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 2 VOICES of the Oral History Project of GLHSNC
 3 973 Market Street, #400
 4 San Francisco, CA 94103
 5 Telephone (415) 777-5455, #1
 6 Interview with Joanne Chadwick
 7 Date of Birth: March 4, 1937
 8 GLHS OHP 98-03. Shedding a Straight Jacket
 9 By Interviewer: Paul Gabriel
 10 Date: April 6, 1998
 11 _____
 12 ISI:000-099
 13 PG: This is an interview with Joanne Chadwick, in San
 14 Francisco, April 6, 1998, for the Oral History Project
 15 of the Gay & Lesbian Historical Society, Tape Number
 16 One. Okay, Joanne, let's get the first part over with
 17 immediately. Give me your birthday.
 18 JC: (laughs) March 4th, 1937, New York City.
 19 PG: New York City. Okay, tell me a little bit about
 20 just your background. Where did you grow up in New
 21 York?
 22 JC: I was born in Sloan-Kettering Hospital which was
 23 the welfare hospital at that time and lived in New
 24 York the first five years of my life, began school on
 25 Staten Island. And then we moved to New Jersey where,

1 we lived in a number of places, but I went to high
 2 school there. And when I left for college, never
 3 really went back to New Jersey, started my trip across
 4 the States.
 5 PG: Where did you grow up in New Jersey?
 6 JC: Nutley, New Jersey.
 7 PG: Where is that?
 8 JC: It's near Newark. It's in the central part of New
 9 Jersey. You know, the kind of a town of about 25,000.
 10 You know, the town runs into each other in New Jersey.
 11 PG: And how would you describe that town. I mean, is
 12 it industrial, like the kind of people that live
 13 there? What sort of town was it?
 14 JC: Well, I think primarily blue collar people, and
 15 then a lot of people would commute to New York for
 16 work.
 17 PG: They were white collar, the ones that commuted?
 18 JC: Yeah, yeah, and then there was blue collar. We, my
 19 early years, the war was going on and my father worked
 20 in a plant and was never, would have been gone into
 21 the military had the war gone on much longer. But we
 22 were three children and they didn't do that at that
 23 time. So basically, when the war was over, my father
 24 didn't have a job. And that ended that experience. So
 25 then we, I remember then moving into a small three-

1 room apartment and them being janitors in the building
 2 because people didn't want to rent to kids. There was
 3 a lot of, you know, what's the word I'm looking for?
 4 Patriotism. It was kind of an interesting time
 5 although people had to work in the war plant. So that
 6 kind of, that was early years.
 7 PG: Why did people not want to rent to kids?
 8 JC: Well, that's true still today. I think we've
 9 always had that kind of bias about, you know, messing
 10 up your places and that kind of thing. My father
 11 worked in a factory, my mother was from Denmark, so I
 12 was brought up with that kind of culture, a very
 13 strong justice culture. Danes are like that. And so I
 14 think that's part of my journey, was influenced early
 15 on.
 16 PG: Okay, tell me, now did your mother speak Danish in
 17 the home?
 18 JC: Didn't speak Danish in the home; she spoke Danish
 19 with my grand mother.
 20 PG: Okay, so you knew your maternal grandparents?
 21 JC: Right, I was born into their house, I mean, they
 22 lived there in the early years.
 23 PG: Oh, on Staten Island?
 24 JC: Yeah, and New York City.
 25 PG: And your father, what was his background?

1 JC: My father was from Kearney, New Jersey, had always
 2 lived in the same house, and was of German and English
 3 extraction, but really took on my mother's culture. So
 4 much so that he was the first president of the Danish
 5 Brotherhood, the first time they let a non-Dane be
 6 president of the Brotherhood. And so he learned enough
 7 Danish to get to whatever, you know, the mysterious
 8 things that lodges do. And so that was it. And so, he
 9 really took on the culture and we were raised in that
 10 culture. And my grandparents, paternal grandparents,
 11 were not alive.
 12 PG: So you were, your mother's side of the family
 13 really had a strong influence on the children.
 14 JC: Yeah, really.
 15 PG: So what, you said a strong sense of justice which
 16 is interesting to me because that's something that I
 17 would have never on my own equated with a stereotype,
 18 an ethnic stereotype of a Dane. I don't really have an
 19 ethnic stereotype of a Dane.
 20 JC: It's a very small country. Part of where the bit
 21 in this century that comes from is when the Jews were
 22 being persecuted in Germany, the Danes were taking
 23 them in to Denmark, and the Danes were wearing the
 24 star so that they, including the king, so that they .
 25 . . so that was kind of the message that I got very

1 early on, and the pride that was attached to that.
 2 PG: I didn't know that. So the whole society basically
 3 enacted civil disobedience. So the Germans couldn't
 4 differentiate them?
 5 JC: No.
 6 PG: Wow. And your mom was very proud of that?
 7 JC: Very proud of that. I mean, she, you know, she, as
 8 well as I can remember, just as a recollection at that
 9 time, you know, she did what you call Danish war
 10 relief. People couldn't get anything in Europe during
 11 that war. She would pack boxes, she'd drag us along
 12 and pack boxes and, you know, do of all that so we did
 13 . . . I'm the oldest of four. So that was part of, you
 14 know, my nurture going on.
 15 PG: Helping people.
 16 JC: Yeah. And which came, in the early, early civil
 17 rights, you see, I was not in segregated schools
 18 'cause it was in the North. But we did not have many
 19 African-Americans and I can remember when I was a
 20 senior in high school that the one African-American
 21 couple that we had was going to go with our group on
 22 the senior prom. And I remember calling to find a
 23 place where we could go, because even in that time
 24 there was that kind of discrimination during the war.
 25 So that was all part of that.

1 go on the machine.
 2 PG: Now you said you moved a lot? Was there a reason?
 3 JC: Well, it just, what I'm told is, you know, from my
 4 own personal memory, is that because of children and
 5 economics and the war, housing was hard to come by.
 6 IS1:100-199
 7 But I don't know that. I only that from that
 8 perspective. When I graduated from college, my father
 9 made arrangements for the kids. So we were not a
 10 wealthy family. I was the first one to go to college.
 11 There's somebody going on the answering machine even
 12 as we speak.
 13 PG: Huh! So you're the first one to go to college in
 14 your whole family?
 15 JC: Yeah.
 16 PG: Now was that a really important role?
 17 JC: Uh huh.
 18 PG: So education was valued in the household?
 19 JC: Well yes, and I think that's immigrant. Immigrant
 20 people value education. I mean, that's, part of this
 21 past weekend, you know, _____
 22 PG: Just for the tape, say what you were doing this
 23 last weekend.
 24 JC: Oh, this weekend I got the Distinguished Alum
 25 Award from Grandview College where I attended, it's a

1 PG: I'm trying to put the time together: '37 to '47,
 2 you're ten. Add eight years, 1955. So, right in the
 3 middle of it. Because I know that civil rights
 4 demonstrations had started right after the war, but
 5 they didn't really pick up the pace until the mid
 6 '50s. Am I correct?
 7 JC: Well, I didn't become aware during the '50s, but
 8 that's probably more age and location.
 9 PG: Okay. So you weren't really aware of what was
 10 going on in the South?
 11 JC: Uh uh, no, I know I was, I mean, my knowledge now
 12 was all. I do remember that when we, we moved and we
 13 went, there were four elementary schools in Nutley,
 14 New Jersey, and I went to one school that was the
 15 elementary in Nutley. We moved a lot and I remember
 16 coming home and saying that this, I supposed we called
 17 them colored, girl in my class smelled. And my
 18 mother's feeling was that was I brought her home for
 19 lunch the next day.
 20 PG: Really? You said that she smelled?
 21 JC: Yes. So that was . . .
 22 PG: Really? Well, your mother was one tough cookie.
 23 JC: Yeah, she's still alive; she's still a tough
 24 cookie. She's still politically correct. (phone
 25 rings). Schatzie, want to get the phone. Let's let it

1 junior college I went two years. And Grandview is the
 2 famous Lutheran college.
 3 PG: And where's it located?
 4 JC: Des Moines, Iowa.
 5 PG: Des Moines, Iowa.
 6 JC: So I left New Jersey to go to Des Moines, Iowa, a
 7 city kid. I went to a farm town, although they now
 8 call themselves urban. I'm still not convinced.
 9 PG: So I want to, so I'm trying to, yeah, well I'm
 10 also trying to reconstruct this for myself. You're,
 11 you came from a blue collar family, very blue collar
 12 family. And you said your father worked in some kind
 13 of war plant, munitions plant.
 14 JC: Machinist, a machinist, yeah.
 15 PG: And then couldn't get a job and was a janitor.
 16 'Cause that's sort of a, I'm thinking of, I know from
 17 my own upbringing that if you, if you're hand labor
 18 and you can't do anything else, you can always dig a
 19 ditch or clean. It's sort of like the fallback, right?
 20 JC: Right. I mean, when my father married my mother,
 21 you know, it was Depression time. And I think that
 22 they quoted to me that they made something like 35
 23 dollars a month in the grocery store. These were not
 24 easy times. I mean, that was not true at the end of
 25 his life but that certainly was true.

1 PG: So when you grew up, did you feel, how do I say
 2 this? Were you constantly aware of not having money?
 3 JC: Yeah, I knew I went to work as soon as I could,
 4 you know, to get the things I wanted. I mean, I knew
 5 that I was aware of the fact, you know, love was
 6 provided but, you know, beyond that. But also it
 7 wasn't so different from other people, I mean, there
 8 were, you know, you sort of gravitated. You always,
 9 the entertainment of family and having close friends
 10 and all that was part of my parents, and that was a
 11 value, so I never thought about that. I just knew
 12 there were some things we couldn't do. I always laugh,
 13 I have a brother who was born when I was sixteen. And
 14 we couldn't buy comic books because the comic books
 15 weren't good for you. So we had library cards and we
 16 went to the library. Okay? Well, coming together in
 17 the family, I know now what that was about. You know,
 18 my brother now would be very wealthy because he has
 19 all these comic books that are worth something today.
 20 We always give me a hard time about that. But reading
 21 was, my mother would read a book a night; there was no
 22 TV before.
 23 PG: She would read out loud or?
 24 JC: No, read herself. So I was raised in a home where
 25 reading was a value. But now, as I look back, I can

1 see that it was really also an economic issue. We
 2 didn't chew bubble gum because it would ruin your
 3 teeth. But it wasn't about what bubble gum would do to
 4 your teeth. It was about that was not something we
 5 could have.
 6 PG: Sounds like my grandmother. All these rules and
 7 there's reasons for them. Like she used to, the prime
 8 example for me is, I grew up with always being told
 9 that if you eat burnt toast, it will make your teeth
 10 whiter. Tastes good, yeah. Don't throw it away.
 11 JC: Don't throw anything away, right. Somehow I didn't
 12 feel that, and also my mother, with the values that we
 13 were, you know, that she and Dad, but she was the main
 14 _____ in that respect because Dad
 15 worked long, long hours. Because he got paid, you
 16 know, he never could get overtime. And, you know, so
 17 that but, no, we didn't pick up. But I know I would
 18 never have gone to college. I was going to go to
 19 nursing school, because in those days you could be
 20 paid to go to nursing school. I knew I wanted more
 21 education and I was encouraged. But the chance to go
 22 to Grandview College came because someone took an
 23 interest in me and made that possible.
 24 PG: In the Danish community?
 25 JC: In the Danish community.

