

Interview with Jo Ann Jones by Clark Groome, Episcopal Diocese of Pennsylvania Oral History Project, Philadelphia, Pennsylvania, June 29, 2016.

JO ANN JONES: From the very, very beginning?

CLARK GROOME: From the very, very beginning. You're from Baltimore, originally, I gather?

JJ: Yes, I am.

CG: You had family or friends in Philadelphia, so that's when you first got to know this part of the world. You're a cradle Episcopalian, you've told me, and you were involved in the church from the time you were about five.

JJ: Yes.

CG: I'm telling you all of this because the machine wasn't working, and now it is. It was my fault. I forgot to push the "on" button. How's that for a smart interviewer? Was it a spiritual experience? Was it social, initially, as a kid? I mean, were you in a time when you could be an acolyte? Because there was a period of time when girls couldn't be acolytes. Did you predate that, or could you have been an acolyte? Or were you more a singer?

JJ: I did predate that. I could not have been an acolyte.

CG: Isn't that interesting. That changed, I guess, when? In the seventies, maybe? It changed before the ordination, I think.

JJ: [Sighs] Certainly but I want to say the mid-'80s, by the time that I joined Saint Thomas. I think there were female acolytes there, but before I got to Saint Thomas, I went to—I can't think of it.

CG: Doesn't matter. You will.

JJ: First I went to Saint Andrews, and I don't recall that there were female acolytes there.

CG: Because women became priests in—?

JJ: '74.

CG: Yeah, but other than “legally,” in '79, I guess, because the *Prayer Book*—it was approved in '76, at the General Convention in '76, I believe. Anyway, so you were active as a kid?

JJ: Yes.

CG: And through your teenage years, youth groups and all of that stuff?

JJ: Up to about fifteen or sixteen, and then for a variety of reasons, I stopped going to church for a period of time, probably—certainly my junior and senior years in high school, I stopped. I would go periodically, but not—but not faithfully. And I would go periodically during college. So I sort of dropped out.

CG: Well, that's sort of typical of people of that age, isn't it?

JJ: It could be. I found Sunday school by that point boring. As it turned out I probably should have hung in there just another year, because [laughs] Mrs. Bailey taught the senior class, the twelfth grade class, and she talked about all kinds of contemporary issues: read here “sex.”

CG: [Laughs]

JJ: And so it was a much more [laughs]—it was a much more contemporary and current kind of curriculum, and she was very engaging and understanding of teenagers. Everything was on the table with her.

CG: Okay. And so after you graduated from high school—which was when?

JJ: I graduated in 1969.

CG: '69. You went to Swarthmore?

JJ: Yes.

CG: What was your intention when you went to Swarthmore?

JJ: I wanted to go to law school.

CG: Oh, you did?

JJ: I did, yes.

CG: Which you ultimately did?

JJ: Yes.

CG: What was your major at Swarthmore?

JJ: Political Science.

CG: Makes sense, doesn't it?

JJ: So they said. [Laughs]

CG: Did you go directly from Swarthmore to law school?

JJ: Yes, I did.

CG: Where'd you go to law school?

JJ: The University of Maryland School of Law.

CG: Okay. So you graduated from Swarthmore in '73?

JJ: Yes.

CG: And law school in '76?

JJ: Yes.

CG: Trombones. Okay, and you were still in Maryland?

JJ: Yes.

CG: As you got older and out of college, had you again gotten involved with the church?

JJ: Yes. I probably started going back and going back faithfully the summer of my junior year, going into the senior year, because that summer my mother was diagnosed with cancer.

CG: Ah!

JJ: And so I reinvigorated my prayer life.

CG: Right.

JJ: And came back to church. And I really came back in earnest when she died.

CG: Where did you go when you were at Swarthmore?

JJ: Holy Trinity was right at the intersection.

CG: Oh, of course it was, right there.

JJ: Yes.

CG: And always a very active, exciting parish.

JJ: It was then, yeah.

CG: Yeah. I don't know what it's like now, but I mean, it was then, because my first cousin, Harry Groome Toland was a big part of that parish, always just raved about it. And of course, it was right there on the campus.

JJ: Yeah. Well, not quite on the campus, but right near the foot.

CG: Near enough.

JJ: Yeah, across the street.

CG: What he raved about a lot was the fact that there were a lot of kids that would come there from college, which was really invigorating for the parish.

JJ: Yeah.

CG: Okay, so what did you do after you graduated from law school? Did you join a law firm? What did you do professionally?

JJ: No. I came to Philadelphia and I worked in the area counsel's office of the United States Department of Housing and Urban Development.

CG: And HUD was relatively young at that point, wasn't it? No, that was during Ike's time, I guess that was.

JJ: I think Lyndon Johnson, I want to say, formed HUD. Robert Weaver was the first secretary.

CG: Okay.

JJ: But Pat Harris was the secretary when I was with them.

CG: Pat Harris?

JJ: Mm-hm, Patricia Roberts Harris, first African American woman cabinet member, I think. Or she became secretary shortly after I joined the department. So I had moved to the Powelton Village section of Philadelphia.

CG: West Philly.

JJ: Yeah. I was at 34th and Baring, and Saint Andrews-Saint Monica was at 36th and Baring.

CG: And that was the church you went to then?

JJ: Yes. Yes, and my fiancé lived across the street from it.

CG: Okay. And how long did you work for HUD?

JJ: I worked for HUD from 1976 to 1987.

CG: And then where?

JJ: And then—

CG: We'll get to the church sometime.

JJ: I moved to Washington to go into private practice, and unfortunately the law firm that I joined dissolved in about a year and a half, so I was unemployed for five years? Yeah. No, three years. I'm sorry, for three years, and then I came back to Philadelphia in 1992, and worked

for the city in the city solicitor's office. I was there for sixteen fabulous months, and then became the general counsel of the Philadelphia Housing Authority.

CG: And that's where you were—how long were you at the housing authority?

JJ: I was at the housing authority from 1993 to 1998.

CG: Okay. And then what?

JJ: And then I was between jobs for a bit, and then I became the general counsel of the DC Housing Authority for about a year and a half. That did not work out. I didn't move to Washington; I was commuting every day. I was in the general counsel's office at Drexel, and then became—

CG: That must have been fun, in a lot of ways.

JJ: It was okay. I didn't really—

CG: Or was it boring?

JJ: I wouldn't say it was boring, but it wasn't—I think I was also coming to the point of not wanting to be a lawyer anymore.

CG: Ah.

JJ: So I just wasn't enjoying it. It was a difficult transition from having been a general counsel to becoming a staff attorney again.

CG: Sure.

JJ: I had a lot of people who took a more active role in the business decisions than most lawyers generally do, and that was their style of practice; it was not mine. We clashed—let me put it that way.

CG: Okay.

JJ: So I was the interim executive director of MANNA for a bit, and then I worked for a consulting firm. And then in 2007 I became the

volunteer coordinator, and later the office manager for Mayor Nutter's campaign, and then went into the administration as the deputy director of the Office of Housing and Community Development.

CG: Fascinating career! Okay, let's go back.

