

Interview with the Reverend Glenn Matis by Clark Groome,
Episcopal Diocese of Pennsylvania Oral History Project,
Philadelphia, Pennsylvania, April 25, 2018.

CLARK GROOME: Question number one: When and where were you born? That one you can probably do.

GLENN MATIS: I was born in Bryn Mawr hospital, 1947.

CG: Oh, you're younger than I am. God!

GM: Just turned 71.

CG: Yeah, I was just 75. Did you grow up an Episcopalian?

GM: No, I grew up in the Evangelical United Brethren Church, which was an offshoot of the United Methodist Church. It was an offshoot because the Methodists did not want to minister to those who were German, and so they didn't provide any German speaking pastors. So the Evangelical United Brethren Church broke off, and they formed their own church. There was the Evangelical Church, and then there was United Brethren Church, and I believe in 1940 they merged together. From the time I was born, I attended that church, Calvary Evangelical United Brethren Church, at Sixth and Dauphin, in Philadelphia.

CG: Which is in Philadelphia. Where did you grow up, if you were born in Bryn Mawr Hospital? Did you grow up in the city?

GM: I grew up in the Juniata Park section of Philadelphia. I went to the local elementary school, Hopkinson Elementary School. I was there from K through 8. And I went to Harding Junior High School, as it was known back then, for my 9th grade, and then I went to Frankford High School, and I graduated January of 1965, which was the last time they graduated people at half year.

CG: Oh, for heaven's sakes. That was when I was finishing up my college.
You're such a youngster!

GM: Thank you.

CG: After high school, what was your education?

GM: I went to Shenandoah Conservatory of Music.

CG: Which is where?

GM: In Winchester, Virginia.

CG: In the mountains, right?

GM: Well, Winchester is about 50 miles outside Washington, DC. It was a small town when I was there, but now it's a fairly good-size town. I went there in 1965, and graduated in 1969 with a bachelor of music education degree, and a bachelor of church music with a major in organ.

CG: Okay, so your initial career aspirations were music?

GM: Yes. I taught for four years after I graduated. From 1969 to 1972 I taught in the Wallingford-Swarthmore school district, elementary music.

CG: Now, when did you start getting really interested in music?

GM: I remember as a child, maybe seven, eight, or nine, I guess I thought that I was going to become a minister, as we used to say in the old days, and I guess very much influenced by my parents. I went to church, my mother, [father and brother] and I went to church every Sunday. I mean, you had to be sick to not go to church. And the only time I got to watch "Mr. Wizard" was when I was sick, because he was on Sunday morning!

CG: Was he? I've forgotten that.

GM: Yes, he was on Sunday morning. So that was the only time. So at an early age. I guess I got serious about it when I got to the conservatory of music. I really gave it some thought. Still, that was a church-related school, [Evangelical] United Brethren School, Shenandoah Conservatory of Music. At that point, my first year or second year at Shenandoah Conservatory of Music, I was playing at the Baptist church as the organist. They were paying \$50 a month.

CG: That must have been pretty good back then.

GM: Well, it was. Then one day on the employment board there appeared a sign that said, "Organist, Episcopal Church, Christ Church, Millwood, \$75 a month."

CG: A 50 percent raise!

GM: So that's how I got into the Episcopal Church! [Laughs]

CG: We bought you!

GM: I went there, and all of a sudden I thought, "This is what I've been looking for! This is the liturgy that really speaks to me." Not that I wasn't formed by my evangelical roots, but once I started playing the music, I thought, "This is where I belong." And so then I was confirmed, I think, by Bishop Gibson. I think he was the Bishop of Virginia at the time. I was confirmed by him.

CG: How old were you when you were confirmed?

GM: Well, I was still at the conservatory. I guess I was confirmed my junior year, so I would have been probably 20, 21.

CG: Twenty-one, something like that?

GM: Within that age range there.

CG: After you graduated from conservatory, you said you went and taught. When did you decide, or when could you no longer resist, the call to

the ministry, as we called it back then, or the priesthood, as we call it today.

GM: I guess that after two years of teaching, I really felt strongly about doing that. But I thought, well, here I am. I've got a steady job. I still wasn't married at that time, but I thought, well. But then like the fourth year of teaching, I thought, this is nice. I enjoy teaching. It's who I am. But I really felt called to go into the ordained ministry at that point in time.

CG: According to the clergy directory that I looked at, you graduated from Shenandoah in '69.

GM: That's right.

CG Then you got an MA at Glassboro State?

GM: I got an MA from Glassboro State, and an MS [in pastoral counselling from Marywood University].

CG: In music?

GM: No, in education, elementary education.

CG: Elementary education, because you were teaching elementary music. Okay. Didn't matter what the subject was.

GM: And I was told probably it would be good to have a secondary thing, because if budgets got cut, the first thing to get cut are the arts.

CG: Oh, of course.

GM: So if I had a degree in elementary education, K through eight, I could always do classroom teaching. And then I also have a master's of science from Marywood School, in integrative education and pastoral counseling.

CG: Okay, and you have an MDiv from E[piscoal] D[ivinty] S[chool]. You started at EDS when?

- GM: No, I didn't start at EDS. I started at P[hiladelphia D[ivinity] S[chool].
- CG: Oh, of course you did. Excuse me.
- GM: That was the last class to enter PDS in 1972. Then the following year, we merged with ETS. And then it became the Episcopal Divinity School, and then I graduated in 1976.
- CG: Okay, tell me about your pastoral career. I know when you were ordained; I've got that information from the directory. But what parishes did you serve? Did you always serve in the Diocese of Pennsylvania?
- GM: Yes.
- CG: Lyman Ogilby ordained you, right?
- GM: Right. And I always stayed in this diocese because I felt a great deal of loyalty to the diocese because they paid completely for my seminary education. I didn't have to put out one penny, except for personal items.
- CG: Well, yeah.
- GM: And I always felt very loyal. Plus the fact, Pat was teaching and receiving a decent salary as a teacher.
- CG: You were married at this point?
- GM: 1975 I married. The last year of seminary, we got married. Pat took a sabbatical from Central Bucks East High School the year we got married, or educational leave, which entitled her to come back.
- CG: Yeah, and that's when she came up to Cambridge.
- GM: Right, and she taught at Harvard—not taught; I'm sorry. She was the secretary to the head of the Chemistry Department at Harvard. We were there a year, then I came back. Then my first position was at

Church of the Redeemer in Springfield, where I was the organist and choir director, and also the assisting priest there. I spent one day a week at Delaware County Prison, doing some training in alcoholism. That was an interest of mine when I was in seminary. They had what they called the Pastoral Institute for Training in Alcohol Problems, which was a government program, interestingly enough. And they found that clergy often hear about problems with alcohol first, before anybody else does, and so they had a federal program. That's gone now. That's long gone.

The professor was interesting and I enjoyed taking his courses. Nothing in my background or anything that would reflect any history of alcoholism, in fact, my parents were teetotalers. But I just became interested in the subject. So I was there from 1976 to 1978, and then I got a call one day from Brooke Mosley, who was the assistant bishop of the diocese, and he said, "We're thinking about putting a new mission up in Wrightstown, or that area up there."

CG: Where is Wrightstown?

GM: Wrightstown is a suburb of Newtown.

CG: Okay, Bucks County.

GM: Bucks County. He said, "We're thinking somewhere between Warrington and Wrightstown. We're not sure." So February of 1978, Pat and I drove up to Wrightstown, that area there, and we looked around. I thought, geez, there's nothing out here.