1 PG: Now was that typical that the Danish community was
 2 tight enough that they would look out for their own?
 3 JC: Not really, it was more a system of, I don't know
 4 whether this is on the subject or not (laughs) but
 5 _____ the Danish Lutheran Church,
 6 there are two Danish Lutheran Churches. One was just
 7 called the Pious Danes and one was called the Happy
 8 Danes. And they came, for various reasons, to settle
 9 in this country. One of the groups were a religious
 10 persecution purposes, and the other more for finding
 11 fortune, which was the Happy Danes. And in the
 12 structure of this church, a scholarship was made
 13 available and I happened to be encouraged to go after
 14 that scholarship by someone who said, it could be
 15 possible.
 16 PG: Now see, now this is not so much off topic, so you
 17 were a Pious Dane?
 18 JC: No.
 19 PG: A Happy Dane. And you were Lutheran?
 20 JC: Yes, still am Lutheran.
 21 PG: Yes, but I know that, especially with
 22 Protestantism, 'cause I was raised Roman Catholic, and
 23 while there are definite variations between different
 24 countries, there is one Roman Catholic tenet. And it's
 25 not way with Protestantism. So, I'm very curious about

1 what your theology was growing up. Was religion
 2 important in your household?
 3 JC: It wasn't until while I was a teenager. We went to
 4 the church that was closest to where we lived and we
 5 moved a lot so we went to lots of different churches.
 6 But the church was important. When I became thirteen,
 7 don't ask me where I got this idea for it exactly, but
 8 in the Danish community or in a Lutheran community,
 9 there's something called confirmation, when you
 10 basically confirm your baptism, vows that were taken
 11 _____
 12 ISI:200-299
 13 And I knew that I had been baptized in all these other
 14 churches. And I also knew that, through my mother's
 15 teachings, that it's almost like a bar mitzvah in some
 16 respects. Confirmation in Denmark was a coming of age.
 17 It was a time, you know, when adulthood, you're
 18 entering adulthood. And a lot was made of that. So I
 19 got curious about that and said that if I was going to
 20 go through this confirmation thing which probably came
 21 from my grandmother, it's not just from my mother, I
 22 would like to _____ my baptism. So
 23 that's when we went quite a distance to go to a Danish
 24 Lutheran Church. There were two in New Jersey and
 25 we're not a . . . being Newark was not that far but it

1 was not in the neighborhood, it wasn't in the town.
 2 And so I went there and was confirmed and then that
 3 brought the whole family into that. And we then have
 4 since become leaders in the church. My father, who
 5 never had gone to church, even when we left
 6 _____, became involved.
 7 PG: And this is the Happy?
 8 JC: Happy Danes.
 9 PG: Now what's the, how do they mark themselves as
 10 separate theologically?
 11 JC: Well, the Lutherans, I'll tell you, one
 12 _____. What you need to know is
 13 historic, that doesn't exist any longer. That was one
 14 of the shoots that into make the ELCA which is the
 15 biggest Lutheran Church now, 5.2 million.
 16 PG: The ELCA is the?
 17 JC: Evangelical Lutheran Church of America which is a
 18 merge . . .
 19 PG: And that's what Chuck is involved with?
 20 JC: Which is Chuck is also, yeah. And through the
 21 years from, I suppose the first version happened when
 22 I was around 21-22 'cause it's part of that. Each time
 23 now the different strains have culminated in bigger
 24 and bigger church bodies. And now the Evangelical
 25 Lutheran Church in America has immigrant roots in

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1 religious training. So in Denmark they had Folk
 2 Schools along with churches. It's like church schools,
 3 Folk Schools. When they came to this country they,
 4 then Folk Schools were developed. They were not year-
 5 round but _____ people went to for
 6 summers and for courses and that kind of thing. So
 7 that's one part.
 8 PG: So they were supplementary to the public school
 9 system?
 10 JC: Yeah, and they'd be like Chinese school like we
 11 have in Chinatown now, or a Jewish, I wouldn't go to
 12 Jewish school.
 13 PG: But not like a parochial school which is a
 14 replacement.
 15 JC: No, not parochial school, no, not a replacement;
 16 supplemental. Also saw, another tenet was, and this
 17 was again where the social justice stuff comes from.
 18 Individual worth and social responsibility was also
 19 part of this theological understanding. So it was . .
 20 .
 21 PG: 'Cause I'm, I'm, now you correct me if I'm wrong.
 22 But listening to you, I can understand about these
 23 Folk Schools how they, they sound a little bit to me,
 24 when I was in Germany going to a Waldorf school where
 25 there's a whole integration of all different kinds of

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1 Norway, Germany, Sweden, Denmark, those are the places
 2 the immigrants are from. There is a second large
 3 church founded called the Lutheran Church
 4 _____ which is a much more
 5 conservative meaning, including the role of women,
 6 which like my mother, existence
 7 _____ the church today which
 8 obviously puts me out of that. They are about two
 9 million today and _____. Now let me
 10 take the theological. I'll give you the Danish
 11 theology and I know because I've done studies for this
 12 past week mostly. But it was based on a man called
 13 Grundtvigt who was a Danish theologian.
 14 PG: I'm sorry, how do you spell his last name?
 15 JC: G-R-U-N-D-T-V-I-G-T.
 16 PG: Okay.
 17 JC: And he brought an interesting theological
 18 understanding. One is, and these are more my words
 19 than his probably, but a whole person, looking at the
 20 whole person, so he created things called Folk
 21 Schools. So church was not just what happened on a
 22 Sunday morning, but he really looked at Christianity
 23 in daily life and saw the connections from that. And
 24 Folk Schools were places where music and dancing and
 25 arts and craft and that real part are part of your

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1 what we would call learning strategies, people do very
 2 hands-on things, and there's an emphasis on holistic
 3 learning. But it seems to me it doesn't take very much
 4 if you have a strong strain of social justice in the
 5 character to say how do we also carry Christianity out
 6 in our dealings with the other people in our lives
 7 outside of them. Not just sort of teaching Danish
 8 folkways.
 9 JC: No, no, no, no, yeah, right, and that's what
 10 happening now, I mean, but that was original. And when
 11 they came from Denmark to this country, they were
 12 trying to maintain their language, their religion, you
 13 know, from their country. Some of that has moved out.
 14 Another thing is a strong sense of community and
 15 building community. And I certainly know that's part
 16 of that _____ stuff.
 17 1S1:300-399
 18 And the other interesting thing is that in the church
 19 structure itself, the sermon is least important. The
 20 liturgy and the ritual becomes more important because
 21 that's a demonstration of life, for lack of a better
 22 word, we can use that. So music and all the, all of
 23 these pious things was not, think that was part of
 24 life, you know. Yeah. So.
 25 PG: But they're more of the sort of strait-laced.

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1 JC: Very straight and very much traditional. I would
 2 say I learned how to drink beer and aquavit at the
 3 Danish church so, at the church picnic. So that's kind
 4 of a piece of that particular church. And it's very
 5 small, you know, today. I don't know what the
 6 immigration numbers were but I don't think, well, it's
 7 a tiny country to begin with, you know.
 8 PG: But it's had, it definitely has had it's effect on
 9 the ELCA, 'cause it seems to me these were all more
 10 what we would call more liberal strains or more
 11 radical strains of Lutheranism.
 12 JC: Yeah, and that's the way _____.
 13 PG: One that was, as you were saying, focused on
 14 social justice and a broader sense of, as you were
 15 saying, maybe incorporating things that we would
 16 consider more classically of the flesh, or it can be
 17 spiritual.
 18 JC: Right. I think I heard quoted this last week that
 19 _____ said something like it's more
 20 important to be human than _____, So
 21 more humanistic, you know.
 22 PG: Yeah, Christ did say you want to go back and
 23 _____, resorting to old saws in the
 24 New Testament, but Christ did say love was made for
 25 man and not man for love. Okay. Well that, you thought

1 communities that you grew up in, it seems to me also,
 2 I know in particular households in Danish communities
 3 in general, was there more of a sense of equivalence
 4 between men and women, particularly strong women? That
 5 also seems to be . . . 'cause you do women's work now,
 6 right? Just tell me briefly now what you do now,
 7 what's your involvement?
 8 JC: I am, and I try to distinguish and identify and
 9 spend the last years of my career doing this because
 10 it's not particularly what I'm headed toward, but it's
 11 working. But I'm executive director of the Commission
 12 for Women. It is not a women's organization. It is
 13 directed at the system. So, in other words, I'm
 14 working to try to change the church, not necessarily
 15 the women, but that happens in the project. The
 16 Commission for Women tries to work with the church to
 17 be sure that there are equal numbers of men and women
 18 in all expressions of the church. Obviously, I mean,
 19 that's one piece they're monitoring, the monitoring
 20 piece. There are, there are two women bishops out of
 21 65 bishops so obviously we have some way to go on
 22 that. We, however, only ordained them in the last 27
 23 years so that's a, you know. For instance there are 35
 24 executive directors in the ELCA and there are five of
 25 us who are women. So obviously we're working, we're

1 that was a tangent; that explains a lot.
 2 JC: That says something about _____
 3 PG: Yeah, well I think it also says a lot about maybe
 4 like when we get into the _____
 5 we're going to talk about it. These things are really
 6 important. I found out for example that Eliot
 7 Blackstone, who was the first Police Liaison Officer
 8 to the gay community in the United States, based a lot
 9 of his policing work, his new kind of policing work,
 10 in his faith. He's an old style Presbyterian, where
 11 you had a community and you built community and that
 12 community elects its elders and it only elects its
 13 elders because they earn respect. And I really think
 14 he found himself, in a strange way, one of the elected
 15 elders of the gay community.
 16 JC: But I've never had that discussion with him so,
 17 but I do personally operate out of a rather strong
 18 theological base that continually, you know,
 19 questions, so.
 20 PG: Now did you want to add anything? I've asked you
 21 questions about your _____. Are
 22 there any other significant pieces for you?
 23 JC: No, I think, I think, you know, I think that'll
 24 come as we go.
 25 PG: Okay. And also I'm curious, in the Danish

1 trying to make it systemic, it's a systemic change. In
 2 the constitution of the church, it says the Commission
 3 for Women is responsible for safety, which for me, so
 4 I work on sexual harassment
 5 _____ child abuse,
 6 1S1:400-490
 7 all those things that keep women from being able to
 8 be part, or the system that keeps them from doing
 9 that. I've been, actually, for better or worse, I've
 10 been a leader in developing a system for our church to
 11 deal with clergy misconduct. And so, and I think we
 12 have a fairly good system in place to try and address
 13 that issue. I've been in the position seven years now.
 14 So sexism, racism, classism and I add reverse sexism
 15 and now more and more ageism (both speak at once). We
 16 were doing some, you know, visioning into the next
 17 millennium and I said I wonder how many more isms
 18 people will find, you know, when we're long gone
 19 because things keep bubbling, bubbling up. And so
 20 that's basically I worked at the First National Church
 21 and tried to, a policy that reflects these issues.
 22 Commissions are two of them in our church: Commission
 23 for Women and Commission for Multi-cultural
 24 Ministries. Commissions are supposed to be immediate
 25 and urgent and to go out of business. I'm not worried

1 about not having a job any time soon. I've most
 2 recently been pushing for another commission which
 3 would be for gay and lesbian- bisexual, but I'm not
 4 getting a lot of support on that.
 5 PG: Yeah, I was going to ask you. What's the position
 6 now of the ELCA now on gays and lesbians and
 7 bisexuals?
 8 JC: There was a resolution passed a few years ago that
 9 we are to be welcoming and hospitable to gays and
 10 lesbians. We do not ordain practicing homosexuals. In
 11 other words, we certainly have our ten percent of gay
 12 and lesbian clergy but many of them are in compliance
 13 and many of them are not. So, you know, there's the
 14 military stance of don't tell. But that's a little bit
 15 of pressure these days as more and more people are not
 16 willingly inclined to do that. We do not, at the
 17 present time, approve of same-sex marriages. It is
 18 very much out there being pushed and there are many of
 19 us, I try to use it as a way not to take this position
 20 because, you know, I can't make a secret of what my
 21 life has been since 1955. And so basically there are a
 22 number of us in the hierarchy who struggle daily about
 23 what the Church says and what we personally feel. And
 24 I'm working to change that from the inside. That's
 25 what I do.