JJ: Uh-huh.

CG: Let's go back to when you're re-engaging with the church, and talk about the church. When did you begin to get involved in things other than just going to church? Either in your church parish, or in the diocese? I mean, I know your history with the national church, or at least some of it, but tell me about your progression as an active Episcopalian.

JJ: I think it probably started just as soon as I graduated from Swarthmore. I moved home. My mother had just died; she died a month before I graduated.

CG: Oh, God. That's terrible.

JJ: It was very difficult.

CG: Are you an only child?

JJ: I am.

CG: So it was the two of you, or was your father around?

JJ: Oh, yeah. Yeah.

CG: Yeah, okay.

JJ: And he started coming to church then, too.

CG: Because you mentioned before that you'd go with your mother, and I know that there are a lot of moms and dads where one goes to church.

JJ: But Daddy would come for Christmas, Easter—

CG: Christmas and Easter.

JJ: That sort of thing. He came when I was confirmed. Of course, he was there when I was baptized. So special occasions, he would come for that, but it was a big turnaround for him when my mother died.

CG: To start going?

JJ: Yeah. And at that point I joined the altar guild. My godmother was active in it. In fact, I joined on her team. And that has been, as a layperson, my longest and most enduring, and most enjoyed ministry in the church, because I think of it as setting the loveliest table one can set.

CG: Oh, that's very interesting. Okay, so when you came back to Philadelphia for the HUD job, where were you going to church then?

JJ: First it was Saint Andrew-Saint Monica. Yeah, but let me circle back to those years, because it wasn't just—

CG: Tell the story any way you want.

JJ: There was somebody who decided that we needed a young adult. Maybe it was the rector. Maybe it was Father Wilson who decided that we needed a more ambitious young adult program, and so we started this group called ORGIES, Organized Religious Involved Episcopal Servers, or something. Organized Religious Group of Involved Episcopal Services.

CG: Great name!

JJ: So the acronym was ORGIES.

CG: Just a terrific name for a youth-ish group!

JJ: Right. And I remember the first year we got organized, we held a community Thanksgiving dinner, and people donated turkeys and sides, and all of this. I mean, it was huge!

CG: This was in West Philly?

JJ: No, this was in Baltimore. This was the year I came back to Saint James. This is the parish from which Michael Curry was elected to become Bishop of North Carolina. He was my rector for a period of time.

CG: Oh, that's too bad.

JJ: But he had not come then yet. So yeah, that was another activity that we took on. I became a lay reader, occasionally, at Saint James. What else was I? And somewhere in my law school years, I went on to the junior vestry. It must have been my second or last year.

CG: What was a junior vestry?

JJ: Not many churches have them. Saint Thomas still has one, interestingly enough. But they were—

CG: How does it work?

JJ: At least at Saint Thomas—and I don't remember whether I was a full voting member at Saint James in the junior vestry. But it was more a training ground. I guess if this is the mid-'70s, I am not sure women yet could serve on vestries.

CG: It depended on the parish, I think.

JJ: No, I think that canons.

CG: Well, maybe Maryland was different than Pennsylvania.

JJ: Oh, so women could in Pennsylvania? I'm trying to think. Now, was Mrs.—? I don't remember there being any women on the vestry then. But it was viewed as a training ground for vestry people, yeah.

CG: For vestry? This is how you got the younger people involved?

JJ: Exactly. Involved, yeah.

CG: Did you go to regular vestry meetings?

JJ: Yes. Yes.

CG: So you went to get to the same place. It wasn't a separate meeting for the junior?

JJ: No, no. We were present at the vestry meetings.

CG: But you were not full voting members?

JJ: I don't recall that we were.

CG: It wouldn't make sense to call it a junior vestry if it had all the rights and privileges of the senior vestry, right?

JJ: Right, right.

CG: Okay, so in Maryland, did you have any involvement with the diocese, or any—?

JJ: Yeah. I did go to one diocesan convention.

CG: And you were in the Diocese of Maryland, you were not in Easton?

JJ: No, I was in the Diocese of Maryland.

CG: The Diocese of Maryland, in Baltimore.

JJ: Yeah, I did go to one diocesan convention.

CG: Did you enjoy that?

JJ: I don't really remember it! [Laughs]

CG: I've been to two, and I remember little bits and pieces of them.

JJ: I don't remember it very well. What I do remember is that Father Wilson, the rector, was a terrible driver. [Laughs] So probably he scared the bejesus out of me, going to and from.

CG: [Laughs] What's his first name?

JJ: Donald. Donald Octavio Wilson.

CG: Okay, just for the record. So when did you—if we can move there, when did you begin to get more actively involved in not just the parish, but other things?

JJ: Oh, here.

CG: Was that when you were back in Philly?

JJ: Yeah. Yeah, definitely.

CG: And how did that happen?

JJ: Well, it didn't happen until I— It didn't happen until the early nineties, because it took me a while to get established at Saint Thomas, because I joined there in '84, and then left in '87, and came back in '92, '93, and so it was that go-round.

CG: Why'd you leave?

JJ: That's when I went to Washington, to the law firm.

CG: Oh, okay. So it was a long commute for a Sunday morning?

JJ: Yeah, right! [Laughs] But when I joined Saint Thomas, I did become a member of the altar guild there, and I became a lay reader, I think the first go-round. So I came back at least to those two things.

CG: And you knew some people there when you came back?

JJ: And I knew some people.

CG: Where were you going to church in Washington?

JJ: The National Cathedral.

CG: Not a bad place.

JJ: I was a lay reader there, and a chalice bearer. I worked on a diocesan committee around issues concerning South Africa, and we did a big fundraiser around *Serafina*.

CG: That's all before Mandela got out of jail?

JJ: Yes, yes. A little bit before, yeah. I was there when he was released.

CG: It was when Apartheid was a really hot issue.

JJ: Yeah, yeah. Demonstrated at the South African embassy one day.

CG: Did you get arrested?

JJ: No. No, we didn't get arrested.

CG: I've got a couple of people I've interviewed that got arrested, so you've got a catch up! [Laughs]

JJ: And I married the canon for—what is it, social involvement? I can't think of what it was.

CG: Oh, okay.

JJ: While I was there. Kwasi Thornell.

CG: Oh, I know that name.

JJ: Yeah, and [Bishop] John Walker married us.

CG: Kwasi Thornell, K-W-A-S-I, T-H-O-R-N-E-L-L?

JJ: Mm-hm.

CG: Aha! And how long were you two together?

JJ: A year and a half.

CG: Okay.

JJ: But let me also circle back to something else, and get to him.

CG: Okay.

JJ: In my second year in law school, so this is going to be the winter of '74, like six months before the irregular ordinations, I did have a talk with my rector, because I wanted to become a religious.

CG: Oh, really?

JJ: I did.

CG: And in those days, that meant a nun, right?

JJ: Exactly. And he said to me, "Jo Ann, I think that would be a terrible waste of your life."

CG: If I'd been your rector, I would have agreed with him. And this was your rector in Baltimore?

JJ: In Baltimore. Mm-hm.

