0:40:03]

My family background is interesting. It leads to me and I hope to you and that my mother was Lutheran. My father was Roman Catholic. My maiden name O'Hara tells a lot. However, my father having been brought up on parochial catholic schools somewhere along the line rebuilt and left the catholic church when he married my mother Corinne Frye O'Hara.

She was practicing Lutheran at that time and they agreed that she would bring the children of Lutheran. And so my sister and I were brought up in the Lutheran Church. So I was not – you know, I don't come from a Lutheran family union, you know, as a whole. I don't come from the type of family that said grace at meals, in fact, not even on Sunday. I don't come from the family that attended church together.

As a matter of fact as far as church attendance usually my mother was sitting one place and my sister was in one choir and I was in the other. So I think it was rarely a time that we ever sat together.

But anyway, it's interesting I guess that my grandfather was highly influential in my preparation for the ministry. His name was Frank Frye not the Franklin Frye of Lutheran Church but simply Frank Fry superintendent of the Sunday school at St. Peter's.

And it was he who sat me on his lap as a child I was read to. He had – he gave me my *[inaudible]* **[0:41:58]** which is sitting here right now and he gave me my first Bible. But then also my grandmother on the Roman Catholic side, grandmother O'Hara was also very much an influence. She gave me many books and read to me many times from the Bible. So, I would have to give a lot of credit to the influence of my grandparents also.

My father is the type who will – who – is the believer but who was so disgusted with what church goers were doing and not doing. He was sort of turning against the organized church. And so he professes to practice his own way.

And that has been an important influence also in my ministry because I guess I'm a little bit weak in trying to coax people into church attendance. I sort of have a toleration and a built-in toleration of those who don't attend church and that probably will be a weakness in my pastoral ministry.

I was really pleased when *[phonetic]* **[0:43:32]** Dr. Orso in the Maryland Senate told me that he knew of the church where he thought I would be very warmly accepted and he said that it was in Wilmington, Delaware, and at that time I wasn't even considering the Maryland Senate let alone Wilmington, Delaware.

And we looked into the possibility for my husband's employment and/or schooling in this area and that looked good because we had agreed to try to find a place that would meet both of our needs. And so, I contacted *[phonetic]* **[0:44:04]** Dr. Orso and said, "Yes, let's give it a try."

In the meantime the call committee at St. Mark's was interested in seeing me. And I receive the warmest and most open welcoming from them. From the moment I met them I was just very pleased with everything here though I did have my questions. I think more than anything, I questioned whether there were a ministry for me here because things

seemed to be so good. The call committee was expressed all the wonderful things happening at St. Mark's. and I questioned whether there were anything for me to do here and rather than coming and thinking, oh, gee, I'm going to do this. I'm going to change that and do this. I was really wondering what it would be.

[0:45:08]

And so I didn't really jump immediately to coming. I had to do a lot of thinking about it and I'm glad now that I did go through that period. And they in turn I don't feel that they grabbed me either. I think that they did a lot of thinking about it. And I think they had to do a lot of evaluating, you know, whether I would meet the needs of the congregation or not.

But what really worked for the best for both of us was that when I met with a call committee. We had some terrific discussions about ministry as a whole and about ministry then in Wilmington and at St. Mark's and it just seemed to be an exciting thing.

And so after going through a series of meetings with a pastor here and with the call committee and then preaching a trial sermon the congregation voted and voted in favor of calling me.

Well, now in the Lutheran Church we don't select what we talk about. We have a lectionary which designates certain Bible passages. Now we can choose the Old Testament, the psalm or the gospel lesson for the day. And I chose the gospel which centered on keeping the Sabbath. And it was very interesting because I was challenged to preaching the truth which meant that in some way or other I had to present the fact that Christians don't really celebrate a Sabbath.

And I really didn't know how to delicately say this when I know that they would be voting immediately after the sermon. I didn't want to offend all those who may have felt that they celebrate the Sabbath in some way or other or who were brought on – brought up in the tradition of not doing the laundry on Sunday and not playing cards on Sunday and that sort of thing.

So, it was just that a delicate sermon I think and it had to be a historical, an educating sermon. I had to go back into the history and try to explain that we sort of adopted the Sabbath idea from the Jews. And then we also now have our own day of glory which is Sunday and that they are really two different things and then emphasize what we want to do with Sunday in glorifying God in the resurrection.

So it was an interesting morning. And afterward – after – immediately after the service the Congregation was permitted 15 minutes question and answer period with me. And they asked a few questions, a few of the general once, you know, how I came to enter the ministry and this sort of thing.

I answered them as truthfully as I could. And at which point I left the room and they had a further discussion and vote. And I think I probably had more negative votes than one might expect in the call process though I think – I do think some of it is attributed to the fact that – it's new a woman pastor.

And certainly, you know, I've learned to accept this at this point and not to jump on top of the table and scream about it. There will be those who have to watch me and test me...

[0:48:52]

End of Audio