CG: [Laughs]

GM: Who's been sent out here? There were plans that there was going to be a great deal of development in that area. Newtown exploded. And so they decided they would put a new church; we finally decided on

Wrightstown. And it was co-equal distance between Trinity, Buckingham, and Saint Luke's Newtown. It was exactly 5.5 miles where the church was finally established.

CG: Equidistant from the—?

GM: Equal distance. And it just happened to be that way. And Brooke Mosley was the one that said, he said, "I want you to stay there until three things are accomplished. You establish a congregation, you buy land, then you build the building." He said, "After that, if you want to leave.

CG: [Laughs] No heavy lifting for you!

GM: [Laughs] So Pat and I came up, and Pat was elated for that, because instead of driving from West Chester, where we were living when I was at Redeemer Springfield, it was like an hour and a half. If they had bad weather, we're talking much more than that. So she was just elated. So we finally bought a house in Doylestown Township, and it was like fifteen minutes away, so she was very happy.

CG: Is that the same house you've got now?

GM: No, it's different. We're in a condominium, which is another story, which I can save for later on. But we bought a starter home, so to speak. Then in 1996 we moved into a condominium because it was a great deal, and it just fit our purposes.

CG: Okay, so after Wrightstown, after you accomplished what Bishop Mosley—

GM: 1989 I accomplished all that. I left one year after the building was fixed, or was finished. I found out later on that 90 percent of the people who start a new building, new construction, or major renovations, leave within one year.

CG: The thing said that you then went to the Church of the Resurrection.

GM: Right.

CG: Where you were for—?

GM: I was there from 1989 until 2006.

CG: It merged, didn't it?

GM: Eventually. It merged after I left. I was there until 2006, and the reason I retired was they offered a "30 and out." And because my wife was still teaching, I was able to go on her medical plan. If it wasn't for that, I would have had to wait for a while. But I decided in 2006 that this opportunity is there, and I've known people who never retired, so to speak, and then they drop dead, and they were still working. And the prime example of that is Ed Chin¹. The Saturday after he retired he was going to have his retirement party, and he died the Tuesday before that. So he never got to retire. That left a real mark in my head.

CG: That was a clue.

GM: That was a clue. That was a clue.

CG: All right, so you're at Church of the Resurrection. Are you doing both music and clerical stuff at this point?

GM: No. The only time I was the organist was when I couldn't find an organist, and it was easier to get a supply priest than it was to get a supply organist. So there were a couple Sundays in the summer where I couldn't find a supply organist, and so I got a supply priest.

CG: Did you ever do both?

GM: Yes, I did do both.

¹ Rector of All Saints Torrsedale

CG: Tell me how that worked.

GM: Well, when I was at Holy Nativity, I had so much of a budget for assistants, like secretary. So I had a choice of either having a secretary, or having an organist. Well, we started meeting in the Wrightstown Friends meeting house when we first started, in 1978. There was a piano there, so I played for the service, and then I would do my liturgical duties. Eventually, Jean Kuhn, who was a member of Saint Paul's Levittown agreed to be the volunteer pianist, so I didn't have to play unless she was away in the summer time. Then I did both.

And in my retirement, I got a call one day from Tom Wand who was out—it's the church that touches onto Lancaster County. I can't think of it. Saint John's Compass? I think that's it. Anyhow, he called me one day. This was when I was still supplying. He called me one day and he said, "I know you said you were going to be here this Sunday to supply me, but the organist can't be here. Can you do both?" So I said, "Yes, Tom, I can do both, but I expect to be paid for both." He said, "No problem." [Laughs]

CG: [Laughs] No dummy, you!

GM: No dummy, me. So anyhow, that was really the only time. There was another time when Allen Bartlett went out to one of the churches. In fact, it was Emmanuel in Southampton. That's when Bob Haskell was there. At that time there was a great deal of controversy in the diocese because of the ordination of David Morris, who was the first gay priest to be ordained in this diocese.

CG: Yeah. I thought Jim Robertson, but he was a deacon, though. He was ordained as a deacon.

GM: Well, Dave Morris—yeah, that’s right. But Dave Morris was the one that was ordained in 1995, at Saint Andrews in Somerton.

CG: And Allen got in trouble for that whole business, but then he didn’t, so it worked out.

GM: Well, there’s another story to that, which I’ll tell you later on. So Allen had to make his visitation there, and Bob Haskell announced before the service, which Allen did not know—he said, “The organist will not be here today due to theological differences.” So I jumped up and I said, “Well, I’ll play for the service.” So Bob Haskell was not happy.

CG: How do we spell?

GM: Haskell, H-A-S-K-E-L-L, I believe. Bob Haskell.

CG: All right.

GM: That was a side trip, there.

CG: So you’re busy being in charge of a church?

GM: Right.

CG: Part of what a lot of clergy do is they do things outside the church in the diocese. How did you get involved in the diocese? And also, I mean, I know one of the things, because it’s where I met you. You were a deputy to General Convention.

GM: Right.

CG: But tell me about your non-parochial activities in the diocese a little bit.

GM: If I’m correct, I was elected to the standing committee in 1985. There was an incumbent who was running who was at Saint Luke’s Germantown, an African American priest. I can’t remember his name right now off the top of my head.

CG: Charles Poindexter?

GM: Yes. He was running for standing committee again. And I was asked if I would run, because they wanted to have other names on there. I had no expectation I was going to win. I'm new in the diocese. I came in here, and I would only be here like nine years; I'm not that well known. And I was elected. Apparently, from what I was told by others was that the African American clergy were upset at Charles Poindexter, because if my memory serves me correct, he was also running to be Suffragan bishop at the time that Bishop Turner was running.

CG: Oh, okay, so there were two black folks running against each other.

GM: Right, and from what I was told, was that that vote got split, or that vote was withheld, or the votes went to Turner.

CG: Yeah, and both of them—Poindexter was a clergyman, and Turner was working in the diocesan office.

GM: He was on the staff.

CG: He was on, I guess it was, Lyman Ogilby's staff.

GM: Yes, he was on Lyman Ogilby's staff. And quote, I was elected, which was a big surprise to me, because I had already made appointments for the first standing committee meeting because I fully expected I wasn't going to be elected. I was just sort of like, being part of a slate. So I got elected quite by surprise. The first committee I was appointed to was the music committee in the Diocese of Pennsylvania. That's when I first came here. And then I got involved with the clergy conference, and I've been doing that since year two of the clergy conference. I went to the first clergy conference in 1976, down at—

CG: Hershey?

GM: Atlantic City.

CG: Oh.

GM: We went to Atlantic City the first year, in 1976. They hadn't had a clergy conference for a number of years, because there was still a lot of dissension over Bishop DeWitt. And Bishop Ogilby came to the— back then it was known as Pride, which was the clergy association. Not Bishop Ogilby—Jack Hardwick came to the meeting at Saint Andrew's and Saint Monica's, out there where Sam [Abu-Andoh] is. And he pleaded with us if we could put up \$2000 to help start again the conference, the clergy conference. They were going to have it in Atlantic City. And so we put up the \$2000, and that was our first clergy conference.

We only went there once. It was at, I believe, the Claridge Hotel. We only went there one year because the following year they put in gambling, it was passed for gambling. And from what I've heard, although I didn't hear this directly, that Lyman was more concerned we'd be at the gambling tables rather than the Bible study table! [Laughs]

CG: Probably accurately.

GM: And that's how we ended up at Hershey.