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1 went to. In 1955 had a summer school for the
 2 neighborhood which was black. So very early in my own
 3 bringing up, that was a part of the nature of my
 4 household. We had a pastor who had been in China as a
 5 missionary and if people would come to visit, they
 6 always stayed with us or visited our house.
 7 PG: Chinese people?
 8 JC: Chinese. And my brother said one time what do
 9 Chinese look like? And my mother got hysterical -
 10 they'd been in and out of our house for years. So I
 11 mean, I think that I was raised in a very tolerant
 12 household. My father was a union man. He later became
 13 president of the union and he certainly learned to
 14 deal with diversity, very quiet man, very firm. And I
 15 think that what was right was right and what wrong was
 16 wrong, very concrete. But it always seemed, in
 17 reflecting, he was usually on the right side from my
 18 present day perspective. And so that was the kind of
 19 home that I was raised in. Oh I think we had, we did
 20 have, we had a neighbor who remained friends . . . we
 21 used to call people Aunt and Uncle that were not
 22 related to us, just were good friends. And that was
 23 just the way. I guess it was a respectful way rather
 24 than calling them Mister or Missus if they were close
 25 friends. And they were probably the people who, in my

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1 PG: Okay. Okay, I want to jump back now. I want to ask
 2 you just a few more questions about your upbringing
 3 and then we'll sort of walk towards the '60s which is
 4 really our focus. When you were growing up, you said
 5 this one time you said there was a colored girl who
 6 smelled and your mom made you bring her home for
 7 lunch. How diverse were the people who went to your
 8 house, I mean, not only in terms of color but in terms
 9 of class or even ethnic background or religious
 10 background? I know that in the '40s and the '50s . . .
 11 1S2:000-099
 12 PG: So your mother wouldn't do what?
 13 JC: I couldn't date a Catholic boy.
 14 PG: A good Catholic boy.
 15 JC: That's certainly not a, well probably, you know,
 16 don't forget, this was the '50s. We, you know, if a
 17 woman got pregnant, she was removed from school, she
 18 didn't get an education, you know, we had, we were not
 19 _____ . We were just beginning to
 20 look at some of this stuff. I think that people sort
 21 of disappeared from out of your class occasionally and
 22 you never heard from them again. There was always some
 23 curiosity about those kind of things. They were not as
 24 open as we are today.
 25 I had the advantage of the church in Newark that I

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1 mind I thought, had money because they had a summer
 2 home. And our vacations for years was two days at
 3 their home. So that, I think that was probably the one
 4 family that I can think of that had money. I ran with
 5 a gang of girls in high school, all of whom had more
 6 than I did, and I worked. And my mother said, my
 7 mother used to worry and say you're going to get hurt
 8 because you're not going to be able to do what they
 9 do. And I tried in a lot of ways to do that.
 10 PG: What did you do as a job?
 11 JC: I first baby-sat when I was about fourteen. And
 12 then when I could get working papers in those days at
 13 fifteen, I worked at Woolworth's, and now they're
 14 going out of business, for 65 cents an hour.
 15 PG: You were a Woolworth's girl?
 16 JC: I was a Woolworth's girl. I did that all the way
 17 through, most of the way through college, in summers
 18 and evenings.
 19 PG: Huh! Sixty-five cents an hour. Did you work behind
 20 a counter?
 21 JC: Yeah. In toys.
 22 PG: The toy counter. You hated it?
 23 JC: No, I liked people and that provided that, that
 24 feeling. I didn't like being tired and my mother
 25 started to get burned out, but I think I was fine.

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1 PG: But you wanted to do things in the world as a
 2 teenager. It requires money; it does.
 3 JC: Especially today, you know. So that was kind of a
 4 different class of people.
 5 PG: Uh huh, and your parents, I'm assuming they were
 6 Democrats.
 7 JC: No, I think we decided finally that they never
 8 talked about. And one would be a Democrat, and they
 9 would, in later years they talked about it at
 10 different points, one was a Democrat, one was a
 11 Republican and they canceled out each other's vote.
 12 They didn't know why they bothered to go and then they
 13 would switch. I don't think they ever, I thought they
 14 were Democrats. But, you know, in later years they
 15 started talking about they were their own thinkers. It
 16 was such a thing that they didn't talk about how they
 17 voted. Just to tell you that my mother voted for Jesse
 18 Jackson in Indiana. That's where my mother lives
 19 today. I told her I'd swear she'd be the only person.
 20 She called after she had said that and said I can't
 21 believe I've lived long enough to vote for a black man
 22 (laughs) in Indiana yet. I said Mom, they're going to
 23 be at your door checking you out.
 24 PG: That's interested to me so what I'm also hearing
 25 indirectly is that your parents, your parents

1 something different from growing up in a blue collar
 2 neighborhood.
 3 JC: Yeah, I liked being a student. I still do. Yeah, I
 4 liked school. And it was a good, it was a good place
 5 to grow up and to learn about yourself and, again, in
 6 a safe, you know, environment. It was good.
 7 PG: Did you make good friends there?
 8 JC: Yeah.
 9 PG: At both places?
 10 JC: Well, not so much at McAllister, much more at
 11 Grand View, because at McAllister then, I lived and
 12 worked for a family so I wasn't, you know. I mean, I
 13 always was active and I always was in activities but
 14 very limited. And probably had to compromise grades in
 15 order to do that. But the goal at the end was so
 16 important to me that I was able to work that through
 17 in my mind. So, you know, but ah.
 18 PG: Were you politically active at all in school?
 19 JC: No, I don't think, see we, were the silent
 20 generation.
 21 1S2:100-199
 22 And this weekend when I was sharing some things at
 23 Grand View, I finally crawled out of the basement
 24 window of the dormitory on my last night there 'cause
 25 I figured they couldn't do anything to me then. You

1 communicated more to a deed than to a word.
 2 JC: Probably, but I think it's also that Dad was just
 3 not home because of working, and my mother is the
 4 vocal one. And my dad was, you know, I mean, he could,
 5 he could hang in there really well but faith was not
 6 what we saw in the house particularly.
 7 PG: So in, you went to college about '55, to junior
 8 college? And was that an important time for you?
 9 JC: Yeah, it was the first time away from home. Dad
 10 was home sick, I still was working and ironing shirts
 11 and scrubbing floors and doing whatever after school.
 12 And then it was a two-year school. It isn't the same
 13 as what we think of today as a college being some sort
 14 of a preparatory. I mean, that's what was and then in
 15 Des Moines. McAllister College in St. Paul, Minnesota,
 16 which is a really fine school, recruited students from
 17 Grand View and so I was accepted and got a scholarship
 18 to go there. So then I went on for two more years
 19 there, and that's where I got my Bachelor's degree.
 20 PG: And what did you major in?
 21 JC: I majored in English and Religious Education.
 22 PG: Surprise, surprise. And but I also meant, was it
 23 exciting for you to be in a place where there was
 24 suddenly? I know your mom, you said, always read books
 25 but this was an academic environment. This was

1 know, that was the riskiest thing. We had to be in the
 2 dorms by ten o'clock at night and they came and
 3 checked to see that you were. And today, you know, we
 4 have men and women in the same dorms, I mean, I just
 5 love it. But that was not, that was not the way it
 6 was. I was not, I don't think I was a particular risk
 7 taker. I mean, now when I reflect back, I can see
 8 where I was, the fact that I even went to school and
 9 my parents did not want me to go to McAllister again
 10 because it was very expensive. And they couldn't help
 11 me. And it was, you know, they felt that they were,
 12 you know, that I was starting down a road that I may
 13 not be able to complete, and I would find that
 14 difficult.
 15 PG: Kind of like your mom worried about you going out
 16 with these girls in high school.
 17 JC: Right, exactly, the same thing. My last semester
 18 of my senior year, I almost dropped out. I couldn't
 19 swing it financially. And the family that I lived
 20 with, two things happened. The family that I lived
 21 with, the grandfather was vice president of 3M Company
 22 in Minnesota. He didn't want to see me do that, so he
 23 helped to pay the bill which I paid him back. We
 24 didn't have college loans then, we didn't have - we
 25 had scholarships but we didn't have, you know,

1 programs. I remember the Dean of Students called and
 2 five senior women and opened her desk drawer and took
 3 out two 100-dollar bills for each of us, and said that
 4 it was an anonymous donor who wanted to give it to
 5 seniors and who might not need help. And our only
 6 obligation was never know who that was, and our only
 7 obligation was for us to do it for someone else. And I
 8 was very grateful because, you know, at that point you
 9 paid for your diploma, you know, and a number of other
 10 things.
 11 PG: You must have been very proud though.
 12 JC: Yes. We were real proud.
 13 PG: How about your parents?
 14 JC: Well, you know, my parents were not there when I
 15 graduated from Grand View but was just, you know.
 16 PG: Too far.
 17 JC: Yeah, right, plus that's how I got through school.
 18 I mean, but they did come when I graduated from
 19 McAllister.
 20 PG: Really? Very exciting.
 21 JC: And, of course, I lived with this family and they
 22 were, you know, really excited that they'd made it all
 23 possible.
 24 PG: So your parents must have been very, very glad.
 25 JC: Yeah, they were, they still are.

1 And here I was, you know, doing this. And this kid
 2 jumped out of a second story window and, of course,
 3 it's just my style to take responsibility for
 4 everything that goes on around me. So, of course, I
 5 thought oh, I'm really going to get it now and, of
 6 course, kids will always do these weird things. But I
 7 heard from him, the Internet is very interesting, this
 8 past year. And he's president of a bank. And I mean,
 9 after all these years and he was going through, you
 10 know, through, you know, surfing. Then said oh, let me
 11 see, 'cause he knew me as working in church. Didn't
 12 know about the years in between when I had not been
 13 there. And so wrote this long thing about who he was
 14 now and where he was, this kid that, so I thought, I'm
 15 glad I didn't hold that guilt for all these years.
 16 PG: So you got involved in the youth services?
 17 JC: Yeah, I've always . . .
 18 PG: You've always had. I was going to ask you why.
 19 Because that's the thread that ties you to Chuck.
 20 Chuck was . . .
 21 JC: Well yeah, but no, that's not the thread, that's
 22 not the thread that connects it. A little bit but not
 23 really.. I wasn't part of that, no.
 24 PG: Okay, 'cause I know that that was . . .
 25 JC: We're connected, yeah, no, that's his bailiwick

1 PG: How sweet. So that was what, '59?
 2 JC: Fifty-nine, and I went to my first job. I didn't
 3 always work for my church. At the beginning part of my
 4 career and the end part of my career. In the middle I
 5 did a lot of other things here in The City, in the
 6 non-profit world. But I did talk myself into a job
 7 that they wanted a man and they wanted a Masters and I
 8 had, I was neither. And a church, a very conservative
 9 church, the First Augustana Lutheran Church in
 10 Minneapolis, where I was after two years.
 11 PG: What were you doing there?
 12 JC: I did Christian Education and Youth Work in an old
 13 Swedish church, a downtown church and it was good
 14 money. Recently I had, I mean, I just talked myself
 15 into this thing.
 16 PG: How'd you do that?
 17 JC: I don't know, I mean, you know, I got, how'd we do
 18 that, I've no, I mean, I don't just, 'cause I don't,
 19 I'm not as confident on the inside as I am on the
 20 outside, so I really don't know, even today. So I
 21 really don't know how I did it then. I don't have a
 22 recollection of how I convinced them. But I remember
 23 that this young man, they have a Vacation, what they
 24 call, a Vacation Bible School there, and I had never
 25 been to a Vacation Bible School, let alone run one.

1 for sure. But I have done, through the years and even
 2 when I've been here, even when I worked at Marina
 3 Middle School for five years and I was with a small
 4 school for emotionally disturbed kids. I've done a lot
 5 of work through the years with kids. Yeah, you know,
 6 just teaching, although I am, I see myself as a
 7 teacher but I never, I never saw that as a . . . don't
 8 forget, I had this other goal. My father's been dead
 9 now twelve years. But I always remember, every once in
 10 a while he would give me a hard time, but he was proud
 11 of what I was achieving and he'd say, you know, the
 12 kid never knew what she wanted to do. She was going to
 13 be a nurse all her life and, you know,
 14 _____ I don't think I'd ever
 15 survive. But I mean, it was what I, you know, it
 16 probably was an economic reality. But probably not a
 17 good judge of my gifts, that's for sure, I probably
 18 would have fainted at the first blood I saw, you know.
 19 Although I've seen my share of blood too, but anyway.
 20 So no, it's just, it's just, you know, that was good
 21 _____. And I first want to be a
 22 counselor. My final degree then is as a counselor in
 23 psychology. So basically I've always had this
 24 _____
 25 PG: Now is that, I want to go back to that first job.