CG: Wow. This is Wilson?

JJ: Yeah. That was the first time I really was responding to the call that I felt, and it bubbled up—this was why I got so involved at the Washington National Cathedral. Kwasi wasn't in favor of it, and Bishop Walker said to me, "As long as the two of you are married, I will not ordain you, Jo Ann." Because he didn't like to have to wrestle with the deployment of clergy couples.

CG: Isn't that interesting?

JJ: So there was strike two.

CG: That sounds like a logistics issue, as much as anything else, because Walker was certainly one of the people that one would have thought would have done any of these things.

JJ: Exactly.

CG: Okay, so you're no longer married. Are you still thinking about the priesthood at this point?

JJ: Oh, yeah. Oh, yeah, yes. I'm a candidate for holy orders.

CG: I know you are now.

JJ: Yeah.

CG: But I mean, have you been thinking about it for 25 years?

JJ: Yeah. I got gun shy after that point.

CG: I was going to ask you one of the questions: Why did it take so long?

JJ: Well, I was gun shy, and it took until 2012 to have clerical support.

CG: For you?

JJ: Mm-hm.

CG: We'll get there.

JJ: But I was gun shy. But anyway—

CG: We'll get to both of those things as we move on.

JJ: But what was planted in me—because this was an issue in our premarital counseling that I was wrestling with this. And the priest who did our counseling, Dalton Downs, said, “But can you find other things to do that would satisfy you, short of becoming a priest?” And that’s probably what induced me to become more and more involved. So yes, I was on the altar guild at the cathedral, and a lector, and a chalice bearer, and some other things.

CG: Okay. When you came back to Philadelphia—which was when, 1997?

JJ: No, it was ’92. I was there from ’87 to ’92.

CG: Okay. When you came back to Philadelphia, you went back to the African Episcopal Church of Saint Thomas?

JJ: Yes.

CG: In its fifth location, or whatever.

JJ: Came back to the fourth location, and we moved that December.

CG: Okay. Most of the places that you had been before that I assume were more integrated than Saint Thomas. I mean, Saint Thomas is primarily an African American parish, primarily a black parish.

JJ: Yeah.

CG: Was that on purpose?

JJ: Yes, it was.

CG: Tell me about that.

JJ: Well, as you probably know, it was founded by Absalom Jones, some years, but after those who were worshiping had been expelled, or walked out of Saint George’s.

CG: And it took ten years for him to get to being a deacon, to being a priest.

- JJ: Right, and a bit longer for the church to be admitted to the diocese. But it arose out of the Free African Society, which he and Richard Allen founded together, as a social service, if you will, agency. It also provided insurance to recently-freed African people.
- CG: I know about the parish, but I'm curious why you were particularly attracted?
- JJ: Oh, why was I drawn to it?
- CG: Yeah.
- JJ: Oh, okay. I had visited with my godmother when I was a teenager. I didn't go immediately to Saint Thomas in the eighties. I went to Tom Logan's church for a big of time after I left Saint Monica's.
- CG: Which was what, Saint Mary's?
- JJ: No, no. At 41st and Parish. Blah blah blah [Calvary, now Calvary St. Augustine], Northern Liberties. Come on, what is it?
- CG: Don't force yourself to think about it, and we'll get it later. We'll put it in when we fix this up.
- JJ: Why can't I think of it? Called Blah blah blah [Calvary], Northern Liberties.
- CG: Saint Blah-blah-blah?
- JJ: Yeah. But it was his church.
- CG: And that was a mixed congregation?
- JJ: No, also primarily African American, mm-hm.
- CG: So you've been at Saint Thomas' for the better part of 30 years?
- JJ: Yes, mm-hm.
- CG: With excursions to other places?

JJ: Right. My membership remained there, because the National Cathedral is not a parish cathedral, or at least it wasn't then, so I couldn't transfer my membership there. It remained at Saint Thomas.

CG: Yeah. Okay, so you come back in the early '90s, and you're active in your parish. I'm sure you probably were on the vestry at some point?

JJ: Not immediately. I think—let me see. Certainly by 1995, '94 or '95, I was elected delegate to diocesan convention, and I represented Saint Thomas to diocesan conventions until 2014.

CG: Good lord! You really are a glutton for punishment.

JJ: No, I'm a process junkie. [Laughs]

CG: [Laughs] Okay. Because not only did you do that—in 1999, you ran for—?

JJ: Probably '95, I was elected alternate to the '97 General Convention.

CG: Which was the one that was in Philadelphia.

JJ: Right.

CG: Where Frank was elected presiding bishop.

JJ: Exactly.

CG: Frank Griswold.

JJ: Yes. And then whenever, '98, '97-'98, was elected deputy to General Convention for 2000 in Denver.

CG: In Denver, which is where you and I first met.

JJ: Correct. And served as a lay deputy to convention until this last one, 2015, in Salt Lake City.

CG: What was it that—process junkie, you call yourself.

JJ: Yes!

CG: But you were more than that. You were involved obviously in some committees and stuff, but you also became a fairly loud voice in

certain areas. Tell me about the things that you were involved with as a deputy at General Convention? What were the committees, and what was the one that you chaired?

JJ: I served on urban and social affairs for three conventions, first just as a committee member in Denver, and then in 2003—

CG: In Minneapolis.

JJ: —I was the vice chair for the House of Deputies. And in 2006 in Columbus, I was the chair. I think this was largely due to the efforts of Pamela Chinnis and George Werner to involve more minorities and women in leadership.

CG: They were the presidents of—?

JJ: Pam Chinnis was when I first went.

CG: When you started, and then George.

JJ: And then George Werner succeeded her.

CG: As president of the House of Deputies.

JJ: Yes. Yes. So in 2006 I chaired the committee, and the big issue facing that particular committee and that convention was the church's involvement in the history of slavery. Katrina Browne largely brought this to the attention of the church.

CG: With her movie, yeah.

JJ: Yes. And let me see. I guess—

CG: Because you're in the movie.

JJ: Yes, but the second go-round. But I think Art probably had mentioned Katrina to me.

CG: Art who?

JJ: Art Sudler was aware of her work and knew she was coming to convention. I think he gave me a head's up, but then she herself

reached out to me shortly before convention because she wanted to present *Traces of the Trade* to the committee as part of the committee's hearing on the three resolutions on the church's involvement in slavery.

CG: And it got a lot of—

JJ: Yes, it did.

CG: It got a lot of help from the presiding bishop then, Frank Griswold, because he knew the family, and knew her, and also cared deeply about the issues.

JJ: Yes. So we had a special hearing just for—well, there was a special evening to view the movie, and I think I reserved a certain amount of time just for the hearing on those resolutions. And so I was very proud of the work that the committee did.

CG: Tell me about the resolutions.

JJ: Well, one called for all dioceses to examine the involvement of the diocese and member churches in the diocese in slavery, and to lift that up, to write it, and to report back to convention. That's the one that stands out to me. I know there were three. The other was to regret the church's involvement, and I think coming out of that was to hold a service of reconciliation, which did occur in this diocese, at Saint Thomas.