CG: Then you were at Hershey for—

GM: Until funds were not available to go to Hershey. And the reason that we always went the week after Thanksgiving, the Monday, Tuesday, Wednesday, because it was the highest vacancy rates in the hotel industry. That's their highest vacancy week, the week after Thanksgiving.

CG: Oh, okay.

GM: So we negotiated a very good package, and that's how we got to go.
That's how that time—

CG: And everybody that has ever told me anything about the Hershey said they were socially and educationally—they worked at all levels. And it's a great place, and there's lots of chocolate. [Laughs] Nothing wrong with chocolate!

GM: Well, I have to say, it's interesting. The first clergy conference—I still vividly remember this. When we were in the great hall of the convention center, everybody smoked back then, and it was like you just saw smoke, all over!

CG: Isn't it amazing how different it is now?

GM: Then when we went to Hershey, they allowed smoking. And then they said, "Those who are smoking are only allowed in the back of the convention hall." Then people compared that to people being told—

CG: Sit in the back of the bus?

GM: [Laughs] Which I thought was ridiculous. And then they banned smoking altogether at Hershey, and then you had to go outside. But by then, who smokes anymore? I mean, there are people who still smoke, but it's not the same.

CG: Barbara Harris.

GM: That's right, yes.

CG: Frank Turner smoked.

GM: That's right. Turner did. I forgot about that.

CG: Yeah, I used to see him at Convention smoking.

GM: Ah, that's right! I forgot about that.

CG: I'd say, "Frank, you've got to give this up." He said, "Clark, at this point, why bother?" Okay, so you're involved in the standing committee. How did you get involved in being a deputy to General Convention? Did you want to do that?

GM: I did want to do that, and I was very much tied in with the National Network of Episcopal Clergy Association, who always had a very big influence at Convention. And we had people who were members of the National Network of Episcopal Clergy Association who were in key positions. So I ran for Convention several times and was alternate, and then I think in 2006 I was a deputy. George Warner, who was president of the House of Deputies, was an active member of the National Network of Episcopal Clergy Association, and I got placed on the canons committee, due to his ability to make appointments. So I was on that committee in 2006.

CG: Yeah. Which Conventions did you go to?

GM: Beginning in Arizona, that was the year Frank Rizzo died. I remember that because us from Philadelphia, we were sitting there. Was that '90?

CG: '97 was here, so it would have been—

GM: It was '97, then '94, then '91 was in Arizona. And I remember getting the word. Jan Duncan came in and told us that Frank Rizzo had died. I remember that. And I was active at Convention; I got put on that committee. That committee worked very hard. I mean, we'd start at 7 o'clock, and we didn't get done sometimes until 11:00.

CG: Oh, it was work. I remember that.

GM: Did a lot of work.

CG: Even though I was there as a reporter, I can certainly remember how hard you guys all worked. How many Conventions did you go to, ultimately? I know you were in Columbus. That's the first one you were a full deputy?

GM: I'm trying to think.

CG: Did you go to any after that?

GM: Oh, I went to every one. The last time I went to General Convention, I believe, was 2009. I think I was an alternate. I can't remember whether I was an alternate, or I was a—

CG: And that was in Indianapolis, wasn't it?

GM: No, I didn't go to Indianapolis. No, I did not go to Indianapolis. So my last one I went to was 2006. That was the last year I went.

CG: Okay, that was in Columbus.

GM: And that was in Columbus.

CG: That's when Katharine Jefferts Schori was elected?

GM: Yes, she was elected. I was on the floor when she was elected. Yes, that was 2006. And I still remember thunderous applause when she was introduced to the House of Deputies. I guess you were there at the time.

CG: Yes, I was. I can also remember people who were not quite so pleased.

GM: Oh, I guess.

CG: I remember hearing that.

GM: [Laughs]

CG: But anyway, that's another story.

GM: By the way, sitting next to us was the Diocese of Fond du Lac.

[Laughs] They were not happy faces!

CG: No. That was a conservative diocese. All right, so you were a priest during a time when the Church was doing a lot of new things. It was ordaining women.

GM: Right.

CG: It was accepting, and then ordaining, gays and lesbians. It was changing the Prayer Book. It was moving towards—

GM: Inclusiveness?

CG: Well, inclusiveness, but it was also moving towards re-establishing significant relationships with other denominations.

GM: Right.

CG: The biggest one, of course, and probably the most significant that happened, was with the Evangelical Lutheran Church of America, with whom the Church is now in full communion. But also, there are the Moravians, and there are a bunch of others. What was that period like? You mentioned earlier that you had done some depositions, and you mentioned some churches, and those churches got themselves into some sort of difficulty because they refused either to recognize the bishop, or to recognize the ordination of women or gays. Tell me a little bit about what that time was like.

GM: Well, I guess the first one was Saint James the Less, and it was over theological matters that they wanted to leave the Church. They wanted to take their property with them. Lou Temme, who was president of the standing committee at the time, gave a deposition, and I also gave a deposition. He was called as a witness to the court, and I was supposed to be the next witness to the court, where this matter was trying to be resolved. I never got called, because Lou's testimony was sufficient for the judge. I remember Bob Tate, who was dean at

the time, saying that they were trying to work with out with the church, and it was an arbitrator or a judge; I can't remember. They were meeting with Saint James the Less folks, and he was dean at the time.

CG: Yeah, because Saint James the Less was part of—

GM: Part of their deanery.

CG: Wissahickon Deanery

GM: Wissahickon Deanery. And he was trying to work things through. It was either the judge or the arbitrator—I think it was the judge—said to him, “Well, why don't you want the bishop to come?” And the rector, was it Clayton—Clayton Hewitt. What I remember Bob telling me is that he told the arbitrator or judge, “Well, the bishop's a heretic and we don't want him here.”

CG: Which bishop was that? Was that Bartlett?

GM: That was Bennison. That had to be Bennison. It wouldn't have been Bartlett.

CG: When did this happen? Do you remember? Because Bennison took over in '98. And Bartlett—Bartlett protected the property, as I remember. Oh, it doesn't make any difference, really.

GM: I'm trying to think about that, because that was the reason given, and it wouldn't have been Bartlett. But Bennison I could see, with the views that he held, being more on the liberal end of the spectrum, that that would be a difficult thing for them to accept. It might have been just as he was taking over.

CG: In that period when he and Allen were working together.

GM: And I said about Lou Temme giving a deposition, because he was president of the standing committee. So that was during—he went off

as the president of the standing committee in 2000. That's when I became president.

CG: Okay, and Charles became the diocesan in 1998, so that would have been—

GM: Right around that time.

CG: It would have been around that time. Okay. Was there in the diocese—did you sense as a member of the standing committee, how widespread—this is a fairly progressive diocese. I think we can state that without fear of reprisal. But how much of the diocese was really upset? There was a lot of noise, and there were several parishes—

GM: The seven sisters, we called them.

CG: —that really sort of were ticked off about all of these things.

GM: Right.

CG: But generally in the diocese at that time, there wasn't a huge negative reaction, was there?

GM: No. No. It was the seven sisters, as they called themselves. I think part of the upset was, why they were so upset, at least what I've been told from several different people, was that Charles agreed to have flying bishops, and that's what got him elected. It was the conservative branch that got him elected because he said he would allow flying bishops, which was their big thing.

CG: And which Allen had done.

GM: Right. And he said he would allow it, and apparently the conservatives then felt "betrayed," because Bennison said no flying bishops.

CG: After a while, he changed his mind.

GM: Well, no. What he said, he was following Bishop Bennison's—

CG: You mean Bishop Bartlett.

GM: I mean Bishop Bartlett's decision to allow flying bishops. He was following his policy. But when he became bishop, he said he'd change the policy, because—

CG: It's his right.