1 What attracted you initially to working with kids?
 2 JC: I don't know, maybe it just was what I did.
 3 PG: And it was mostly in the role of being sort of a
 4 big sister or counselor?
 5 JC: Well, not when I was in the Church. I mean I was
 6 really a programmed person. Yeah, I was a counselor. A
 7 counselor is a good role. Not a big sister.
 8 PG: Not a big sister, a counselor.
 9 JC: My only big sister was to three people. They're
 10 enough to be a big sister to.
 11 IS2:200-299
 12 PG: Okay. And so you just ran this program?
 13 JC: I worked in the church and yeah. But it was a
 14 very, what was difficult there was the pious nature of
 15 the Church itself.
 16 PG: Being a Happy Dane church?
 17 JC: Yeah. So I was there for two years, and then a
 18 Happy Dane Church in Chicago decided that they wanted
 19 someone to come in and it was in Chicago in the
 20 Humboldt Park area, which is a Spanish, a large
 21 Spanish immigration was coming there. And at that
 22 point, the Cuban, early Cuban revolution. And there
 23 was a hospital in that community that was attracting a
 24 number of doctors and nurses from Cuba 'cause they
 25 came into this country. And so I left Minneapolis to

1 _____
 2 PG: Okay. And did you get along with him initially or
 3 was he too happy for you?
 4 JC: I don't know that we, yeah, we got along okay. But
 5 I always have a certain, you know, guard up. I mean, I
 6 know it doesn't come through particularly now but I
 7 do. There's a line, you know, that you don't go over.
 8 But then we became friends and I needed to go back to
 9 the other life. But, and then we both became involved
 10 with the advisors to the
 11 Lutheran _____ there in Illinois
 12 _____ for a while. And he, I'm sure
 13 he would say that. That was part of . . . he had this
 14 convertible and I remember coming and bringing me home
 15 from one of those meetings into this neighborhood. And
 16 that was the beginning of him seeing the inner city
 17 and being part of it.
 18 PG: What, for him?
 19 JC: For him, yeah. Because I'm the urban, you know,
 20 the inner city urban 'cause there was Minneapolis,
 21 downtown Chicago, you know, and it's always been . . .
 22 PG: You're the Jersey girl.
 23 JC: Yeah, I'm a real urban person. I live in downtown
 24 Chicago now. It was downtown Detroit. I live two
 25 blocks, four or five blocks up here.

1 take that job because part of me wanted to answer
 2 that, get back to my own Church, you know. And there
 3 wouldn't have been many opportunities. Our churches
 4 were not big, they did not have staff and so I went to
 5 Chicago and lived in this neighborhood that was
 6 changing. It'd been Polish and Orthodox, but the Danes
 7 had this church called Trinity Lutheran Church and I
 8 began the work to look at the neighborhood and do that
 9 piece of work and do the connecting, the bridge
 10 building. _____ how I also see
 11 _____. And that was really the
 12 beginning of seeing that, playing that element and
 13 seeing that bit.
 14 PG: Can you tell me more. Oh, I'm sorry, go ahead and
 15 finish your thought.
 16 JC: Well, actually that's where we met when I was
 17 there. When I was in Chicago, Chuck was in Des Plaines
 18 at the time and he came and led a retreat. I had heard
 19 about him and they talked about this guy who was
 20 always up and happy and all this stuff. And I said I
 21 don't need people like that in my
 22 life _____. And so, but he came and
 23 led a retreat for a group of churches and I was there
 24 and part of that. And that was
 25 _____. That was after he'd been in

1 PG: Okay. Tell me about, I want to back in and talk
 2 about, in more detail, I guess talk more on a, sort of
 3 a human level of going into this inner city, 'cause
 4 you gave me a great description but it was very
 5 abstract. You learned to bridge-build. You see it as a
 6 formative point in your life. But I'd like to hear
 7 more about what was that neighborhood like and what
 8 exactly was it that you did. And what is that concept
 9 that you named? What does it really mean on a human
 10 level?
 11 JC: Well, you live with people. I lived with people. I
 12 lived in, you know, I didn't come and go as church
 13 people did. The pastor himself lived outside of the
 14 neighborhood. I lived in the neighborhood. I was never
 15 off in a Spanish neighborhood that was becoming
 16 Spanish speaking and who still had the roots of a . . .
 17 . it was a wonderful neighborhood, Polish. And the
 18 local bar you go with all these Polish. It was walking
 19 streets and talking to people. It was getting over the
 20 image that I was not the social worker. I learned not
 21 to carry a briefcase or anything that looked like that
 22 'cause I would be seen as a social worker coming to
 23 check on was there a father in this home. When I
 24 started . . .
 25 PG: I'm sorry, why would they . . .

1 JC: Because social workers come and check on how many
 2 kids you have and if there's a father in the home. In
 3 the welfare system still today, many men, that's why
 4 men are not involved frequently. If women can get more
 5 money from the welfare system if there's no father in
 6 the home. And now we start to ask more about the
 7 fathers. So then, but the father really is in the
 8 home. And in those days social workers were reported
 9 to open doors and check and see if there are any
 10 clothes around and so on. So they were not, they were
 11 not friends.
 12 PG: Yeah. So you wanted to make that role difference
 13 there?
 14 JC: Right, right. At the same time, the Church was
 15 trying to figure out how to service this community. At
 16 the same time, not just how, not just the conversion.
 17 I don't use lines like bringing people to Christ which
 18 is what some of the people _____
 19 1S2:300-399
 20 It's not what I saw my role to be. But more, you know,
 21 they begin to understand _____ how
 22 can we serve and hopefully work together on what the
 23 needs were. And, you know, at the same time I did
 24 these programs for the Church and, you know, and all
 25 these kinds of activities giving the kids a place to

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1 building, you were hoping to build the Church into an
 2 integral part of creating a need. So that if people
 3 need services, they'll come to the Church where they
 4 can get, like today we it day care services or a hot
 5 meal, or a shelter, a homeless shelter, or they could
 6 get abuse counseling. I mean, these are words that I'm
 7 projecting back in time. I don't think they existed.
 8 JC: No, they didn't exist then, but that's the kind of
 9 thing, the building, the helping community and the
 10 Church is one piece of it, of the community. Some, you
 11 know, a huge hospital across the street from this
 12 church and so there was frequently, I would spend time
 13 in an emergency room. And that is where the nursing
 14 gave back up. Just building, you know, being a part of
 15 the integral part of the community. If there were
 16 community organizations at that point in that
 17 particular church, that wasn't happening yet. But that
 18 would be the kind of thing you would do. It was just
 19 very early on; it was '61. Yeah, it was '61, '63.
 20 PG: So it was a very new idea? So for example, you
 21 said '61 to '63, so when you came to San Francisco and
 22 Chuck was involved with something called the Night
 23 Ministry, that was a little bit of like what you were
 24 doing, which was just walking the streets in the
 25 neighborhoods and being in the neighborhoods.

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1 I come to hang out and, you know, that kind of thing.
 2 PG: It's like a safe place for adolescents so they
 3 wouldn't just be on the street doing juvenile
 4 delinquency. Can you give me a for instance when you
 5 talking now, you're saying . . . I know what you said
 6 about the youth but you said Not wanting to bring
 7 people to Christ. That's not your kind of ministry.
 8 JC: It's not my language.
 9 PG: Not your language, okay. So what were you doing?
 10 Like if you're not a social worker, what were you
 11 doing? 'Cause you say a social worker would come in
 12 and ask questions and open drawers. What would you do?
 13 JC: I'm more of the presence, the loving presence, the
 14 caring, nurturing presence that takes people where
 15 they're at and helps to bring them along and see the
 16 Church in that way, see the Church as a caring
 17 nurturing place, safe place, if you will. And there's
 18 _____ that journey. I mean, if
 19 you're hungry, you don't come to the Church first and
 20 then figure out where's the food's coming from. If
 21 they need food, they get food, and so on. And if they
 22 came on a Sunday morning was not a concern of mine
 23 _____. Maybe it should have been but
 24 that was not.
 25 PG: So I'm trying to understand here. So you were

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1 JC: Exactly.
 2 PG: And I was going to ask you, the relationship you
 3 were trying to create between that particular Church
 4 and that community, is it similar to Glide Memorial
 5 Church in the Tenderloin?
 6 JC: Probably. It's what we call, I didn't have a name
 7 for it at that point and later on I wasn't the
 8 organizer. But I was a community organizer, if you
 9 will, in terms of that, yeah.
 10 PG: See, this is interesting to me because this was
 11 pretty new, right?
 12 JC: Oh yeah, it was very new.
 13 PG: So the Church, this was just I think, correct me
 14 if I'm wrong but it seems to me that churches in
 15 general were just beginning to recognize the inner
 16 city as an Evangelical issue.
 17 JC: Well, what happened was that this Danish church
 18 which, the long and the short is that this church
 19 today is called Trinidad. So, you know, like in some
 20 way I can say yeah, I did that early work that had
 21 that to happen which happened about maybe eight or
 22 nine years ago now. But I mean, yeah, it is that
 23 early, early work. But the Danes did not lead the
 24 community like what happened in
 25 _____ where they had white flight.

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1 They wanted to work with the community, not lead the
 2 Church. There was room in their Church for everyone
 3 and that was kind of their way to contribute to the
 4 Danish _____.

5 PG: What I wanted to ask you is a lot of the CRH
 6 ministers that I've interviewed, the three that I've
 7 interviewed, were all involved in this kind of urban
 8 outreach. And they, it was, all of them, it's
 9 interesting that all of them were not aligned to a
 10 particular parish. Instead they were sent by a larger
 11 church body and had a separate salary which is really
 12 important for them to be able to do their . . .

13 JC: Right, 'cause they had a lot of freedom. And some
 14 later work that I did where I was paid for National
 15 Church, we'd collect some of that. But at this time I
 16 was paid by a local church.

17 PG: Which is pretty amazing. And but then you're asked
 18 to minister to that neighborhood too. But what I'm
 19 wondering is, again, correct me if I'm wrong.

20 IS2:400-499

21 This is something that's just becoming clear to me
 22 that a lot of this urban outreach is directly tied to
 23 like, that I had maybe a church, for example, like a
 24 Methodist or Presbyterian or United Church of Christ
 25 or a Lutheran or an Episcopal Church, and they had all

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1 difficult.

2 JC: Right, right, right, right, right. And then you
 3 add to that as a woman.

4 PG: Yes, yes.

5 JC: You know, it's just, you know, which we'll hear
 6 more about later but at the time I was not . . . when
 7 I look at it now and I think, you know, that pastor
 8 who went and lived out in Oak Park, well I was down
 9 there doing his work. But he knew he couldn't do it
 10 and he left actually one year after I was there
 11 because we began, you know, if I popped in and people
 12 came . . . and I didn't bring people into the church,
 13 I mean, the kids in the church and families in the
 14 church and they trusted . . . they wanted to check
 15 this out, you know, and see what this was all about.
 16 He knew he could not be the person that took it to the
 17 next steps that were needed.

18 PG: See, this explains to me a lot of where an impetus
 19 for a new kind of theology came out of the American
 20 churches, Protestant churches, and I think also
 21 Catholic churches, that the '60s, I mean, it becomes .
 22 . . .

23 JC: Vatican Two changed that radically, I mean, you
 24 went leaps, Roman Catholics went leaps and bounds over
 25 that because they were able to cut out all that crap

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1 these . . . we were now called an inner city. Let's
 2 just say they had urban parishes, and they were
 3 thriving parishes. And then suddenly some time in the
 4 '50s, especially in crises in the early and mid '60s,
 5 their traditional bases disappeared and either, and
 6 suddenly there's this whole new immigrant community.
 7 And so the Church faces an issue of bailing out with
 8 their white community or trying to deal with, for
 9 example, how do Happy Danes deal with Cubans, which is
 10 really a very challenging issue

11 _____ Does this make sense?

12 JC: Yeah, no, that makes sense.

13 PG: So I'm wondering . . .

14 JC: I see much more of my life _____ you know,
 15 the continuity, so I know when we do it this way,
 16 yeah, but that makes sense, that's absolutely right.

17 PG: What do you see . . .

18 JC: Well, no, because part of it is I see a whole
 19 journey and today I'm looking back, really backwards
 20 this way, and not looking at it coming step by step
 21 and trying to get behind what was I thinking, what
 22 were we doing? I have the advantage of, you know,
 23 where I am now. But trying to, trying to get back into
 24 that is, you know, is not always easy but I think yes.