CG: Tell me about that service in this diocese.

JJ: Oh, the presiding bishop came.

CG: By then it was Jefferts Schori, Katharine Jefferts Schori, yeah.

JJ: Yes, yes. So this would have been the fall of 2009, or early 2010, but I want to say it was—how warm was it in there? No, no, no, it was cold. It was in the winter.

CG: [Laughs]

JJ: [Laughs] It was in the winter. It was 2010, I want to say. And there were some parishes here that got on checking out their history very early. Trinity, Oxford Circle, had records, and got into it very quickly. I remember a group of us went up there to review the records. Maybe that was part of the diocesan convention's response to—

CG: To the resolutions?

JJ: —to the resolutions, yeah. But I do remember a visit to Trinity, Oxford Circle, to see their records.

CG: What else did you participate in? I mean, I know how conventions work, but somebody reading this 50 years from now may not know. What else were you involved with? Obviously, you were sitting with the deputation from the Diocese of Pennsylvania.

JJ: Right.

CG: But what else were you involved with? Were you on any other committees? That may have been enough.

JJ: No, I think one is only assigned to one committee, because that alone is time-consuming.

CG: It's a lot of work.

JJ: It is time-consuming. Certainly by the time one chairs it, that's the only thing.

CG: It's the only thing you can do.

JJ: One can do. I mean, I remember the convention had not started, and I was at the FedEx office when it opened at 6 a.m. to start copying things, to make copies of resolutions for my committee members so that I could get us rolling.

CG: This was in Columbus?

JJ: This was in Columbus. I mean, I went to that FedEx office at six o'clock a lot of mornings, because then convention was paperbound, and it was enough for the copiers in the dispatch office to get out all the paper that had to be generated for the deputies and the alternates, that they shouldn't have to worry about committee members.

CG: Let alone committee stuff.

JJ: And I just couldn't risk the time it was going to take to wait, so I spent a lot of time at the FedEx office, copying stuff.

CG: As a deputy from the Diocese of Pennsylvania, what generally—I mean obviously, Trinity, Oxford, which is an old, old, old established parish, and certainly very different from Saint Thomas', responded, and I'm certain there were others. But what generally was the response in the Diocese of Pennsylvania to these issues?

JJ: Well, to the slavery issue it was slow and tepid. It took a while for it to catch on.

CG: Was it, "It doesn't apply to us?" Was that sort of the feeling, because we're a northern diocese?

JJ: I don't know. I'm sure that was part of it, but I think there was probably some trepidation on the parts of some to go deeper and find out if it did—what could be there.

CG: Which, of course, is what *Traces of the Trade*, Katrina's movie, did about Rhode Island.

JJ: Yeah, absolutely. Absolutely. We don't want to know. Sort of like, "Don't ask; don't tell."

CG: Yeah. Which fourteen generations later, or seven generations later, may be understandable, but it still doesn't deal with the issues that the church was dealing with.

JJ: And there were even a few African Americans who came to testify on this resolution, against it, because they felt that they did not need to have this history dragged up. It did not apply to them.

CG: Was there any feeling—forgive me for interrupting, but this just occurred. Was there any feeling that, “We don't want to have the scabs pulled off,” too?

JJ: Yeah, I think that was part of it.

CG: “The pain is gone. Let's just move forward.”

JJ: Let's move forward.

CG: Without looking back?

JJ: Yes, yes.

CG: And there's some sense to that in certain issues, but only to a certain degree, I would imagine, was the point of view of the convention?

JJ: I don't know that I can speak for the convention. I think my own response to that, as a position to take, is I understand that the pain that one knows is easier than the pain that one does not know. But I do know that for deferring wrestling with the pain only increases the severity of it when one does. And it's going to come up. I don't know. I'd like to meet the person who has successfully dodged every deferred moment of pain. I'd like to meet that person. Because I don't think we get out of life that way.

CG: I don't think it works that way, either.

JJ: But I could be wrong. [Laughs]

CG: Yeah. It doesn't sound like you are. Okay, so you're representing the diocese here.

JJ: Mm-hm.

CG: You're actively involved with the diocese. Are you doing anything specifically, other than going to every possible diocesan convention? Are you doing anything within the diocese, separate from your general convention work?

JJ: I had by this point become a member of the resolutions committee for diocesan convention, so there was a lot of give and take between things that would happen.

CG: And that's broader than just the racial?

JJ: Oh, yeah.

CG: That was more—?

JJ: Yeah, that was to consider and attend—to consider all the proposed resolutions for diocesan convention, and to make a report to diocesan convention. And then, as a member of the resolutions committee, attend the pre-convention hearings that used to be in all the deaneries, until 2012 or whatever, when the number was reduced. They weren't held in deaneries, but at churches that were accessible to most of the diocese.

CG: And disbursed throughout.

JJ: Yeah, yeah, so there were maybe slightly fewer of those hearings, but maybe not. Anyway, so I did that until I went to seminary, so it feels like—

CG: Forever.

JJ: No, not quite that long, but 2004, 2005 to 2013, 2014.

CG: Okay, let's get away from national politics and stuff for a second, and get involved in the diocese. Go back.

JJ: Okay.

CG: Go back to the time that you really became involved in the diocese.

JJ: All right.

CG: Who was the bishop then? Lyman Ogilby?

JJ: No, no.

CG: Or did you come in when Bob DeWitt was still the bishop?

JJ: No, no, no. I remember Lyman Ogilby as bishop coming to Tom Logan's church, Blah-blah-blah [Calvary], Northern Liberties.

CG: [Laughs] Good old Saint Blah-blah-blah's!

JJ: Yeah. I can't believe I can't think of the name of this. But I guess the bishop that I remember most acutely is Allen.

CG: Bartlett.

JJ: Bartlett, yeah, Bishop Bartlett.

CG: Yeah, he came in—

JJ: I remember going to his consecration.

CG: Yeah, and I voted—

JJ: At the Civic Center.

CG: Yeah, I do, too, and it was '84 or '85?

JJ: It could be.

CG: I know it was after both Jim Moodey and Frank Griswold had left the diocese to be bishops in Ohio and Chicago.

JJ: Yeah.

CG: Because they were both there for Allen's consecration. And obviously, Jim Moodey had been my rector, and I knew Frank Griswold.

JJ: Yeah.

CG: And then he was there. What was your impression, and your relationship with Bishop Bartlett like?

JJ: Oh, it was fine. It was good. It was good. I think probably we didn't develop one, though, until—hm. What's going to happen? A little bit before—well, just as I started representing Saint Thomas, in the early '90s, it probably grew. So the first office for which I stood in the diocese was standing committee. I didn't win the first time. But then the next time I ran for something it was church attorney, and I was elected.

CG: What is church attorney? That's not chancellor?

JJ: No. Church attorney is the diocesan lawyer for clergy disciplinary matters.

CG: Oh, okay.

JJ: And this was before Title IV was revised, in 2009.

CG: With what they call the Bennison—

JJ: Well, no, that's a different—different article of the canons.

CG: Different article, okay. Oh, right, in 2009. Right.