GM: And at that point, the conservatives felt, after he said he was going to allow it, and he didn't allow it, then they felt like he said one thing, and then he went ahead and did something else. But you're right; he had the right. He was the diocesan at that point.

CG: Whether you agree with him or not, he was the boss.

GM: Right, right.

CG: But the diocese as a whole was not opposed to the ordination of women, and the involvement of gays, and the change in the Prayer Book. I mean, generally this was a place that could accept that kind of change.

CG: Well, it goes back, way back when. I mean, Absalom Jones, the first African American priest. Most people don't know this, but Hope Sellers was elected the first woman to General Convention in 1960, from Trinity Solebury.

CG: Oh, I did not know that.

GM: Yes. It looked like she wasn't going to be seated because she was a woman.

CG: But eventually she was.

GM: She eventually was seated. So you look at the history of the diocese—I used to, when I went out to do supply work, I would say, "Well, the middle name of the Episcopal Church is Controversy."

That's who we are! We've always been on the edge, so what's the big deal?

CG: Well, and also it seems to me, Glenn, and tell me if I'm wrong, that one of the attractions for a lot of people about the Episcopal Church and the Anglican Communion is that you can have different opinions.

GM: Right, right.

CG: And still share communion and participation. That was beginning to split in the early part of this century. It came to a head, I guess, in Lambeth in 2008, or whatever it was.

GM: I think it was 2008.

CG: But the diocese was having its troubles. What was the epiphany of the—the genesis is the word I'm looking for. What was the genesis of the trouble that the standing committee or the diocese was having with Bishop Bennison? Was it Wapiti?

GM: That was one of them. We were told, the standing committee was told, and I imagine others were told, that we would purchase the land, and it would be pay as you go, very Harry Flood Byrd of Virginia. Since I went down there in Virginia, I knew a great deal about Harry Flood Byrd, the Byrd family.

CG: Sure. Oh, yeah.

GM: It was pay as you go. So we would fix up one house or cottage. When we got the money, then we went ahead and fixed the next one. And then we had a deal with the Maryland Land Grant Company, or whatever it was the state of Maryland had that they would buy land to put into non-use, so to speak, not for development. So that fell through. We were told that was a done deal by Dave Thomas, and it never was a done deal. Then the amount of money that was spent on

then making those improvements and renovations and construction—the money then got taken from the endowment funds. Then that led to some disagreement with the standing committee, and Charles apparently was given the authorization or the go-ahead, as I understand it, by the chancellor, that he had these funds and he could use it for Wapiti if he so chose to do that.

CG: Were you on the standing committee at this point?

GM: Oh, I was on the standing committee for twenty years.

CG: Yeah, but you weren't president all of this time, because Bill Wood was at one point.

GM: Well, the time line is Lou Temme went off in the year 2000. I was elected president of the standing committee. I was re-elected in '95, and I went off—

CG: You mean 2005.

GM: Let me see. In 2005 I was elected again, and then I was elected in 2000. That's when I became president of the standing committee, in 2000, because I had to stay off one year. And I went back on.

CG: I'm sorry; I'm confused by the dates. You started on the standing committee in 1990?

GM: No, I started on the standing committee in 1985.

CG: '85.

GM: I was re-elected. Let me see if I still remember this one.

CG: You can get two terms, and then you have to step down for a year.

GM: Yes. And I had two terms. I went off in '95. I went back in '96. Lou Temme was still president of the standing committee at that point. He retired in 2000. I then became president of the standing committee. And since I was off the one year, I was eligible for another two terms.

So I came back in 2000, and then I was elected president of the standing committee. The choice was between Bill Wood and myself. Finally, they decided probably, for whatever reason, probably I might be the best fit with working with Charles.²

CG: Yeah. Well, Bill was the president for a while.

GM: Well, what happened, in 2005 I had to go off the standing committee, because I had served—no, I was re-elected in 2005. That's right, I was re-elected in 2005. And he became president of the standing committee for about a year. In 2006—I told you this. I retired in 2006. The week after I retired, Bill Wood called me up and said, "I can't do the parish and I can't be president of the standing committee because of the demands on my time as president." Then he asked me if I would take over. I was supposed to take over that year after Convention, but we got extended into January of 2006 because of—it was the issues over the budget. I can't remember what it was, but we had to come back in January. I came back in January, then I was elected president of the standing committee, and I served until I went off in 2010.

CG: Okay. It was during that time that the standing committee publicly—and this was in 2006, because it was the year of the Columbus General Convention—had requested that the bishop retire, or resign.

GM: Resign.

CG: Either way.

GM: Right.

CG: Didn't care. And he said no.

² After reviewing the records Father Mathis revised the dates he was on the Standing Committee. He served one term in 1985, going off in 1990 and then went back on for two terms in 1991.

GM: Bill Wood was president of the standing committee, because he was the one that asked him.

CG: Oh, yes. That I know. Then, what were the issues that actually led to, from your point of view, Bishop Bennison's being inhibited by the presiding bishop, which didn't happen until 2007 or '08?

GM: I think 2007. Well, the issues were over the spending, and the money. That was the big—because when we filed our case with the court, the Church court—I'd have to go back a little bit again, but a big reason was just how the finances were being [handled] in the Diocese of Pennsylvania. And Wapiti was certainly an issue there, too. I think he lost the confidence of many clergy. I mean, I remember getting phone calls saying—being the priest, this is the spouse, saying, "If my husband dies, I don't want Bennison to come to the funeral, and I don't want him to have anything to do with the funeral." I got phone calls like that. I said, "Really, there's nothing I can do about that. You're just going to have to talk to the bishop directly about that." "I just want to let you know I don't want him there." I said, "Well, you're going to have to talk to him about that." I wasn't going to get in the middle of that!

CG: There's no way you should.

GM: No. So I said, "You need to talk to him about that." And I think it was a loss of confidence. And the clergy were split. I was just up there at Lutheran Seminary, and I walked in, and I thought, geez, I remember one real hot meeting he had with the clergy, not too long after he came. People were really upset about how he was handling things in the diocese. I would say it was probably 60/40. Sixty were really upset with him. Forty percent supported him to the Nth degree.

I walked in and thought, geez, the last time I was here was when we had this big flare-up. That's when I was president of the standing committee, and that was somewhere in the 2000's.

CG: As I understand the legal progression, the attempts by the standing committee to use the financial irregularities as you saw them did not end in his being inhibited or caused to resign. So then the issue with his brother, which was 30 years prior, came up.

GM: And that did, and that was the other piece, too. I hadn't thought about that.

CG: And that is what the presiding bishop then used.

GM: Right. I forgot about that.

CG: Used to inhibit him. All right, so in all the documents we've got in the oral history, we've got a lot of talk about the who, what, where, and when, some from Charles, some from other people on the other side of the issues. What I'm curious about is the period when he was inhibited. Tell me what it was like in the diocese, and tell me what it was like, and what it means, when—and I heard you say it a number of times—when the standing committee is the ecclesiastical authority? I think that's the term you used.

GM: Right.

CG: What does that mean, and how does that work? I mean, he's got to sit on the sidelines.

GM: Right. Well, the first thing that we did was that we elected the chancellor of the diocese—why his name is blocking me? I don't know why at this point in time. He's up there in the Diocese of Newark. Michael Rehill. We elected him, because he was working with us as a standing committee about our concerns over Charles.