25 PG: That's my job. I'm trying to recreate but it's

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1 (laughs). I worked for a Roman Catholic school at a
 2 later point in my life so I know about that.

3 PG: See, I'm just thinking, again, coming back to just
 4 sort of an individual human level, what made it
 5 possible, like, what was happening in American society
 6 at that time in cities so that, just what you said,
 7 you come in, you're young, you have a lot of energy
 8 and you don't really maybe have much focus. There's no
 9 words for what you do, there's no job description,
 10 it's all being invented. As you said, you had applied
 11 for a job that's supposed to be for a man with more
 12 credentials. And you just kind of take it 'cause
 13 nobody else will take it. And this man who had geared
 14 his whole life towards probably being a very good
 15 pastor for another kind of parish, suddenly realizes
 16 it's time for him to leave and there you are. And
 17 you're building, you're building a new parish that
 18 needs a new pastor and, of course, you can't be the
 19 pastor 'cause the Church is not ready for that.

20 2S1:000-099

21 JC: You just want me to talk, talk, talk, talk, talk,
 22 talk.

23 PG: Okay, we're interviewing Joanne Chadwick, San
 24 Francisco, April 6, 1998, at the Gay & Lesbian
 25 Historical Society of Northern California, Oral

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1 History Project. Tape Number Two. So we were talking
 2 about this complete transformation. I want to ask you
 3 one more question and, again, I want it to be sort of,
 4 tell me just on a people level, do you remember when
 5 you really made a trust break here. Here you go, this
 6 Danish woman into this neighborhood and you have to
 7 build trust.
 8 JC: Well, let me tell you one way I didn't make the
 9 trust on the second one. It was the only time in my
 10 life I was a Republican. Mayor Daley, the first Mayor
 11 Daley, _____ we get worse than
 12 that. We now another Mayor Daley. I got involved with
 13 a woman who was very connected with the Mafia, was in
 14 the neighborhood. And they used to give chickens and
 15 bottles of wine to people when they came to voting,
 16 when you voted in a sort of a stationery store there
 17 in the neighborhood. And I, when I went to vote, they
 18 came to my house and they were showing me on how I
 19 could vote. I just pull this lever and pull this lever
 20 and pull this lever, and I said . . . I was on a third
 21 floor walk-up, and I said yeah, but I can pull this
 22 lever and this lever and this lever here. Is that what
 23 you do when you go into these houses where people only
 24 speak Polish and only speak that? That's what you're
 25 doing, isn't it? You get out of here; I don't want to

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1 see you again, you know, and so they left. And then
 2 when I went to vote the next few days later when they
 3 had the sacks of the chickens and the wine, I was
 4 sitting out there and I walked in and they said Good
 5 morning, Miss Chadwick, how are you today, Miss
 6 Chadwick? You know, this (laughs) and I voted and I
 7 was the only Republican vote in that precinct. I knew
 8 that I mean, that was a very interesting breakthrough.
 9 But also it was through that particular woman that I
 10 began to get a trust with, again, people I would never
 11 ever have been, you know, and about, and see through
 12 that struggle with her life, that she shared her story
 13 with me, much of which I don't remember anymore, but
 14 divorced and single mother and really dependent on
 15 some shady deals to make it. But she became the link
 16 for me and then she would call and say you need to go
 17 her or to go here or you need to go here or should I
 18 bring so-and-so over to visit with you. And so that
 19 was kind, kind of the feed of that community at that
 20 time.
 21 PG: So, what you were doing, how do I ask this
 22 question? Did you have to invent social services or
 23 did you have to invent any new way of providing social
 24 services?
 25 JC: I think it was an early beginning of what we would

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1 today call networking and matching people up with each
 2 other. It's more knowing what the resources are and
 3 that we had the resources amongst ourselves to make
 4 that need. You know, if there was a young woman having
 5 a baby and she didn't have what she needed, I could
 6 call folks and get what she needed, not necessarily
 7 from traditional sources. I didn't have that know-how
 8 or that connection. I was pretty young at that point
 9 _____. But it was, and I began, I
 10 mean, I did all the traditional, teach Sunday school
 11 and do all that in terms of the traditional part of
 12 the church _____. But I started a
 13 knitting group then. I started knitting groups many
 14 times by my journey here. And then, you know, people
 15 would come and they'd want to learn to knit and then
 16 they would want to learn to do something else, to sew
 17 or something, and then. Well, I wouldn't know how to
 18 do that so we met, you know, and get somebody else in
 19 and we'd talk. And while this was going on, women were
 20 home in that community during the day. So that was
 21 kind of a networking, a kind of sharing of resources.
 22 That was the neighborhood I was living in when Kennedy
 23 was killed.
 24 PG: Oh, really?
 25 JC: Yeah, yeah.

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1 PG: How did it affect that neighborhood?
 2 JC: I was just thinking, I know how I, 'cause I know
 3 _____. But it was, yeah, it was
 4 quite a shock and a kind of coming together, people
 5 gathering _____. I would today, and
 6 I did later in my career, I didn't go into the bars at
 7 that point. I wasn't able to work that through in my
 8 head. That would not be a problem for me today but
 9 then I was what, 24? I didn't feel secure as a woman
 10 without, unless there was a man with me to go and do
 11 that. _____ I always say that my
 12 ministry changed when alcoholism and drug addiction
 13 was doing so badly, and bad, and it'd last for years.
 14 One of my techniques for ministry was sitting on the
 15 curb with everybody else with a can of beer, you know,
 16 shooting the breeze with everybody (laughs). I would
 17 say I don't think I would do that today.
 18 PG: Oh, so you used to do that in your neighborhood,
 19 just sit down with a beer. This was in the early '60s?
 20 And just shoot the shit?
 21 JC: Yeah, yeah _____. You know what
 22 stoop sitting is, and sit on the stoop.
 23 PG: Yeah, so you did a lot of that too. Just mainly
 24 just be part of the neighborhood. And then, like you
 25 said, being a problem solver. So then when people had

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1 problems, they came to you, and by extension, to your
 2 parish?
 3 JC: Right, right.
 4 PG: Okay, so.
 5 JC: I always wrote my own job description.
 6 PG: Okay, I like this. Okay, so you, you left that . . .
 7 .
 8 JC: Okay, I, a pastor came who was a good pastor and
 9 he had been my best friend. His wife, I mean, we were
 10 very good friends. His wife had been my college
 11 roommate. Their child, their youngest child was named
 12 Laurie Jo _____ from a Danish
 13 community _____ He was, you know,
 14 was learning Spanish and, you know, was ready. And so
 15 we had conversations very early on and I said Nick,
 16 it's more important to me if our friendship and that
 17 we work together and we, our styles, my, he's a bishop
 18 today. He's a bishop in the LCA. He has
 19 _____ and very controlling and knows
 20 exactly where he wants to go. Not always the best team
 21 player. And I decided that what I needed more in that
 22 job was the friendship, and we're still on, you know,
 23 they're family and we're still good friends today and
 24 that was by choice. So I began to look for a job and
 25 Chuck, in the mean time, had come out here in January.

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1 you get to the point that you would make this call
 2 to? Because you had said that you had met initially at
 3 a retreat and he was known to you by the grapevine as
 4 Mr. Happy.
 5 JC: Right, right. And what happened was then we were
 6 advisors to this Illinois State Youth Group thing and
 7 we had been at, been at several meetings and had
 8 become friends and maybe I didn't know all the details
 9 at that time of his estrangement with the Church in
 10 Des Plaines. But he had shared that with me and he
 11 really was, it was coming about for me, I mean, we'd
 12 been in communication as friends and he would do, you
 13 know, kept in touch _____ so we'd
 14 been in connection.
 15 PG: So you were on an advisory board for running the
 16 youth programs?
 17 JC: Yeah, in Illinois. They had a board, you know, a
 18 board like a general board for the State of Illinois
 19 for the Lutheran. At that point we were, the Danes had
 20 come together with a couple of other strains and made
 21 up something that was called the LCA, the Lutheran
 22 Church of America which Chuck was also a part of.
 23 PG: 'Cause I remember Chuck saying one of the reasons
 24 why he came out here was that the program that he was
 25 involved in, because of this church organization, that

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1 I was going to leave in June of that year.
 2 PG: This would be '64?
 3 JC: Yeah. Yeah, '64, Chuck arrived in January of '64.
 4 And I had, so I had decided that I was going to go and
 5 work in the suburbs; this was a fleeting plan. And
 6 that somehow begin to do the . . .
 7 2S1:100-199
 8 PG: Excuse me, the suburbs of Chicago?
 9 JC: The suburbs of Chicago, in terms of looking at the
 10 connections between The City and suburbia. That was my
 11 next, in my head, thinking. Also I realized, my mother
 12 always says timing is to crucial. I'm either before
 13 or, either too early or too late. This was very early.
 14 _____ in those days. So I applied
 15 and was accepted to work in Park Ridge, Illinois. I
 16 never went there; it never happened. But just the
 17 thought of it. And the job wouldn't start until the
 18 first of September. And so in the meantime, Chuck
 19 called me on Mother's Day and asked if I would be
 20 interested in an experiment to come out and work on a
 21 team ministry for the summer, this was a summer
 22 program. And I said oh yeah, that would really be,
 23 would really work out. Because I had this job in
 24 September, I'd come out here. And so.
 25 PG: Before you start, let me back up a bit. How did

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1 basically . . .
 2 JC: Oh right, he had, yes.
 3 PG: That they kind of axed it.
 4 JC: Right, but that was a national, this was just a,
 5 just a regional, you know, it's more . . . we were the
 6 advisors, the adult advisors. So we had to have
 7 several occasions to be together and meetings
 8 _____ to know why he was leaving. And
 9 we would just communicate. I could say we were
 10 friends, I didn't even _____ . So
 11 when he proposed this as a possibility, I thought it
 12 sounds like an adventure and I asked if there would
 13 be, you know, any, I mean, any money because I didn't
 14 have, couldn't make big promises. There wasn't, you
 15 know, I couldn't give. I didn't have the finances to
 16 make the summer. They would pay my way out and there
 17 would be a stipend _____ . I said
 18 sure, I can do that. And so I came (laughs) and in
 19 December when I was still here and had said go to the
 20 job of _____ , the Board of American
 21 Missions for which Chuck worked and got paid for,
 22 decided that they would send for my stuff. I came out
 23 with two suitcases and, as you know, are you a
 24 California native?
 25 PG: Yes.

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1 JC: So you don't know that when you come, you expect
 2 summer. And I did, I mean, I came with the clothing
 3 for summer and it was freezing so I went and bought a
 4 pair of wool slacks and I couldn't figure out how
 5 people were wearing sandals _____.
 6 But anyway, so there was a need to have more than
 7 these two suitcases of clothes and to wear
 8 _____. That picked up at the end of
 9 my suburban experience, it never happened.
 10 PG: Okay, so now you arrived in June?
 11 JC: I arrived in June.
 12 PG: And you were living here in North Beach?
 13 JC: In North Beach. No, I lived in
 14 _____. There had been times when we
 15 lived in a community together but not at that time.
 16 And two weeks after I was here was when Pastor
 17 _____ jumped off the Golden Gate
 18 Bridge. And then I thought the whole world was going
 19 to hell in a handbasket.
 20 PG: So describe, okay, what.
 21 JC: I came to help Chuck run the vacation bible
 22 school, summer program.
 23 PG: Describe, before we get to the program, describe
 24 North Beach when you got here.
 25 JC: Oh yeah, we came to work for Beatniks and, of

1 course, there were no Beatniks here. They knew we were
 2 coming (laughs).
 3 PG: They _____ in camps.
 4 JC: Right (laughs) and so anyway. That was, that was
 5 _____. North Beach was really fun,
 6 coffee houses along Grant there, spend, you know, all
 7 night going from one to another. I think we had the
 8 lady on the swing. Then Broadway was
 9 _____ the swing and the topless
 10 joints. Everything was mixed in with lots of other,
 11 more coffee houses, guitar playing.
 12 PG: Comedy clubs.
 13 JC: Comedy clubs, yeah. Not near the Asian population
 14 that we have now. I think still somewhat of what we
 15 would call Bohemian, hippie beginning, you know, that
 16 piece of it.
 17 PG: And Chuck told me that, he said there were a lot,
 18 or there was a noticeable amount of runaway youth
 19 there.
 20 JC: I guess there's always been, yeah, there were.
 21 PG: They're not really in North Beach anymore. But
 22 they were at that time.
 23 JC: Then, of course, when we got into the hippie
 24 times, of course, there were lots and lots of
 25 _____.