JJ: But this was before that. I remember Father Anderson, then the rector of Saint Thomas, saying to me, "Don't worry. You won't have anything to do because there hasn't been a presentment in the diocese for X number of years." So I said, "It's really too bad that you said that, because now that you've said that, there will be."

CG: You jinxed it. Right.

JJ: Exactly. And there was!

CG: And was this Jesse Anderson, Junior?

JJ: Mm-hm. And so there was. So that was my first big responsibility to investigate.

CG: [Laughs] If Jesse had just kept his mouth shut.

JJ: This might have happened anyway.

CG: [Laughs]

JJ: To investigate, and prepare a case, or at least to prepare the recommendation to the standing committee, as to whether the presentment should be issued against this clergyperson.

CG: Was it?

JJ: It was.

CG: What was the presentment?

JJ: The presentment was for sexual misconduct.

CG: Okay. We don't need to—

JJ: It was a very difficult—a very difficult situation, because the young woman was still traumatized, so it was like pulling teeth.

CG: Well, it often is in sexual issues.

JJ: Yeah, it was hard.

CG: Okay, so you're working with Allen at this point?

JJ: Yeah. Yes, he was then the bishop. I couldn't talk to him about this, but we could talk about other things. I think—

CG: Was it your impression that he grew into the job impressively, over the time?

JJ: Yeah, I think so. I think so.

CG: Because a lot of people have said that, and I was curious what your—

JJ: But I didn't have the early-on contact with him, so I can't say that.

CG: He certainly changed on some of the issues.

JJ: Yes. Yes.

CG: Certainly on the issues of gays and lesbians.

JJ: Yes. Yes, he did.

CG: That he grew into. I say grew; he changed over time.

JJ: Yes, he did. Yes, he did.

CG: Okay.

JJ: So my first convention with him would have been here—'97.

CG: '97, which was his last convention as diocesan.

JJ: Which was his last convention.

CG: And just before that, Charles Bennison had been elected as the co-adjutor.

JJ: Right. And I had also served on the search committee for Charles.

CG: Okay.

JJ: So that's probably also when I had some more interaction with Bishop Bartlett.

CG: Yeah, okay. So tell me about your initial reaction to Bennison. Were you pleased with his election, initially?

JJ: I was.

CG: I'm not suggesting you weren't later. I'm just talking about the beginning.

JJ: I was. A number of us were. I was on the small committee that visited Bishop Bennison at EDS.

CG: Right, Episcopal Divinity School.

JJ: I'm sorry, yes.

CG: No, that's all right.

JJ: And then we also saw him preach at someone's ordination at a church in New Jersey. He's a fabulous preacher.

CG: He's a great preacher. Very smart man.

JJ: Very smart man. And that was very impressive. Let me see. There isn't much I can say about that process. I did vote for [pause]—why am I not remembering anybody's names?

CG: John Midwood?

JJ: John Midwood, on two of the ballots, the first two ballots. And when I could see that clearly he wasn't going to win, I voted for Charles in the last ballot.

CG: Okay. Here's where we get into interesting and somewhat rocky shores.

JJ: Yes.

CG: He came in, and I think one of the reasons—and you were closer to it than I was, but I have been told that one of the reasons that he won the election, and John did not, is that he was, in terms of personality and approach to things, very different from Allen Bartlett, and John Midwood would have seemed more in the same style, so that they wanted somebody that would bring a new energy, or whatever. But when he came in, how was he initially received, generally, in the diocese, as you remember it?

JJ: Well, I will say this, that most of the African American lay and clergy votes went for John. So I took it upon myself to host a reception for Bishop and Mrs. Bennison here in my home, and invited all of UBE to it, to sort of mend that fence.

CG: UBE is the Union of Black Episcopalians.

JJ: Union of Black Episcopalians, because I wanted Bishop Bennison to get off to a good start with that part of the diocese.

CG: And John had been, as I understand it, the—

JJ: Well, he'd been the archdeacon.

CG: The archdeacon, and he'd been ministering to the black parishes.

JJ: Particularly those that were not independent.

CG: Independent, the vicarages, the missions, and whatnot?

JJ: Yes, yes. Mm-hm.

CG: Okay. All right, and so Bishop Bennison comes in, and the place is sort of dynamic. And then it seems to me that he, for some reason, began to split the diocese and the standing committee.

JJ: Right.

CG: Why did that—everybody who will read this or hear this will know what happened ultimately, but why do you think, and where do you think he went wrong?

JJ: When did he start this? In 1998? Yes.

CG: Yes, he became the diocesan in '98.

JJ: I'm just trying to think when he started this big effort to have people talk about their vision for the diocese, and the strategic plan, or whatever. I got involved in that, and there were a bazillion people coming to Church House to talk about some pretty exciting and critical issues around the cathedral, and the church camp, congregations' relationship to the diocese, and really what they wanted, what they saw that was important. And there were some very stimulating conversations, and more importantly I think, a lot of excitement arose out of that, out of the possibility of people being involved in creating the next steps, and working towards them. And before all of those meetings had concluded, and people had reported out, Bishop Bennison came out with his Five Cs: camp, cathedral, congregations. I forget what the other two were.

CG: So in other words, he pre-empted the work of the people?

JJ: He sure did. And that took out—it like sucked out all of the air.

CG: And I would imagine perhaps angered people.

JJ: Oh, probably.

CG: I mean, we've done all this job, and you've just said, "No, thank you."

JJ: Yeah! Yeah.

CG: He had that reputation, of making up his own mind.

JJ: Well, yes. Yes. So he got ahead of all of us, and without building his case with people, he just ran with it. I had also heard from folks, certainly by the time of General Convention in 2000, of the disagreements over the use of money.

CG: That was always—

JJ: And that continued.

CG: And that was when he was first publicly screamed at by the standing committee, which was right before the 2006 convention. The concerns then were stated as having to do with how he was handling the money.

JJ: Yes, yes. But the struggles were already beginning.

CG: Oh, I know, but I said publicly.

JJ: Yes, yes.

CG: His resignation was called for in February of 2006 by the standing committee. And then as I can remember, having been to three of these—and you can remember equally well, because we went to the same three—the relationship between the bishop and the deputies was a lot different in 2006 than it was in 2003, where we all met all the time.

JJ: Yes.

CG: I wasn't a deputy; I was a reporter. We were all there together. We went to the dinner, and everything was hunky-dory.

JJ: Right.

CG: In 2006, it was like an iceberg had been—

JJ: Well, because by that time, the issue that led to the presentment and inhibition from California had become public, right before convention in 2006.

CG: Yeah. Could he have avoided this?

JJ: This, which?

CG: The inhibition? Because I think that there are some people who will say that what happened, what he was ultimately inhibited for, was really a Hail Mary pass from the standing committee, because the other stuff didn't work. If he had resigned in 2006, after convention, or retired, or whatever the word is, do you think all of that would have gone away?

JJ: I don't remember if the disciplinary canons then permitted a bishop to submit to discipline, but even if they had, I'm not sure that he could have avoided inhibition. I'm not sure. But given the personality—

CG: Because it was Bishop Jefferts Schori who inhibited him, not Bishop Griswold.