See, there's no such thing as the chancellor being the chancellor to the standing committee and the diocese. That would be the ideal thing. But when it comes right down to it, the chancellor is the chancellor to the bishop, and not to the standing committee. We felt we needed our own legal advice, and that's why we then got Michael Rehill to be our attorney, because Bill Bullitt was the attorney, I believe, at that time.

Then when we became the ecclesiastical authority, the first act that we had we appointed him to be the chancellor of the diocese. I have to say, the day he was inhibited I got 225 emails. Bill Powell, I told him, He said, "I got 274." I said, "Obviously you're more important than I am, [laughs] that you got 274 and I only got 225." People were expressing either their delight—I must say, the majority of the emails I got, a large majority were people who were supportive of the action that was taken by the presiding bishop. I never saved them, but I could just tell as they were coming in.

Of course, then I got phone calls: "I sent you an email yesterday and you didn't reply." I said, "Well, let me tell you!" [Laughs] Because 226 emails, it's kind of hard to reply in a timely manner! And I got phone calls. During that period of time, I got probably—during the time that I was president of the standing committee, probably 50 or 60 emails a day, about whatever the issues were.

CG: Whatever they were.

GM: My wife stopped answering the phone. She said, "Every call that comes in is for you." So she just left the tape go, and she just didn't answer the phone calls. I'd get home; I'd have ten to twelve phone calls to make. I remember having meetings that went quite long with the standing committee. I remember one night we started at 4 o'clock,

and we ended up at 10:45. I took Judy Gorski home, because she was the recording secretary of the standing committee at that time. I took her home; I dropped her off in Frankford, and then I went home. I got home at two of 12:00. My wife's, "Where have you been?" I was just standing there. "What in the world did you ever talk about for six hours?" [Laughs] I said, "I'll tell you tomorrow."

CG: What exactly does being the ecclesiastical authority mean that you can do?

GM: Well, there were a number of things that we did. Number one, we divvied up the work, so to speak. The committee still went on, dealing with the ordination process, and the representative from the standing committee to the commission on ministry. We got involved with real estate matters when that would come up. Sometimes we'd have something like a parish who wanted to put in a cell phone tower. We had to deal with issues like that. Also, if there were any financial matters, or if there was anything dealing with any of the clergy.

They felt since I was president of the standing committee, that they felt that I should be the one handling, euphemistically to say, the unhappy parishes and the unhappy priests, or those in transition. I had a number of meetings where I would go out and deal with parishes that were upset with the rector, or upset with whatever it was. I always took Jill Mathis along with me; I never went by myself. And I would deal with that. I did find out, you know, you have to have a purple shirt to have a real impact. I mean, I was there with my black [shirt]—I was president of the standing committee, and I was the same as the rest of the folks, so to speak, among the clergy. And while I did have that authority of being president of the standing committee, we

got Allen Bartlett back as to help us out. When the cases were really difficult that I just felt I wasn't [having] an impact, he's the one that took it over.

CG: But he was not the boss. The standing committee was the boss.

GM: That standing committee was, but we brought him back. Again, the purple shirt makes a difference.

CG: Yup. Then after Allen had had enough, after a year or whatever it was—

GM: And we pleaded with him to stay on, which he graciously agreed.

CG: Yeah, but regardless, you then went and hired, engaged, whatever the proper term is, Rodney Michel.

GM: Right.

CG: He was not the bishop of the diocese; he was basically here to confirm and ordain.

GM: Right. But he was an assisting bishop. He wasn't the interim bishop because he couldn't use that term, because Charles was still the diocesan.

CG: Right, and had not been—

GM: Had not been—he was inhibited, but the case was still pending, so to speak.

CG: Yeah, and that's fair.

GM: So what we did was we employed, or had him become the assisting bishop of the diocese. That's right. I mean, I still ran the meetings, and Rodney was there as a matter of, if there was anything that we needed to have. He did eventually—it was fine with me. He finally took over the staff, and he ran the staff meetings. I began with the staff meetings, but I felt since he was there on a full-time basis, there

was no need for me to run the staff. I initially did, until we got him on board. But once he came on board, I didn't feel a need to have to do that. He was the one who was there Monday through Friday.

CG: Okay, so when Bennison, on appeal, finally came back, one of the first things that he did was to ask Rodney to stay, which Michel decided to do.

GM: Right.

CG: What was the mood in the standing committee?

GM: Well, the night I found out he was coming back, I was in Cape May, and I just happened to go to bed early that night, because it was a hot day at the beach, and I spent all my day at the beach from 10 to 5. I was exhausted, so I went to sleep, and at 10 o'clock the phone rings, down on Cape May. "This is Michael Rehill. Charles is coming back." And I thought I was in the midst of a dream! I mean, I was sound asleep, and I thought I was dreaming when he said that. So he said, "He's coming." I finally woke up, and he said, "Yes, he'll be back."

He came back August 10th. I believe Mary Laney, and I was there, and then a member of the standing committee. Oh, geez, I'm blocking her name. Arlene McGuirk, met with him when he came back on August 10th, 2010. After pleasantries were exchanged, the first thing he said, "It was a mistake to put Wapiti on the market." That was the first thing he said. And then we talked about the transition, and I basically said what had happened during that period of time, a little history of what had happened. I guess it was a meeting, maybe 45 minutes. I basically said, "Here's the things that happened in the diocese when you were away." And I basically went

through those particular things. I had no contact with him that entire time. He never called me, which I respected him for that.

CG: What everybody has said, I think, whether friend or foe, is that he acted professionally throughout.

GM: Yes, he did. Yes.

CG: Regardless of what the situation.

GM: He did.

CG: I also gather that one on one, a lot of people who didn't like him as bishop liked him as a human being.

GM: He would be the perfect dinner companion, so to speak. You would sit next to him, and he could talk about just about any subject, and you feel engaged.

CG: He was smart.

GM: He was! There's no doubt.

CG: He still is!

GM: You felt engaged when you were with him.

CG: When he finally decided to retire, and I know that there was a little bit of a shove, but at this point, who cares? When he finally decided to retire, the diocese elected a provisional bishop, which is not an interim bishop. It's a bishop until we get some things cleaned up. Then we'll let him tell us, or her, tell us when we can go and get our own new bishop. What was the feeling like when he finally retired?

GM: Well, at that point I was off the standing committee.

CG: I understand. It doesn't have to be just standing committee stuff.

GM: Well, I think the feeling was a sense of relief for most of the folks, that he finally decided to retire. And I think that was the term it was. He didn't resign; I think he actually retired.

CG: He retired.

GM: I think there was a sense of relief, and I have to say, I think Bishop Dan did a wonderful job in helping to—

CG: You're talking about Dan Daniels.

GM: Yes. I think he did a wonderful job in just lowering the temperature, and keeping things on a calm and steady basis. I think he did a really good job in that way.

CG: And then when he felt that the time was right, he said, "Go get yourself your own bishop."

GM: It's time. Right, right.

CG: Tell me—we know a lot about how Charles Bennison and the standing committee worked together. But you were on the standing committee also when Allen Bartlett was bishop. You worked with Bishop Bartlett and with Bishop Turner, with Bishop Mosley, with Bishop Michel, with Bishop Daniel. Well, you didn't work with Bishop Daniel, but—

GM: Bishop Ogilby.

CG: Bishop Ogilby. Tell me how they were different.

GM: Well, Bishop Ogilby, he was the one who ordained me. I was his first postulant, and I was Bishop DeWitt's last postulant, because when I went in to see Bishop DeWitt, he was ending up as the diocesan. He chatted with me a little bit, and he said, "I'm going to send you down to Bishop Ogilby. He's taking over the ordination process." So I went down to see him, and I found him very pastoral to me. I felt I could work with him. I think that he had a very difficult time when the women were ordained in Philadelphia in 1974.