1 PG: But did you deal with them then when you came out
 2 here or did you have contact with these kind of
 3 runaway youth?
 4 JC: We ah, I'm just trying to think of what happened.
 5 We did, they were in and out of the apartment. I know
 6 I did the laundry for everybody. Later on, and I'm not
 7 sure at what point, we then had two apartments over on
 8 Lombard Street and used one as the office of Housing
 9 and we had lots of people in and out, young people,
 10 and people from the projects. And we were very
 11 diversified, of course, we were with the North Beach
 12 Mission which was called at that time
 13 _____. It had a storefront on
 14 Chestnut Street.
 15 2S1:200-299
 16 So we were very visible there, more to the community
 17 itself. Nineteen-sixty-four, Night Ministry started in
 18 the fall. I need to just kind of try to figure out all
 19 that was going on.
 20 PG: And you got out here right when the Mill Valley
 21 Conference happened. It started CRH.
 22 JC: Right, it had already happened, so I didn't, I was
 23 not involved with it.
 24 PG: But you'd heard about it?
 25 JC: Yes, yes. And we were, and we had, I think,

1 _____ to a house together with Gay
 2 and Lesbian people as a follow up to Mill Valley
 3 project.
 4 PG: What do you remember about that meeting?
 5 JC: Well mostly, you need to know that, although my
 6 mother said that I didn't think I'd ever met a real
 7 lesbian person. I didn't even know that language. And,
 8 although my mother now tells me that my seventh grade
 9 teacher and how come I didn't know and everybody else
 10 did. But I mean, I think it's just kind of exemplary
 11 of the times when I grew up that those were, I just, I
 12 just was not curious or we didn't use it. I don't
 13 think we used the language. I think we probably used
 14 fag and that but _____. That
 15 evening was just one of many interesting
 16 _____ that the rule, one of the
 17 rules, I remember, was you couldn't ask anything that
 18 you weren't willing to answer yourself. And I probably
 19 remember some of the more honest questions about how
 20 do you do it in terms of really getting down to sexual
 21 mechanism of that conversation.
 22 PG: So people just really put it on the table?
 23 JC: Really did, and I couldn't tell you and I mean,
 24 I'd have _____. I mean, I could
 25 remember who some of the Lutheran clergy were who are

1 still friends today, those that are alive. And I think
 2 I can remember some of the people that were, you know,
 3 some of the men and women who also _____. But
 4 it was a, it wasn't something that our whole church
 5 knew about. It was just like we had a wonderful boss
 6 at the time, Orville Hartman was his name and he was
 7 the kind of a person who said here, this is what I
 8 want you to do and we would, you know, support what's
 9 happening here, very urban, urban person. So I don't
 10 remember that we ever recorded that particular time,
 11 but it was . . .

12 PG: Did you find it exciting? Was it something that
 13 you came out here, there was this conference and then
 14 you got involved with . . .

15 JC: See that, all that stuff leading up to that was so
 16 mixed up with so many other things going in our life.
 17 _____. The point at which, the day
 18 of impact of the transformation was the dance on
 19 January 1st. All of that other stuff was just part of
 20 everything else that was going on. I'm not even sure
 21 when Citizens' Alert started but I do remember.

22 PG: After the dance.

23 JC: Yeah, remember that piece of, or that conversation
 24 was beginning to happen in terms of, you know, well it
 25 was happening with the rest. So there was that and we

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1 were teaching confirmation, we were having Sunday
 2 morning worship services. I was adjusting. I had not
 3 been, I had talked to Chuck about it. In fact, before
 4 we went to the dance, we were invited to someone's
 5 home for the first time since I came into what I call
 6 a traditional home. Everything had been you might call
 7 a bombardment, a stimulus of what it meant to be, be
 8 in The City. I came sort of not to stay, you know, so
 9 it was kind of all happening at once. That's what I
 10 remember more. I don't remember that evening or it was
 11 just part of a whole. I would, you were, didn't have,
 12 we didn't have friends, we weren't seen as, I don't
 13 want to call it outcasts, but we were the, nobody
 14 really, except for _____ who was
 15 really responsible for starting that. At that point,
 16 nobody reached out to us. I sort of met my first and
 17 worst clergy. I thought my goodness, you know,
 18 (laughs). You know, it's actually . . .

19 PG: So it sounds like, it's interesting to me because
 20 when you were in Chicago, it's not like you were a
 21 novice when you came from Chicago, but it seems like
 22 somebody was really thrown into a, something really on
 23 the edge here.

24 JC: Yeah, and I wasn't, he didn't know any more I
 25 mean, than I did. I mean, it wasn't like, you know,

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1 well here was somebody who knew something about what
 2 was going on and the people, the church people, I felt
 3 like there was nothing that was normal or absolute
 4 existed. It was just, I mean, you know, the drugs, you
 5 know, that was the beginning of a lot of people on LSD
 6 around us and, you know, that. It was just the
 7 blindness. If I remember anything in those days, it's
 8 one . . . It certainly was, gay and lesbian was just .
 9 . . .

10 PG: One little piece.

11 JC: One, yeah, but certainly not . . .

12 PG: 'Cause this was also a gay neighborhood, there
 13 were, well I don't want to say gay neighborhood, but
 14 there were gay establishments here and gay people.

15 JC: Yes, oh, and the one thing I do remember is going
 16 to Jackson's for brunch and I do remember that being
 17 there and getting upset because, again, I had this old
 18 religion, you know, about women didn't go in
 19 _____ and we would go in and then
 20 Chuck would be in a collar so somebody would, you
 21 know, want to talk to him whatever, and I would get
 22 left sitting. And I used, I remember, I used to feel
 23 very, very uncomfortable, you know, that just kind of,
 24 and it was a time _____. I didn't
 25 have friends, you know, we were not accepted in the

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1 church establishment, even though, you know, later
 2 that all happened. But those first months were not
 3 easy, not at all.

4 PG: So tell me more about this time, tell me more
 5 about those kids that you were ministering to, like
 6 what kinds of kids were coming through? 'Cause you
 7 were dealing with . . .

8 JC: We were feeding them. I cooked and did more
 9 clothes, those things that just, you know, strange
 10 times of the day, you know, they landed night and day.
 11

12 2S1:300-399

13 They were kids from the housing projects. We had
 14 African-American, I mean, that was really my first
 15 work with African-Americans, you know, in terms of
 16 really working with them. We had young adult people,
 17 we did spend time in Intersection which was for young
 18 adults, spent evenings there and met some of the
 19 _____. One of the young adults
 20 _____. I mean, we, you know, I
 21 remember, I don't know if it was in those first six
 22 months that this, I don't know if Chuck told that
 23 story or not, but I mean, well, you know, eventually I
 24 became Executive Director of San Francisco Suicide
 25 Prevention. And in those days, we ended up chasing

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1 this kid all the way to the Golden Gate Bridge up and
 2 down the streets trying to find him as he was going to
 3 go and take his life. And I think about that, probably
 4 it was just as well. They wouldn't know that when they
 5 hired me (laughs) at Suicide Prevention. It was just
 6 that kind of, I was disoriented. I don't remember in
 7 those first six months so much as there were gay young
 8 people. I know later on _____ we had
 9 lots of gay young people around, I don't remember that
 10 as particularly . . .
 11 PG: You just remember a lot of kids with no place to
 12 stay.
 13 JC: No place to stay; they'd sleep on the floor
 14 sometimes.
 15 PG: You said they sometimes slept up on Telegraph
 16 Hill?
 17 JC: Oh, yeah, under the, under the, they did sleep
 18 there and in the park.
 19 PG: Okay, and at that time, you mean the central park?
 20 JC: Yeah, Washington Park.
 21 PG: Washington Park. And you also said that there were
 22 a couple of all-night or late night places here:
 23 Mike's Pool Hall, and the kids would hang out there.
 24 You said some time in the mid '60s, the police cracked
 25 down and chased a lot of the kids out of here. And

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1 dealing. It was, it was . . .
 2 PG: Do you know Herb Donaldson?
 3 JC: Oh, yes.
 4 PG: 'Cause he used to work the phone banks. Tell me
 5 about coordinating the volunteers.
 6 JC: It ah, it was . . .
 7 PG: Well, just tell me about the Night Ministry, what
 8 you remember about it, getting started and how you got
 9 involved in it.
 10 JC: Well, we already got involved with it. Don Stuart
 11 came to talk to Chuck and I was there and so that's
 12 part of the scene. I remember making coffee and
 13 doughnuts, the traditional roles (laughs). And having,
 14 you know, and Don talking about that and asking Chuck
 15 to be involved in all the, just the work that they had
 16 done and, you know, the work previous to that. And
 17 then Chuck was going to be on one night a week and
 18 then meeting with that Board of diverse . . . again,
 19 that was November and I'd come in June. And then . . .
 20 PG: Do you remember who was on the Board?
 21 JC: Usually the one I remember is Scott
 22 _____
 23 PG: I've heard that Board used to meet with mornings
 24 in Compton's Cafeteria. Is that right?
 25 JC: That's right. People like ah . . .

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1 I've been wondering about that because it's one of
 2 those things I need to investigate but I do know that
 3 there was a vice crackdown on North Beach because of
 4 the topless problem.
 5 JC: Right, right.
 6 PG: And I think that that was, I think that they
 7 probably also just began to sweep the kids here.
 8 JC: Yeah, and I think that, people like Bill Plath in
 9 the Tavern Guild, I think that there was a lot of that
 10 kind of stuff going on in terms of the gay bars here.
 11 There was a lot of action from the police. I think
 12 that's why the Tavern Guild came into existence. It
 13 was protection, in a way, for them. I don't, you know,
 14 yeah, yeah _____ . It was a very
 15 unjust, I mean, I was personally doing my own
 16 adjustment to try and figure out what, you know, what
 17 was going on there. _____ as far as
 18 anything that I knew.
 19 PG: So you were still doing some things, you were
 20 still doing team leader work, still building team
 21 leader.
 22 JC: Right, and see Night Ministry began in 19, in the
 23 fall of that year. And so I was part of that right
 24 from the beginning. And I ended up coordinating the
 25 volunteers so I was very involved with that in

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1 PG: Bob Connally said he was on the Board.
 2 JC: Bob Connally was on the Board. And somebody from
 3 Glide. I think, no, I think it was Lou.
 4 PG: Louie Derm (spelling?).
 5 JC: Yeah, I think it was Louie Derm. I would have done
 6 my research if I'd known you were going to . . .
 7 'cause I'm the one who was always . . . I put together
 8 a lot of the anniversary celebration so I was always
 9 the one looking for the old Board (laughs). And not
 10 many women, they were never asked, and remember that
 11 these were days when there was
 12 _____
 13 PG: Was Cliff Caldwell on that Board?
 14 JC: Clay Caldwell, yeah, Clay was always there.
 15 PG: Bill Black?
 16 JC: Bill Black was one of the early people.
 17 _____ Wagner was the only other
 18 _____ Ted Matthews. Bill Grace,
 19 yeah, good people. And I mean, and that was a very,
 20 that was never a very . . . and , you know, they each
 21 had gone out a night or more nights to test this thing
 22 out long before they hired Don.
 23 2S1:400-499
 24 And Don Stuart's very attuned to our support
 25 _____ . I remember him going the

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1 first nights out there, you know, when we didn't have
 2 the connecting that we do now with beepers and all of
 3 that. And, you know, to be, you used to feel like oh
 4 my gosh, where are they now and what's happening to
 5 them? I remember Don's own children of not wanting to
 6 be able to tell you what their father did because they
 7 thought it was something like being a prostitute or
 8 something. 'Cause we didn't have models for this. And
 9 then we used to meet over in, what's the church?
 10 PG: Another church, a Lutheran church?
 11 JC: Yeah, there's a Safeway out there also. It'll come
 12 to me. I can see it but I can't remember it. Anyway,
 13 early on I think we did a pretty good job. We had
 14 about sixty volunteers, mostly. . and I was the
 15 coordinator. Ah, two people like in those days, the
 16 Board made the rule that we couldn't have a man and a
 17 woman together; it could only be same sex. But that
 18 was before they did the _____. You know,
 19 same sex people would really like to do this. I
 20 remember that little _____, but that
 21 was Board, that was Board-connected. And I used to
 22 take all the _____ because it would
 23 be very quiet and I would spend all night and take
 24 the ironing board and be ironing.
 25 PG: For your kids.