JJ: Yes, correct. But given the personality, I don't imagine that Bishop Bennison would have resigned.

CG: Was it pride, or do you think ego, or do you think maybe—some people have said that he really believed that his mission for the diocese, which in many ways had probably a lot of good points, was he really believed in what he was doing.

JJ: I think he did. I think he did.

CG: We're not shrinks, but there's also the relationship that he must have had, or felt he had, as a bishop, compared to the relationship that his father had as a bishop.

JJ: I certainly believe that—

CG: Bush 41/Bush 43.

JJ: Exactly, that he had those expectations, whether placed on him or assumed by him I can't say. I mean, I'm speculating, really. And just given his psychological makeup, he felt very confident in his position.

CG: Okay, so when he's inhibited, the standing committee, which became the ecclesiastical authority in the diocese, which our friend Glenn Matis said about every ten, fifteen minutes—they hired, or engaged, Bishop Rodney Michel to come in and do the ecclesiastical things that the others couldn't do.

JJ: Yes, yes.

CG: But he wasn't in charge. How was that period? How was Bishop Michel received? Do you remember?

JJ: I remember when he came to visit at Saint Thomas, and it wasn't very long after he arrived. But it was right before his wife died suddenly, I think.

CG: Well, that was very early then.

JJ: Yeah.

CG: He went home from Philadelphia and found her dead in bed.

JJ: Right. I mean, it really wasn't very long after that.

CG: It was within a month.

JJ: But I was very pleased with that, with his selection. He had a non-anxious presence. He seemed to be listening intently to what we were saying at Saint Thomas. Now, understand that Saint Thomas' position

vis-à-vis the diocese was very different, because the very evening that Bishop Bennison was inhibited, Saint Thomas was celebrating its 215th anniversary, and Bishop Bennison came to that. So he scored a bazillion points with most of the members.

CG: Well, he was very [unclear]. That was the thing that drove me, personally, nuts, is that there were two Charleses.

JJ: Yes.

CG: Or three, or four, but two certainly.

JJ: This is not to say that he had multiple personalities, but different sides, a personality disorder, multiple personality disorder. And then there were some at Saint Thomas who felt that he had been railroaded by the standing committee.

CG: Okay. It wasn't only at Saint Thomas'. There were camps.

JJ: Yeah.

CG: But before Bishop Michel arrived, a priest in the diocese, Bob Tate, and I were talking, and he said, "This guy is going to become the diocese's favorite uncle." What's a better description for what a bishop can be than an uncle? And in many ways, wasn't that what Bishop Michel was? He certainly made some decisions and stuff—

JJ: He did.

CG: —but he was such a warm person. Was he generally received that way, from your experience?

JJ: That I couldn't say. I think, though, because he was still the assisting bishop into the first year—I think his effectiveness was somewhat diminished by his wife's death. But I didn't find him as strong a leader as I first believed him to be when I came on the standing committee in 2010.

CG: Who was the president of the standing committee?

JJ: Glenn was.

CG: Glenn was. Okay, so then Bennison comes back.

JJ: Yes. Shockwave throughout the diocese.

CG: Yeah.

JJ: I wasn't as shocked, but a lot of people were.

CG: And in talking to people, in terms of legally that was—probably ultimately the trial committee got that part right. So he comes back.

JJ: Mm-hm.

CG: Keeps Rodney Michel as an assistant. We've also got Edward Lee in the diocese, and Allen is still doing a little bit of stuff here and here.

JJ: Mm-hm.

CG: And Frank Turner was still alive at that point.

JJ: Yes.

CG: So there are a bunch of bishops. And one of the things that Bennison had said to me, and to the history committee, was that he wanted to make sure that the history was published.

JJ: Right.

CG: And people thought it was going to be the Bennison book. Of course, it turned out not to be.

JJ: Right.

CG: But the standing committee was resistant, so he wanted to make sure that that happened. And then everybody thought that he was going to resign. Well, it worked out that way, but instead of him doing it voluntarily, he was pushed, wasn't he, at the end?

JJ: Now, you know I can't answer that.

CG: Sure you can.

JJ: No, I can't. I can't.

CG: Okay. All right.

JJ: Did anybody else on the standing committee at that time answer that question?

CG: Mm-hm.

JJ: Can we go off for a minute?

[End of Part 1/Begin Part 2]

CG: Okay, so Bennison resigns, for whatever the reason, under whatever pressure, or not. He just decides maybe he's had enough of this. Do you feel that his [pause] staying longer than a lot of people would have liked—how damaging do you think that was to the diocese?

JJ: Oh, it prolonged—for those people who were so opposed, and felt hurt by him, it prolonged the pain. It certainly [pause] meant that the standing committee had to contain certain things, so the diocese couldn't go forward in a number of ways.

CG: Until he was gone? Until he was out of the picture?

JJ: Right, yes.

CG: Okay. All right, so.

JJ: So it did nothing to raise the level of trust in the diocesan. We began to overcome the distrust that existed among diocesan council, Standing Committee, and other—

CG: I gather from people that no canon law, in multiple dioceses, that the relationship between the diocesan bishop and the standing committee in Pennsylvania is different than it is in a number of other dioceses, where there's more—I don't want to use the word "competition" for power, but I think that that's ultimately what it boils down to, that the standing committee is a stronger body in this diocese than in many

others. I believe that to be—that's how it was described to me. That may be wrong.

JJ: It might be. It's certainly larger than standing committees in a number of diocese.

CG: Was it twelve people, or ten?

JJ: Ten.

CG: Five and five? Five clergy, five lay people?

JJ: Yeah. There are some that it's, like, seven, five. I mean, I've seen some small standing committees.

CG: That's not so important, but okay. So Bishop Bennison is now retired.

JJ: Mm-hm.

CG: We wave at him, and he leaves.

JJ: Mm-hm.

CG: And the standing committee hires, as the bishop provisional?

JJ: We nominated a provisional to be elected.

CG: And the convention hired Clifton Daniel.

JJ: Yes.

CG: And he is fully—he is the bishop. No reservations.

JJ: Mm-hm.

CG: Not like poor Rodney. [Laughs] He couldn't do anything!

JJ: Right. Right.

CG: He's the bishop. He's the boss.

JJ: Right.

CG: What did he bring to the diocese? What will be his legacy here when he retires in another month? Not even a month.

JJ: I know. Again, a non-anxious presence. I had known Bishop Dan from being on the standing commission of structure of the church, so I've known him since 2006, or 2003, or '06—somewhere in there.

CG: But back in the days when you were—?

JJ: 2006, yeah. And one thing I remember—we were talking about the office of the presiding bishop, and what changes, if any, to be made to it. It must have been between 2006 and 2009, in anticipation of the election of a new PB, presiding bishop, in 2009.

CG: She was elected in 2006.

JJ: Oh, right, so now it must be 2003. It was leading up to that.

CG: Okay.

JJ: One thing I have always appreciated about Bishop Dan is he doesn't necessarily lead from his position of strength immediately, but when he's ready to make it known that he is the diocesan, he's going to do that. He's very clear about that. It's not heavy-handed, but it is clear, and it is pastoral.