CG: Yeah, he was sort of caught.

GM: He was caught. He was caught, and he wasn't sure, I think, how to handle that. I remember Jack Hardwick, who was my mentor. He was on the diocesan staff at this time. And Lyman said to him, "What are we going to do? I don't know what to do." And Jack said, "Lyman, we're going to take a page out of Washington. We're going to appoint a Blue-Ribbon Commission to study this." [Laughs]

CG: [Laughs]

GM: Jack Hardwick ran the diocese. I mean, he was the administrator of the diocese. He basically—he ran the diocese, and he was the one that gave, I think, Lyman some good advice about what to do.

CG: And I think Ogilby ultimately handled it exactly the right way, and it worked out. Now, you as a young guy, at that point, and new to the Church as a postulant, and here they were ordaining women against the rules up at the Church of the Advocate—what were your own personal feelings about that?

GM: Well, I wanted to go to the service but I couldn't, because that was the day I was being moved from my house in Lima, Pennsylvania, up to EDS. I think I didn't go to the service because the moving trucks were there, so I couldn't go.

CG: But you, at that point in your career, were in favor of ordaining women?

GM: No, I was not. I was not in favor of having women ordained.

CG: Why not?

GM: I guess it was part of the tradition of the Church, that this is what we've always done.

CG: The apostles were all men.

- GM: Right, and you know what? I changed. I mean, when I got into seminary, I thought, well, this doesn't make any sense. Yes, they were all men, but they were human.
- CG: Yeah. What about mother Mary, and Mary Magdalene, and all those women?
- GM: I changed. I have to say, sometimes change comes through evolution and education, and becoming aware. John Scott was my rector, and John Scott, I believe, yes, was opposed to the ordination of women. He eventually changed. He was a Neshotah House graduate.
- CG: Which is a relatively conservative seminary?
- GM: Yes. As far as the social issues, you couldn't do anything about John Scott. He was very much active in the social realm of things. But if I remember, he just opposed it. He felt that it had to be done in the right way, and that was an illegal ordination. It had to go through Church channels to have that. That was my objection. I guess that was really my objection. It didn't go through Church channels. It wasn't a change in canon law.
- CG: Well, and then they changed the word illegal to irregular.
- GM: Right, right. That was the big—and I became very good friends with Nancy Wittig, who was one of the original eleven.
- CG: Oh, yeah. She's now living in Ohio, isn't she?
- GM: Yes. She was dean at Pennypack. When I was having some difficult times at Resurrection, she came to the vestry meetings to help me out. We became very close friends, very close.
- CG: She was a deputy to General Conventions as well. What was Bishop Bennison like, from your point of view?

GM: Well, I got along with Bishop Bennison from a social standpoint. I was not happy with how the money was being spent. I was not happy about how Wapiti happened. I felt that he treated the women clergy different than the male clergy. In fact, when he left a number of women told me how they felt not treated as well as the men by Bishop Bennison. I heard that more than a few times.

CG: What about Bishop Bartlett? What was he like?

GM: I got along with him very well. I didn't agree with him on—I agreed with him on many things, but some things I just didn't agree with him on. But you know, one thing about Bishop Bartlett I always admired: He always told you the truth. You may not like it, but he told you the truth. He was a truth-teller, and if he said something, I took it, "Yeah, that's right. That's the way it is." I mean, from his perspective, and I trusted what he had to say.

I always felt I could talk to Bishop Bartlett. I didn't really have much conversation. On the standing committee, there were conversations with him, but as far as priest to bishop, I didn't—I don't think I ever remember going to his office to talk to him about anything that was going on in my life. Not that I felt the need to go in to see him, but there was nothing really that was that pressing. I do remember when Pat went into the hospital, he called up Pat at the hospital and asked how she was doing. Because I just happened to make a casual comment, "Oh, Pat's going into the hospital for an operation." And I just said it casually, not thinking anything about it, and he was there. He called the next day, Pat, at the hospital, to see how she was doing. So I think from that perspective, I really appreciate him picking up the phone and making a phone call.

CG: Other than being the bishop of fun, what was Frank Turner like?

GM: [Laughs] Frank Turner was the one that got Holy Nativity going with the building. He came out one day to see me. I said, "We really need to do something. I've been here since 1978. It's now 1983. We've got to get a building up."

CG: Was he a bishop at this point?

GM: He was on staff. He became Suffragan in '85.

CG: Right, okay.

GM: He came up, and he said, "Glenn, write up a proposal." So I wrote a proposal; gave it to him. He went in to see Bishop Bartlett, and he said, "We've got to do something. We can't just, after six or seven years of meeting in a house on Second Street Pike. It's time for us to move on this." And then Bishop Mosley got involved in it, and he was the one that pushed it, too.

CG: He didn't see Bishop Bartlett; he saw Bishop Ogilby, right? Because at that point, Ogilby was—

GM: Well, Ogilby had him on staff, but then when Bishop Bartlett became the diocesan in 1987, he then—Turner stayed.

CG: Oh, okay. Okay.

GM: Turner was elected in '85. Am I getting my facts straight? Was he elected in '85? I was at Holy Nativity at the time he was elected, so it's got to be maybe in the '80s sometime, because Allen became the diocesan in '87. So Bishop must have been elected already at that point. I think he was elected in '85—Turner.

CG: Yeah, and at the Catholic cathedral.

GM: Yes. We had the consecration there, and then I remember we went across the street for the reception. It was at the circle there. We had

to all be careful. We were all in our robes, going across the circle there, and going to the reception. I remember that. It was at night time.

CG: What do you think it is about the Diocese of Pennsylvania that seems to be a home for controversy? Going back, as you mentioned earlier, to Absalom Jones, who took ten years to become a priest after he'd been made a deacon, through a couple of apparently alcoholic bishops in the mid-19th century, through all sorts of other problems, and then Bishop DeWitt, who was beloved but certainly not agreed with.

GM: Well, the older clergies of that era used to say, "He was Robert the Terrible and Wonderful!" [Laughs] Depending on your viewpoint.

CG: Yeah. And even people that disagreed with him liked him. That wasn't the case with Bennison. People who disagreed with him didn't seem to like him. Is there something innately unique to the Diocese of Pennsylvania that allows it, or causes it, to be a home for so much controversy over the years?

GM: Well, it might be in our Quaker roots. You have to remember, when William Penn came over here, and he was escaping persecution. He was more of an open type of person for society. I mean, you think about when William Penn came here, and the reason they came here was because of religious intolerance. So at the time, let's not forget, Maryland was the last state to have a state church down there. When William Penn came here, he made very clear that it was going to be a more inclusive type of place, which means that it was not going to be business as usual. So I think it's part of our Quaker roots, going back to William Penn.

CG: And of course, he was escaping from the Church of England.

GM: That's right. But obviously, he permitted the Church of England to be here, because we got Christ Church, the mother church of the diocese.

CG: The mother church of the communion, really.

GM: That's right. That's right.

CG: Where do you think the diocese is now, and where do you think the Anglican Church is now?

GM: I think where the Church is, and the diocese right now, I think that we're seeing certainly a change, and the changes, number one, our attendance, and number two, our finances. When I came in the diocese in 1972, there were 192 churches. Now we have, I believe 136.

CG: 136 I think is right, yeah.

GM: In number, and at the last Bucks Deanery clergy meeting or two ago, the dean said there's about twenty churches hanging on by their fingernails.