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1 PG: But let's say about when, '65
 2 _____
 3 JC: Yeah, yeah. And then, of course, Chuck's done a
 4 good research on that that I can share with you. He's
 5 done it somehow. _____ was really good.
 6 PG: The breakdown of the drugs.
 7 JC: The drugs as they changed in the years. I think
 8 it's really, you know, helpful.
 9 PG: Yeah, you gave me a copy of that.
 10 JC: Yeah, yeah and I, you know, that's really, that's
 11 really helpful. And, you know, and that LSD stuff, I
 12 can still remember this _____ on
 13 Lombard Street.
 14 2S2:000-099
 15 PG: Yeah, so you were saying that, you know, his
 16 kneewas really bad. You know, and that was from the
 17 beginning when you got here in '64?
 18 JC: It sort of seemed, at least by '65 I, you know,
 19 yeah, I'm sure that that was with it.
 20 PG: And a lot of kids using it on the street. What
 21 other drugs were they using on the street? Do you
 22 remember just?
 23 JC: Just smoking joints.
 24 PG: So a lot of dope, a lot of acid and that's it?
 25 JC: And not shooting _____ and were

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1 JC: _____ And we used to wait for
 2 the phones. Then of course, that didn't last too long
 3 as we got to be known and as they got the publicity
 4 out. And they would call back every hour or so. So
 5 sometimes they would just call and we would get really
 6 sticky calls. I think they, you know, what it was, I
 7 still believe in the ministry and I think it survived
 8 the _____ because it has changed as
 9 The City has changed, and we watched those changes.
 10 PG: What, in those early years, what was this, what
 11 were the type of problems they had?
 12 JC: It seems like housing was always. Early on, I
 13 mean, I'm not sure at what point that happened, we
 14 would get referrals because one of the reasons Night
 15 Ministry _____ . There were so
 16 services available after 5 o'clock at night. So I
 17 think it began to be, sometimes you'd come on and
 18 there would be already be calls. I think there were
 19 more family oriented issues in terms of going into the
 20 home where there was a problem
 21 _____. Then the streets were alive,
 22 you know, _____. Probably the
 23 beginning, at that point, of some sexual orientation
 24 issues _____. Not early, not early,
 25 but later. Not, you know, right off the bat.

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1 smoking stuff.
 2 PG: Much speed?
 3 JC: I don't remember that early on; that came more in
 4 the '70s I think, but I'm not the expert on that on
 5 the drugs because _____ at this
 6 point. Back to Night Ministry, I think the other, I
 7 think was _____ .
 8 PG: See, I was going to ask you about this. When did,
 9 I know that San Francisco pioneered the Suicide
 10 Prevention Hotline.
 11 JC: Yes, at the same time, same year.
 12 PG: And this was national, wasn't it?
 13 JC: No, it's locally. There are others, I'm saying,
 14 other suicide lines around the country but there was a
 15 dispute between San Francisco and Los Angeles as to
 16 which one, but basically started the same year. And
 17 several other hotlines, but that's why the only two
 18 that have survived has been Night Ministry and Suicide
 19 Prevention. And there were other crisis lines
 20 established early on but they didn't last too long,
 21 but they had more longevity than the others did,
 22 yeah..
 23 PG: So what came first here in The City, the Suicide
 24 Prevention Hotline or the Night Ministry?
 25 JC: You know, the waiting, I think Suicide Prevention

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1 came down a little sooner. I think
 2 _____ was still going on because
 3 early on, you know, _____. And they
 4 had these signs they put out on, Bernie May started
 5 it. Bernie May was an Episcopal priest and so he was
 6 also involved in terms of Night Ministry at some
 7 point. But they put signs for Bruce, that's the man
 8 and they just put them on telephone poles, and that
 9 was starting and it was done out of his home. So it
 10 was about the same time. I don't, you know, I'm not
 11 sure who was, how that quite _____
 12 success _____.

13 PG: They were both kind of part and parcel of the same
 14 thing.

15 JC: The same thing. Where the partnership worked well
 16 at Suicide Prevention and Night Ministry was that
 17 Suicide Prevention never had someone to go out to the
 18 person. So Suicide Prevention would keep people, you
 19 know, talking and then if they needed someone to go,
 20 then the Night Ministers would do that. And I don't
 21 know if that's _____ today but that
 22 was done _____.

23 PG: See, and that sort of boggled my mind because the
 24 Night Ministry was really taking risks sometimes where
 25 they would get sent.

1 PG: Oh, there's be volunteers and so they would call
 2 you at home and you'd go out?

3 JC: No, we didn't go out _____ we
 4 did that all from home.

5 PG: So what did you do?

6 JC: Record.

7 PG: Oh, just record and then make a
 8 _____. Yeah, I heard that,
 9 unfortunately The City is very unresponsive.

10 JC: Yeah, yeah, well it was like
 11 _____. Although, you know, and then
 12 they would, you know, because homosexuals I mean, were
 13 being arrested and they always had a broken arm. That
 14 was one of the things that . . .

15 PG: Really?

16 JC: And see, they didn't do psychological testing.
 17 That was part of what we were working on.

18 PG: _____ tell me about what you
 19 remember about the San Francisco Police Department
 20 and what was documented in those years.

21 JC: These years, I would probably came still thinking
 22 that police were, you know, to be trusted. My years of
 23 experience _____ the rest of my life.
 24 I'm not as trusting and when that started happening
 25 here, obviously what I saw on the streets here in

1 JC: Absolutely, absolutely, yeah, yeah, yeah.
 2 PG: 'Cause there could be domestic, you could get into
 3 the middle of a domestic _____ or
 4 drugs or somebody's, you know, crazed, they're holding
 5 a gun, they're going to take their life.

6 JC: Right. And the other is that both Don and Chuck, I
 7 know, because we had so much police harassment too in
 8 those days. We probably still do but in those days . .
 9 . and they would go and watch. Chuck would just go and
 10 just watch the police action going on and that was not
 11 a friendly, always a friendly thing because we were
 12 witnessing some arrests.

13 PG: Oh, so this was even before Citizens Alert?

14 JC: Oh, it was during, it was all, it was all, yeah,
 15 yeah. That's why I said that I thought that we had
 16 _____ the first six months that we
 17 were here but maybe not. 'Cause I lead the
 18 _____ Citizens Alert work is that we
 19 who were on the line for them did it from our home. I
 20 mean, only when we got calls was when we responded.
 21 Just go to a place like they do at Night Ministry or
 22 Suicide Prevention. We did that from our homes.

23 PG: So people just called your home and . . .

24 JC: No, they would call another number and they would
 25 have who was on tonight, who is available, yeah.

1 North Beach, you know, with young people and police
 2 officers always patrolling here, and then, of course,
 3 the Dance and all that coming down, the Citizens
 4 Alert, the broken arms. It was not a good, I mean,
 5 Eliot Blackstone was, you know, kind of the, you know,
 6 the exception, yeah. But they didn't, there was no
 7 policing of the police force in those days.

8 PG: Ah, what did the police do . . .

9 JC: But I didn't, I personally accepting that.

10 PG: What did the police do to the kids? Beat them up?

11 JC: Beat them up, yeah, rough them up.

12 PG: Scare them?

13 JC: Scare them, yeah. I mean, it was all in police
 14 cars and, you know, they'd always hide them, the
 15 tension, you know, macho. That's how they
 16 _____.

17 PG: Yeah, well I interviewed Eliot. What I found
 18 interesting, there wasn't much on the police force
 19 outside of Italians and Irish for a long, long time.

20 JC: I realize _____ at the time I .
 21 . . .

22 PG: Not even just white officers but certain white
 23 officers: Roman Catholic, white male (both speak).

24 JC: And I think that will be the same in Chicago. You
 25 don't even think about, you can go back in your memory

1 of that and realize that nothing's changed. Let alone
 2 the psychological factor.
 3 PG: Yeah, it's interesting. So the police sometimes
 4 were very, were hostile toward some of these ministers
 5 'cause the ministers were sort of holding socials
 6 _____.
 7 JC: Right, right. That's what that Dance was all about
 8 was that somehow the Church wasn't ready for that and
 9 that's what they wanted to stop, I mean, in part.
 10 PG: Tell about the Dance then, 'cause you've been sort
 11 of dancing around it. Go ahead and tell me about that
 12 evening and what you remember about it.
 13 JC: I have to tell you that that was the day I told
 14 you that we were finally invited to somebody whose
 15 house was normal and we had gone there for dinner and
 16 I was with a real family. And, you know, the, I
 17 haven't talked with you - I know we had
 18 _____. But I know I was here. So we
 19 were coming from that, going to, I remember coming
 20 down, we came down California and were coming around
 21 the corner and we met those cameras and those lights
 22 and said what in the world is going on, 'cause they
 23 were taking our pictures as we were going in. I was
 24 totally naive and never _____. I had
 25 not demonstrated at that point, picket, you know, done

1 PG: Who had a wife?
 2 JC: Well, somebody had a wife.
 3 PG: Phil and Nancy May. Nancy May and she was pregnant
 4 and she was sitting and collecting tickets. And she
 5 probably said something like, you don't have a ticket,
 6 you can't come in.
 7 JC: Yes, right, right, right. But also that was the,
 8 yes, but didn't he eventually fight his case?
 9 PG: Yes.
 10 JC: Yes, okay, because I remember her, later I had
 11 done some work with some women who
 12 _____ so I talked to this woman,
 13 yeah, okay. And then the other thing was, of course,
 14 that all these people in drag, of course, were getting
 15 arrested. Of course the other thing I always remember
 16 was going into the women's bathroom and finding the
 17 toilet seat up. I had this thing about toilet seats up
 18 anyway (laughs). And I know Chuck probably told you
 19 the story somebody coming to him and asking if they
 20 could dance with me and I finally discovered I was
 21 having to leave. And so with all this, you know, I
 22 mean, we're talking about this high, you know,
 23 monumental stuff going on outside and not worried
 24 about the fact that I have to leave. I said what's
 25 wrong here, there's something wrong here with this

1 any kind of civil disobedience. At that point I was
 2 _____ so this was all kind of mind-
 3 boggling . . . We went into the dance and, of course,
 4 you know, those days people would only dress in drag
 5 on Halloween because you could be fired from your job,
 6 we found out. And so suddenly at this dance they were
 7 in drag and we, I know we had to be at a dance before
 8 they started. Actually we were already inside by that
 9 time.
 10 2S2:100-199
 11 But I just remember the kind of fear but then when I
 12 got inside the dance, meeting the other ministers and
 13 their wives who I knew, and so we were able to, you
 14 know, kind of sit together in groups
 15 _____. But then
 16 _____ confusion outside started
 17 happening _____. Then Guy Strait
 18 from Citizens Alert was taking pictures and that's
 19 when Chuck said stay here; I'm going home to get the
 20 camera, which he did. And, of course, I'm still in my,
 21 you know, feminine female role of, you know, don't
 22 leave me alone (laughs). And then, I guess the second
 23 arrest must have happened and it was the, I remember,
 24 maybe _____ somebody's wife who was
 25 sitting there.