CG: I remember watching the election of Bishop-elect Gutierrez on my computer, and when it was all done, he says, "Now, don't think anything else. I'm your bishop until July 16th," or whatever it is. And he said it, and everybody laughed, but—

JJ: He's serious.

CG: He knew, and there was no question. But that, to me, is a perfect example of the nice way to say, "Don't forget, I'm still here."

JJ: Yeah. So he had, I think, a more collaborative approach to leadership than Bishop Bennison. I think he's more forthcoming, was more forthcoming with information. He didn't have a hidden agenda. Just as charming as Charles, but maintains appropriate boundaries.

CG: It seems to me that he also has a really, in my experience with him, and I did one of these interviews, but I'd also known him a little bit at conventions, even though he didn't remember, because he was a press briefing bishop back then, a couple of them. He has a wonderful sense of humor.

JJ: Yes.

CG: Which all of a sudden comes out of nowhere!

JJ: Right, right. Yes, it does.

CG: And disarms you.

JJ: Yes. Yes, he does. And then he's done some pretty amazing things. I mean, he felt compelled to go the Million Man March. Now, he's a pretty tall white guy.

CG: Yeah.

JJ: So he stood out.

CG: Well, he also came up here as a young priest to the ordination of the women.

JJ: He speaks Spanish. He preaches just as well as Charles, I think. So I think he's done a great job, and he certainly instilled confidence and trust in the office of the episcopacy, which was huge.

CG: I think Rodney also helped with that a little bit. Don't you?

JJ: Yeah.

CG: And the fact that Edward Lee is around.

JJ: Yes.

CG: I mean, these are people that everybody respects and likes as well.

JJ: Right, and Charles wasn't sucking out all the air in that way.

CG: Yeah. Going back to you for a second, and where you are now, which is in seminary, preparing for holy orders, Bennison—and this is not a

criticism of him, because a lot of dioceses felt this way—felt that we shouldn't be ordaining people who were—

JJ: Older.

CG: What was it? Forty-five, I think, was the number that I remember him talking about.

JJ: Mm-hm.

CG: You were older than that; you're in the process.

JJ: Yeah.

CG: How did all that develop for you? I mean, you've been talking about it since you wanted to be a nun.

JJ: Yeah.

CG: Or thought about being a nun.

JJ: Yeah, yeah.

CG: How did you get to where you are now?

JJ: It's funny. Well, on September 1st in 2010, my doctor called me and told me that I had uterine cancer.

CG: Okay.

JJ: And for the first time that I can recall, Clark, I turned something over. I said, "God, you got this. I don't have any suggestions for you. I'm not consulting. You've got this."

CG: This one's yours.

JJ: "I totally surrender this to you." It really wasn't the worst thing that happened to me. Yes, I had to have a complete hysterectomy, and I had to undergo chemotherapy because of the particular cancer cell that I had. But it was caught at a very early stage; it was stage 1A.

CG: Oh, that's good.

JJ: It was completely contained, which is the best surgical outcome you could hope for. I had tremendous support from people, not just Saint Thomas, but my book club friends. I mean, it was fine. I remember I had the standing committee for dinner like days before I went into the hospital. They were all uptight because Charles has come back, and there is some concern and fear. And I said, "Let me say this. I am not afraid, because this is what's on my plate at the moment."

CG: [Laughs]

JJ: "He has got to take a backseat at this point." So I came through that, and I was so grateful to God for bringing me through it, that I said to him, "Whatever you ask of me now I will do, as long as you help me." And when I told this story to the commission on ministry, one of the people on the committee said, "So you essentially made a covenant with God?" I said, "Yeah, I guess I did." And I knew I couldn't put it off any longer. And I told Father Shaw that this is what was on my heart, and he was entirely supportive. And Charles was supportive.

CG: Martini Shaw.

JJ: Yes. Father Shaw was supportive, and Bishop Bennison was supportive.

CG: Even though you were—?

JJ: Given my age, yeah.

CG: I mean, I hate to talk about age, because I've got you by eight years.

JJ: Yes. But no, I knew of the stories.

CG: In lots of ways, in a practical sense, it makes sense.

JJ: Yes.

CG: In a practical way, it makes sense.

JJ: Yeah.

CG: But okay, so you did—had you not actually said, “I want to be in the process” before? Or had you—?

JJ: I had not. I had not.

CG: You thought because of your age, you would be turned down?

JJ: Well, it was after, as I mentioned, I was gun-shy after the two negative reactions. Then there was a practical consideration: How was I going to pay the mortgage? I’m my sole supporter.

CG: The cats don’t pay the mortgage.

JJ: No.

CG: No. What use are they? [Laughs]

JJ: So that was the practical consideration, and as the cards fell, I retired. I could use my pension, and Social Security, and that’s made it possible. Now, I did take out—this is so funny, though. I did take out one education loan, and fortunately because another member of Saint Thomas who went out to Harrisburg, and went to Lancaster for seminary, and then did her Anglican year at General, Betsy Ivey, who’s now at Saint Simon, said, “Jo Ann, but take out the loan. You’re going to die, and you’re not going to pay it off. Don’t worry about it.”

CG: [Laughs] That’s a very practical approach!

JJ: And I said, “You know what? She’s right!”

CG: Okay, so where are you in the process now?

JJ: I’m a rising senior at General Theological Seminary.

CG: So a year from now we’ll be going to your ordination?

JJ: God willing. God willing and the people consenting.

CG: Well, can I vote yes, after eighteen, or seventeen years, or whatever it is? This has always been stirring?

JJ: I think so. I think so.

CG: Because back when you were getting married, or in Washington, 25 years ago or whatever it was, you couldn't be ordained because they didn't want to deal with a couple?

JJ: Right.

CG: So you were talking about it then, and you've been of age, really, since—

JJ: Oh, the first time I said I wanted to be a religious!

CG: Which was before you could be a priest.

JJ: Right.

CG: But I mean, basically most of your adult life—

JJ: Exactly.

CG: —we've had women priests.

JJ: Yeah.

CG: What do you want to do with your ministry?

JJ: I certainly would like to be a parish priest, but I think if my health holds, and my energy is good, I could be a missionary. I went to South Africa in January, and would like to return.

CG: Wow! Did you see *The Book of Mormon*?

JJ: No.

CG: [Laughs] It would make you laugh. But, a parish priest?

JJ: I would do that, yeah. Yeah.

CG: What are the rules? The rules are you're still going to have to retire at 72?

JJ: Yes.

CG: But that doesn't—?

JJ: That doesn't stop it. That's what I've watched.

CG: That doesn't stop a lot of people, because then you go on and be an interim somewhere, or you can be supply, or you can even get an, "Okay, well, just stay for another couple of years." That's up to the bishop.

JJ: Right. And I would love to be an interim. That's important work, and I would love to do that.

CG: It is. And with the number of things that you've done over your life, maybe that would be—

JJ: Yeah, I would like to do that. What I—

CG: Of course, you'd need some practical experience first, I would guess.