CG: I would have thought it might even be more than that.

GM: Well, that was a couple months ago, so it may be more than that.

CG: I don't know.

GM: I know when I was president of the standing, as I told you, I was dealing with churches in transition. Often times when the rector retired or resigned, or went to god's wider presence, the churches often times were looking at a three-quarter time or half-time, because of the finances of the church. I think this diocese has always done well as far as speaking on the issues of the day. But I think there's less and less influence of the Church, because if you just look at the Sunday attendance, you can see that that's different.

I remember Cardinal Krol, when he first came here he had a radio program. He said that in the 1950s, 90 percent of the Roman Catholics went to church, and he said now it's only 33 percent. When I asked my colleague at Saint Dominick's up there in Mayfair, I said, "I heard your cardinal say that." He said, "It's 28 percent; it's not 33 percent."

CG: [Laughs] Well, everybody's a spin doctor, right?

GM: [Laughs] As I said, we just don't have the attendance that we once had. Now, there are some bright spots, like Holy Spirit [Harleysville], and where Frank Allen ³ is. I mean, those congregations are growing, and they're alive. But in many places, especially in the Pennypack Deanery. Those churches are really holding on by their fingernails. I mean, there's more part-time. I think when I came to Bucks, I think all but two churches—New Hope and Andalusia were the only two churches who had people who were part time. Manwaring was there [at Andalusia], and Larry Seiler was up at New Hope, and I think the rest of the churches were all full-time. Now, I think maybe there's six or seven churches in the Bucks Deanery where there are full-time rectors. So that's a difference.

CG: Well, the old mainline denominations seem to be losing.

GM: They are. It goes across the board. I can see the Lutheran church where I'm the organist. At one point, when Pastor Roher was there—he retired maybe about twenty years ago—they had three services. They had one on Saturday night, and then two on Sunday, and they had two assistants at one point. They had attendance of 250 to 275.

³ Actually, it was Cathy Andonian

They're down to about 50. I mean, so you can just see a difference in twenty years, where it went.

CG: Yeah. What is the relationship officially between the standing committee and the bishop? Apparently each diocese in its canons structures it somewhat differently. I have heard that in most diocese, the standing committee is not as powerful as it is in this diocese.

GM: Mm-hm.

CG: That doesn't mean that the bishop is a dictator, but I mean, if he wants to be, he can be. What is the relationship between the bishop and the—or what was it when you were?

GM: The bottom line is, unless the canons have changed, advise and consent. And that's the role of the standing committee, to advise and consent. Such as, for example, ordinations. He might want to have someone ordained, but the standing committee must give consent for that to happen. If we don't give our consent, it can't happen.

CG: Right, right.

GM: So if you get down to the three, four key words: advise and consent, the three key words. So the standing committee has always taken that position.

CG: So you're the senate?

GM: Right. And we've always taken that seriously. I remember the first constitution was written by the people who were—they had the Declaration of Independence and the Constitution!

CG: Yeah, the same folks.

GM: So the language was certainly there. And we took that seriously. We had many discussions, sometimes when we'd have a candidate come up for ordination. A candidate came up for ordination, and we just

had some serious questions about that. We were not going to let that particular candidate be ordained until we saw certain criteria that would be met, whatever that criteria might be. And also when it came to real estate matters, as far as selling property, or putting up a cell tower, we would take counsel with them about that, because there were legal implications. If you put up a cell tower and signed a 50-year lease, and the church goes out of business, the diocese is left holding the bag, because it's a hierarchical church.

CG: Yeah.

GM: And there were churches that didn't get the permission of the diocese, and they have their cell towers up, but that's another—we'll find out 50 years from now what happens.

CG: And you and I probably won't have to worry about it!

GM: [Laughs] We'll be in god's wider presence, we hope.

CG: It sounds like it was a really tense—oh, I know it was a really tense time when you were on the standing committee, for various reasons, not just the Bennison business. Was it an enjoyable ministry?

GM: It was enjoyable with the colleagues that I was working with. And I also felt that, I would get calls from clergy about something from time to time, and I was able to help them with whatever it might be. Because I was president of the standing committee, I had some influence on that. So I felt that it had its—I enjoyed my time there.

I must say, it was a struggle when Bishop Bennison was there. That was a struggle, from the time in '98 when he became the diocesan till I went off—what's that, twelve years? That was a struggle, not at the very beginning, but as time went by. I worked well with all my colleagues on the standing committee. I had a

difference with one, a serious difference with one, but it never reached the point that there was rancor between the two of us. He was just in a very different place than I was, very supportive of Bishop Bennison.

CG: Well, that's probably good, isn't it, to have differing opinions?

GM: Oh, absolutely! I would say for the most part the standing committee was from the moderate to liberal end of the spectrum. We did have from time to time somebody on the conservative side, and that was fine. You got along with them. But I think that the standing committee basically worked together well, as a committee. There weren't any shouting matches that I remember. I mean, there were strong views offered from time to time, but I never felt that there was somebody on the standing committee that I couldn't work with. I may have disagreed with them, but there wasn't anybody I felt that I couldn't work with, whatever the issue may be.

CG: So since you've retired in 2006, which of course, that was from the parochial ministry; that was not from the standing committee!

GM: Right.

CG: What have you been up to? What have you been doing? You say you're playing the organ at a Lutheran church. What else have you been doing?

GM: Well, when I retired—in fact, I remember the week I retired. Last Sunday of June, 2006, was my retirement good-bye at church Sunday. Next day Pat and I were packing up my books in the office. The phone rang, and it was Emanuel Southampton. The senior warden said, "I understand you're retired." I said, "Yes, yesterday was my last day here." "We need you to start as the interim next week here at Emanuel Southampton." Oh, Redemption Southampton. Redemption

Southampton. I said, “I am retired.” He said, “We don’t have anybody for next week!” I said, “Well, I’ll tell you what. I’ll take next Sunday. It’s Fourth of July; I haven’t been committed for anything, so I’ll take that.”

CG: So you didn’t want any part of being an interim?

GM: [Laughs] I didn’t. But interestingly enough, when I retired, 75 percent of my supply work was as organist. I did two interim organist positions. One was at Saint Peter’s Glenside, with Emily Richards, and then with Chris Mottl (*sic*) up at Saint Paul’s Doylestown, which was great because it was a mile from my house.

CG: That makes it nice. Even if the weather’s crappy, you can get there.

GM: So I was finishing up at Saint Peter’s, February 2011. And I came home; I only had one more Sunday left, because they finally hired, culled an organist. And Pat said to me, “So what are you going to do now?” I said, “I have no idea. Nothing on the books.” So I said, “I guess I’ll just do whatever I want on Sundays.” Two hours later, the phone rings. It was the music director at Family of God Lutheran Church in Buckingham, and said, “We lost our organist. Can you come for a few weeks and fill in?” Now, that was March of 2011.

CG: And here we are. You’re still coming for a few weeks and filling in?

GM: Well, yeah. Every week I go in: “Did you get any?” They never got any resumes. They had a very good compensation package, but nobody applied for the position, which I’m not surprised, because there’s less and less organists. Less people are going into the field of music. That’s just the reality. So they said, “Can you stay till Easter?” “I can stay till Easter.” “Can you stay—?” I said, “I’m already booked from Memorial Day to September. I’m already tied

up. I've already made commitments." They said, "Do you have any Sundays left in the summer?" I said, "I've got one, July the 11th." "We'll take it." And then the pastor left. He left to go to another position.

CG: [Laughs]

GM: So I come back in September, and they offered me a position permanently, which I was very happy, because I'm 5.5 miles from the church, and it's a nice—

CG: Yeah, it's easy.

GM: It's easy.

CG: It's an easy commute anyway.

GM: I was a pretty good organist, but after a while, what you don't use you lose. [Laughs] But I got back into it fairly quick, and got to play the anthem, so I kind of came back fairly quick. And I really enjoy.

CG: You're just the organist; you're not the choir director.

GM: No, they have an interim choir director. The other one left, and he's the interim choir director because he's a member of the congregation, and they won't hire members of the congregation. So we're waiting for the next one to come. And I made it very clear I wasn't going to do that. I mean, when I was a choir director, you know, "I don't like this anthem. Can't we pick something else?" I don't have to deal with that. I just have to play the music. [Laughs]

CG: Just play the damn thing, and be done with it, right?

GM: If somebody comes up and says, "I didn't like that hymn," which I don't get too often, "You'll have to speak to the pastor about this. She picks them and I play them."

CG: [Laughs]

- GM: It's so nice to pass the buck, you know. "Oh, thank you, but there's the pastor right there. Go talk to her." [Laughs]
- CG: Go talk to her. And of course, the thing is now that the Lutherans and Episcopalians are in full communion, you're at home.
- GM: I've learned a lot about Martin Luther in the sermons!
- CG: I bet you did. It's very interesting to me that—what's his name, who was the local bishop?
- GM: Almquist.
- CG: Almquist has been the interim at Saint Peters in the Great Valley, and at I think the Chapel at Valley Forge.
- GM: Yes, he was there.
- CG: I met him one day when Charles Bennison and he were having lunch at a restaurant here in Chestnut Hill, and I was there. Roy just seemed like a wonderful guy. He and Charles, in terms of the Call to Common Mission, which is what I think the final title was.
- GM: Call to Common Mission, right.
- CG: This diocese was a leader.
- GM: Yes, it was.
- CG: Do you know where the first—I'm very proud of this—the first celebration of the Eucharist by a Lutheran minister took place in the Diocese of Pennsylvania.
- GM: Gloria Dei?
- CG: Saint Paul's Chestnut Hill. It was Gordon Lathrop, and it was three weeks before it was officially happening in Washington, but everybody said, "Go right ahead."
- GM: What year was that?
- CG: Whatever year it was. I don't remember.

GM: Well, let me tell you a little story. Holy Nativity and Family of God Lutheran Church, in 1981, had the first Lutheran-Episcopal Eucharist. Ken Auer, who was the pastor there—we became very fast friends once I got up there. He was already up there at Family of God.

CG: Spell Auer.

GM: A-U-E-R.

CG: Okay, just like it sounds.

GM: We became very fast friends. And one day he said, “You know what? We should try to do a Eucharist together.” I said, “Why don’t you write your bishop, and I’ll write my bishop, and we’ll see if we can do that.” I wrote Bishop Ogilby. It came back positive; he thought that was a great idea. He wrote his bishop, whoever was there at the time, who thought it was a great idea. So the first Lutheran-Episcopal parish was in 1981 at Family of God Lutheran Church.

CG: Oh, that’s terrific. Ours was right before—I think it was maybe—John Francis was still the rector. I think it was probably around 2001 or ’02. Because it had just happened. It must have been around 2001, because I think it was in Denver where it was approved.

GM: Yes, it was.

CG: Or maybe it was Minneapolis.

GM: No, it was—I was on the floor at Convention. That was in Ohio.

CG: No.

GM: Or was it the Convention before that?

CG: It was Minneapolis. It was before that.

GM: I think you’re right, because I was the alternate at that point. Yes, it was.

CG: It was in Minneapolis.

GM: There was a big debate about that. They didn't think it was going to get to the floor, because some people raised an objection to it. Were you at that—you were at that Convention.

CG: Yeah, I was there. It's interesting. If you were going to sit down one on one with Bishop Gutierrez, what would be your advice to him, in terms of leading this diocese?

GM: My advice would be continue what you're doing, helping us to heal here in the Diocese of Pennsylvania. Be among us, as one of us. I think he's done that remarkably well. I'm not involved in the diocese that much; I do the clergy conference. But at least when I got to my clergy meetings, I see very positive things about what he's doing. I would just say, "Keep up what you're doing." The few times I've spoken to him, and basically it's been about the clergy conference, he's always been very open, and was willing to listen, to hear what I have to say.

I didn't always feel that with others, but I certainly feel it with him. Maybe I don't see him as much as I used to see the other bishops, but I've made some suggestions about the clergy conference, and he's been very open about that, and about speakers. I always feel a sense that he's in touch with you. He listens to what you have to say. Any time I'm with him, he says, "Thank you for all you do in the diocese. I really appreciate it." It's just sort of like a pat on the back. And I think he's done a wonderful job just helping us to come together.

CG: Yeah. A lot of the healing, of course, took place under Dan Daniels.

GM: Daniels.

CG: Who I was blessed to have some interactions with at General Conventions and also here.

GM: His wife just died recently, didn't she?

CG: Yeah, she did.

GM: I seem to remember that.

CG: Is there anything that you would like readers 50 years from now to know about Glenn Matis that I haven't asked you about?

GM: Well, I think there's one story I'd like to tell, and it involves the ordination of those who were gay. We had a meeting with Bishop Turner and Bishop Bartlett. It was commission on ministry and the standing committee, and this was before David Morris was to be ordained. Both Bishop Turner and Bishop Bartlett were opposed to it. And Bob Carlson⁴, who was the deployment officer, and also I guess was on the commission on ministry as a staff person. And the standing committee and the commission on ministry felt very strongly about that. I think they were quite taken by the pushback they got for their stance on not wanting to ordain someone who was gay. It was a real pushback. At the end of the meeting, they decided that they would go ahead—well, Bishop Bartlett would go ahead with the ordination of David Morris. I remember that.

CG: Yeah. He said that was an epiphany for him.

GM: Yes. The blowback was considerable. I mean, people were adamant that this needed—it was an issue of justice, it was an issue of: This is what we need to do. And one's sexual orientation should not be—sexual behavior is one thing, but sexual orientation's a different thing.

⁴ Carlson was in favor of the ordinations

CG: It's a whole 'nother thing.

GM: A whole 'nother ball game.

CG: The interesting thing that I understand is—and it may be that when Jim Robertson was ordained, he was the first partnered gay man. Maybe Morris was celibate.

GM: But Jim was a deacon. Jim was a deacon.

CG: Well, you have to start somewhere, right?

GM: But I don't think he ever advanced to the priesthood.

CG: No, but he's still trying to.

GM: Oh.

CG: Walter Righter was being tried.

GM: Yes, right.

CG: And if he had been found guilty, Allen was the next one on the runway.

GM: That's right.

CG: Because the Church, in my judgment, did the right thing, in other people's judgment did the wrong thing, Allen never had to go and be tried. But he was the next one. And it's interesting, isn't it? Like you've talked about your progression with women. When he came here, he was opposed to the ordination of gays.

GM: Right.

CG: And it changed. So people do grow.

GM: I think the other thing I would like people to remember about me 50 years from now—I think I tried to do my best. In the midst of all the conflict, I think I tried to do what I felt was the right thing to do. I disagreed with Charles, but there was never rancor between us. It was a difficult relationship, but it never reached the point where there was

a shouting match or anything else. I felt very strongly about what was going on, but I think in the midst of all of that, we still could talk to each other, even though it was a difficult conversation.

CG: Yeah. Okay.

[End of Interview]