JJ: Yeah, probably, but I think it's mostly making the way for a smooth transition. It is working with a congregation that may be grieving, or angry, or sad, or whatever, and coming to terms with some unresolved issues, so those aren't on the table for the next rector or leader who comes in.

CG: Yeah, and that's basically what Dan's doing, isn't it?

JJ: Yeah, yeah. I think that's very important, and can be really exciting work. It's creating health, and I think that's important.

CG: Yeah, well, that's how you made this covenant, isn't it, creating health?

JJ: Yeah. I think that's really important.

CG: What's your hope for the Diocese of Pennsylvania? If Dan were staying, and we were doing this, and we didn't have a bishop, we didn't have a Daniel Gutierrez coming in, it would be a different question. But what's your hope for the new bishop?

JJ: Well, you know, bishops have had rocky rides here.

CG: Yeah, this is not an easy diocese.

JJ: No! [Laughs] I certainly hope he has an easier one for all the right reasons. And I would like—I would like there to be a greater sense of belonging to a diocese among all the congregations.

CG: Because it's become a congregational—

JJ: It certainly is.

CG: That's one of the things that Bishop Dan mentioned.

JJ: Yeah, it certainly is. I'd like to see us live into that, to live into being a stronger diocesan body.

CG: We're the oldest diocese in the church. We're the first diocese as the Anglican Communion, because they stayed in communion with it. And I mean, the history of this place—

JJ: Is rich.

CG: —would dictate that! And the number of things that have happened, first, from your pal Absalom Jones through Bishop White, and women, and gays, and a couple of presiding bishops—one, anyway—

JJ: Or two.

CG: —that wasn't directed by being the senior guy.

JJ: Yeah, yeah.

CG: But with Frank Griswold from Pennsylvania. I mean, this is an important diocese. Even though it's not the largest, it's an important diocese, and it would be nice if it could be a happy diocese as well.

JJ: Yeah, and a healthy one. Yeah.

CG: Yeah. Well, I think that they go hand-in-hand, don't they?

JJ: We would hope. I think one of the challenges—well, it's no different than in a lot of dioceses, but our numbers have shrunk. The number of churches is diminishing. And what it presents to me is the opportunity to discover new ministries, or a new way of engaging

people in ministry, and certainly a way of evangelism that does not mean: “We’re waiting for you at the door,” but does mean: “We’re going out of the doors to you.”

CG: And we’re going to try to get you to come here.

JJ: To offer ministry not necessarily—really, to evangelize, and not necessarily to make you members of Saint Swithens.

CG: Right.

JJ: But certainly to engage you to become a member of the body of Christ, wherever that works.

CG: Anything else about yourself, or the diocese, or the national church that you’d like—oh, yes! One more question. You and the beloved new presiding bishop [Michael Curry]—he was the rector at Saint James in Baltimore.

JJ: Saint James in Baltimore, yes.

CG: And you knew him there?

JJ: I did. Mm-hm.

CG: Could he preach the way he can preach here?

JJ: Oh, yeah. Oh, yeah.

CG: I mean, because he has to be—I’ve heard him a couple of times preach where he’s gotten up and said, “You’ve got to realize, I’m a cradle Episcopalian.” He’s got to say, “I’m not a Baptist.”

JJ: No, he is!

CG: Well, yeah. And he’s got his shtick I guess, a little bit, but he’s really good at it.

JJ: He and Father Anderson, Junior, became close shortly after Father Anderson returned to Philadelphia, and he was our revival preacher

for years, and would come and preach three days of the week. He had this serious—

CG: Curry did?

JJ: Yeah. And it was great! It was great. He'd pick out his theme. One year it was *The Lion King*. And he'd develop it through the sermons.

CG: He's special.

JJ: He's just very smart, and yet so down to earth, and prophetic.

CG: And again, he has a sense of humor.

JJ: And he has a great sense of humor—a great sense of humor, and God bless him, he gave my father last rites, and that was like the last—he did that on his way out the door to become the bishop of North Carolina.

CG: For heaven's sakes.

JJ: Yeah.

[End of Part 2/Begin Part 3]

CG: One more thing.

JJ: You had asked about why Saint Thomas, why Calvary, Northern Liberties? Why not a white church? And so I think this was sort of generational.

CG: Or a mixed church?

JJ: Or a mixed church. They're hard to find.

CG: There's a couple around here, like Saint Martin's. Well, maybe not.

JJ: I've been—well, anyway, but it's a generationally kind of determined thing. I would say that my parents, and their friends, my godparents particularly also, were race people. They were employed in black institutions, or by black people. My godfather's practice as a urologist was in that portion of South Philadelphia that was

historically black, around 21st and Fitzwater. That's where his office was. Or 22nd and Reed, I think, is where his office was. But his practice generally was with black people. He was a physician at Mercy Douglas Hospital.

CG: Which was a—?

JJ: An African American hospital. Both my parents were employed by African American institutions of higher education. They met at Morgan State, then College, later became University. My father went on to Howard. So they were race people. We lived literally down this street from Saint James.

CG: Was Saint James a colored parish?

JJ: Yes, it was. Yeah.

CG: Okay. I didn't realize that.

JJ: Yeah. In fact, its first rector came from Saint Thomas.

CG: Interesting. Now, how do you feel in today's world about churches being segregated?

JJ: I accept it as a reality. I will also say to you that my field placement is at Saint David's, Radnor.

CG: Which couldn't be more different.

JJ: Exactly. But together, Matt Welch and I transformed the altar, since he is their first gay priest, and I'm their first African American woman. But, for all of that, there may be more gay people there, but there certainly aren't that many more African Americans who are members.

CG: It's a little easier to tell who is African American, yeah.

JJ: Yeah. So, someone else asked me this in a different context.

CG: It's an interesting question.

JJ: Yeah. I was four when I went to Baltimore Friends School as one of the first—one of its first black students. There was one in the three-year-old group. I was the one in the four-year-old group. There was one in the five-year-old group. This was 1955.

CG: Yeah.

JJ: The school did not become fully integrated until the class of 1968 became the senior class. They back-filled.

CG: Is that when you graduated?

JJ: Mm-hm. They back-filled.

CG: Baltimore Friends?

JJ: Mm-hm.

CG: Awfully good school.

JJ: So in 1968, the school was integrated. They had two, three, or four in each class. So from the time I was four, I was used to being the only—

CG: The only one.

JJ: Or one of few.

CG: Yeah.

JJ: Swarthmore had many more. My class was the largest class of African Americans students ever admitted, and I think maybe even to this day might be. So there were, what, 30 of us.

CG: But that was at a time when people were really paying attention to that. But when you were starting at Baltimore Friends—

JJ: Oh, yeah. There was no affirmative action.

CG: No. No, that was not a big deal.

JJ: This was [what] my parents' pushed. They had friends whose son went to Park School. He was the first, and Douglas must have been

the only one in his class. So there was a little cadre of us that initiated this. But to me, it was life as my life.

CG: Okay. That's interesting, isn't it?

JJ: Yeah.

[End of Interview]