1 picture.
 2 PG: You're dancing with a, you're dancing with an
 3 ostensible woman.
 4 JC: Right, right, right, right, right, right.
 5 PG: No wonder you were so confused.
 6 JC: Right, right., know who you are. Definitely all of
 7 this had certainly determined for me who I am, there's
 8 no question about that. And then, of course, the
 9 ministers began to escort the drag queens out and try
 10 to get them out of the place. _____
 11 Then in the mean time, Chuck came back and starting
 12 taking pictures and Chuck's taking pictures, and I
 13 have all the film in my bra and.
 14 PG: From both of them?
 15 JC: From both of them. And he asked me do I realize,
 16 'cause there was this stuff going on, you know, there
 17 would be more arrests and there had already been
 18 arrests and, you know, and how, you know, how to
 19 protect your . . . and I'm thinking, all the sudden, I
 20 thought my gosh, if there's an arrest, I'm the one
 21 that has all this film on me (laughs). Oh my goodness.
 22 _____ and the kind of appreciation
 23 that, and respect that we were given, as straight
 24 people _____. Don't worry about
 25 that, you know, we'll take care of it, you know, I

1 thought _____ what this was supposed
 2 to be about _____. I mean, I didn't
 3 have the advantage of the Mill Valley Conference or
 4 the facts of the ministers' groups at all. I was very
 5 much behind the scenes _____ and it
 6 was, so and I said to Chuck earlier, I said well I'll
 7 bet _____ that in addition to this,
 8 it's probably one of the angriest I've ever seen him,
 9 and we've known each other a long, long time after so.
 10 _____ And so he said he was going to
 11 walk home and I had this big van. And, of course, I
 12 was all dressed up, long dresses and everything. So
 13 then I was mad, not mad at . . . it was
 14 _____ between us than it was at what
 15 was going on at the dance, I mean, at that point.
 16 Which, of course, later, you know,
 17 _____.
 18 PG: Oh, so you followed the court trial? (At this
 19 point the Interviewer finally tests the recording
 20 equipment). TESTING, TESTING, HOW DO WE SOUND? ARE WE
 21 STILL _____? Now that I know what
 22 was sort of trashed, you're saying about the court so,
 23 you were just want to repeat something, so you were
 24 knitting during the court proceedings?
 25 JC: Yes, right, right. I finished this sweater for

1 Chuck but nowadays you can't have knitting needles in
 2 the courtroom because it's seen as weapons but it's a
 3 way to get through the day because we had so many
 4 days. I'm sure you have that record somewhere as to
 5 how many days it was.
 6 PG: I don't know offhand.
 7 JC: It got thrown out later on.
 8 PG: Just say it again when you heard, how you felt.
 9 You said that they showed the film.
 10 JC: Right, the film, they showed the film of us coming
 11 into the dance because, of course, that was the way
 12 that they could record. I assume that they could prove
 13 that people were there, especially gay people, so that
 14 could be used against them for their employment so
 15 that was against, allowed to be gay. And so it was
 16 felt abusive and intrusive and, you know, actually see
 17 it used that way.
 18 PG: Yeah, and so, sorry about this. Very briefly for
 19 me again, so you were here 'til '67 and then?
 20 JC: Right. I went back to Chicago to work for the
 21 church on the African-American community primarily and
 22 community organizing and education, but not
 23 necessarily youth education. And then returned to San
 24 Francisco in 1970 when I decided that I could - the
 25 treatment of women in Church and my own need to be in

1 control of my own life, so this is where I want to go
 2 back, this is where I want to be. And I came back and
 3 went to San Francisco State and actually worked for
 4 Bechtel for a year, my one attempt at corporate
 5 experience. And went to school and then following that
 6 worked at Marina Middle School for five years and at
 7 Jamestown Relief Center for three, YWCA in a member
 8 position as well as being Executive Director and then
 9 Executive Director of Suicide Prevention, before I
 10 left, very reluctantly, to respond to a position in
 11 Detroit, Michigan where I intended to be for four
 12 years and return to San Francisco.
 13 2S2:200-299
 14 But now I've been gone ten years and still come back,
 15 still call this home when I really, when the going
 16 gets rough, I come back and hang out and not be
 17 bothered by people.
 18 PG: You make you sound like you're 17 years old again.
 19 JC: I'm on my vacation.
 20 PG: What made you advance the tape? Then you were
 21 saying you left, you left the Church because of
 22 women's movement in 1970?
 23 JC: Yeah, what was happening in our church, at that
 24 point, they were beginning to, in 1970 actually made
 25 the decision to ordain women. They didn't actually

1 ordain any but the decision was made. And a couple of
 2 years before that, they had asked me to be a test cast
 3 to go to seminary and they would provide that. That
 4 was never my desire. I was very strong
 5 _____ helps me with that because of
 6 a strong lay involvement and I don't see myself being
 7 ordained in the ministry. So that, together with the
 8 fact that the role of women in the church was less
 9 than good and we could be seen as being paid less and
 10 so on. They wanted to send me to Harlem and one point
 11 in 1970, and I said you tried to kill me three times
 12 now, I've been in three riots in my lifetime. And.
 13 PG: Where were you?
 14 JC: I was in Chicago at the time. I'd been, well, when
 15 Doctor King was killed I was back in the neighborhood
 16 with riots. I had been in the Puerto Rican riots in
 17 Humboldt Park earlier and so I'm not thinking of all
 18 of the riots I was in but anyway.
 19 PG: What was the King riot like?
 20 JC: Well, when I was in, what happened, of course, the
 21 world just erupted. And Chicago, being the racist city
 22 that it is, I was in a black community. Actually the
 23 people in the congregation where I was would not let
 24 me out of the house for a week. They just brought food
 25 in and did everything because it wasn't safe to be on

1 the streets. And I laughed because when I came home, I
 2 was living in housing where middle class blacks lived,
 3 although it worked just across the street was the
 4 poverty area. And they were all leaving to go to
 5 safety because it became a class issue at that point.
 6 And it became an excuse. So it was not, no one knew
 7 what anybody would do because if you were . . . no
 8 matter where, everybody was somewhere in a
 9 relationship with Doctor King. And not everybody was
 10 in the same place, not everybody saw him as a savior
 11 so to speak. And, of course, his last days, because he
 12 really switched to, began to talk about the war in
 13 Vietnam and it was when those really wanted him to
 14 stay on their issue, the racism issue. There was a lot
 15 of confusion at that point. So, but anyway, that was
 16 my rationale and also because I really wanted to prove
 17 that I was employable outside the Church because the
 18 Church tends to use up people. So that's part of what
 19 happened.
 20 PG: You must have been honored that they wanted to use
 21 you as the guinea pig.
 22 JC: Yeah, well (laughs) yeah but that wasn't what I
 23 wanted to do, so that was it. There was a piece of
 24 that, the reflection probably, but I didn't take it
 25 that way at the time.

1 I were in jail, they would come and get me. That's
 2 always my criteria.
 3 PG: (laughs) And you said, I'm sorry, you mailed out
 4 in brown paper bags.
 5 JC: Brown paper bags because you were sending it to
 6 world communities so people were so isolated and that
 7 they are still today in world communities. But again,
 8 if you were to receive something that said Daughters
 9 of Bilitis or Mattachine or whatever other, you know,
 10 coming through the local post office, I mean, that
 11 became reason again to lose your job, because of the
 12 suspicion.
 13 2S2:300-399
 14 Not for being, you wouldn't have to prove it, there
 15 could just be the suspicion. A lot of fear. And I
 16 think then it was, although we had a number of gay and
 17 lesbian people living in some of the larger cities,
 18 they were still so closeted. And I don't think people
 19 do as they do now because basically they're out of
 20 those isolated situations and get somewhere where they
 21 don't have to be isolated. I don't think that was done
 22 quite as
 23 PG: Well, I think this period that we're talking
 24 about, this is what fascinates me, is that it's really
 25 when a community is formed and comes out of the

1 PG: So tell me also, you said you were doing, during
 2 those years, you worked for a while for the DOB and
 3 also for Glide. Can you talk about that?
 4 JC: Yeah. I did _____ with due
 5 support for my job continually. You know, in part when
 6 you think about it, we probably were getting into some
 7 things that they were less than happy about when I see
 8 now what the gay and lesbian issue in the Church, I
 9 can see where that probably was coming, didn't see it
 10 that way then. So I looked specifically for other work
 11 and so Glide had half of a position and then Phyllis
 12 and Del were working full-time jobs otherwise and the
 13 increase of mail and bearing on the, to responses on
 14 the DOB at that time, they offered me this position,
 15 an hourly, on an hourly basis, when I answered letters
 16 frequently written by them. But after you've seen one
 17 letter, they saw everything that went out. It never
 18 went out without them, but basically answering advice
 19 to lovelorn in lots of ways. And sending books, the
 20 books out, The Ladder and Well of Loneliness and some
 21 of the other. Really, as I realize now, as I deal with
 22 lesbian clergy, that that was what I was being
 23 prepared for in lots of ways, that there are no two
 24 better teachers in the world than Phyllis and Del are.
 25 So they've been amongst my closest friends. I know if

1 closet, that it's really a formation of a community,
 2 kind of what you're talking about. Glide was the
 3 center of that formation, so were the Mattachine
 4 offices, and later the SIR Center. And I think there
 5 was a big impetus, the little DOB office we talked
 6 about, but it had a lot of different centers. There
 7 was for the leather community, there were the South of
 8 Market. Of course, there were bars, always,
 9 restaurants, bath houses. But these.
 10 JC: Right, right. That was before AIDS.
 11 PG: Yeah. But I think some of these places like Glide
 12 and the SIR Center were really public gathering
 13 places.
 14 JC: Right, and CRH was still in existence during this
 15 time too, you know, and I think that . . . I went to
 16 my first theology conference, I think probably, either
 17 in the year of the Dance or at least the next year or
 18 two. And that was part of what, the beginning of the
 19 Church intersecting with the community. Although we
 20 were not always welcome. But by individual people
 21 always, because the Church had not been kind and, you
 22 know, we could understand that. I mean, why would we
 23 trust it now? So, but it took some of the gay and
 24 lesbian leaders to say it's okay, you know, we're
 25 going to go this route. Even though it didn't mean

1 they personally came to church, but they recognized
 2 the political strength of the Church and used that.
 3 For some people that was important.
 4 PG: Right. And ah, do you remember the SIR Center? Did
 5 you ever go?
 6 JC: No, don't forget, that was for men.
 7 PG: Okay, so you didn't feel welcome?
 8 JC: The Liberation, the Liberation of Women was, today
 9 I always say, as I do work with gay and straight
 10 women, today I say well we're a force to be reckoned
 11 with when we're together because the gay, in the gay
 12 community, men and women are still very much
 13 separated, and it definitely was in those days. So
 14 when the women, what the Women's Movement has done for
 15 straight women has also done for gay women. And we
 16 didn't call them, I don't know when we started really
 17 to use the term lesbian quite as much . . . but
 18 anyway.
 19 PG: But no, tell me about, there's something I wanted
 20 to ask.
 21 JC: Part of what _____
 22 PG: There's something I wanted to ask you about. When
 23 did you become aware of such a thing as the women's
 24 movement and Phyl and Del's movement?
 25 JC: Oh boy, it has to be around, I don't know, it has

1 you know, once again, as I, you know, as we work
 2 within the Church, I find those same dynamics. You
 3 know, Church has always ended up late so (laughs) we
 4 always do the things a little later.
 5 PG: Most of their positions are late, yeah, by their
 6 nature of conservatism.
 7 2S2:400-489
 8 Tell me about working at Glide, tell me about Glide
 9 Memorial. I ask you this especially, but it's worth
 10 asking again 'cause they got _____
 11 Comparing Glide now to then.
 12 PG: You know, well I was reflecting on that after I
 13 answered it last time and I will reflect on that.
 14 Because don't forget, we had what we thought a
 15 uniquely dynamic expression going on in North Beach in
 16 terms of our Lutheran demonstration, doesn't have the
 17 size or the girth of Glide. So, by the way, I would
 18 not be involved at Glide. I was involved with
 19 Lutherans so, you know, I mean, I was grateful for the
 20 job that they gave me that allowed me to get some more
 21 months in San Francisco. But I was an outsider that
 22 came in and did not always officiate. As Glide got
 23 bigger and bigger, they broke alliances not always
 24 with other churches. And so, so, you know, in some
 25 ways we got kind of left out. And, you know, then

1 to be around the civil rights movement as we began. My
 2 theory in philosophy, theology, whatever you want to
 3 call it, is that unless the ones with power get
 4 involved, it's not going to happen. For those who are
 5 not in power, so I felt the same about what the gay
 6 liberation was to the straight community, stood in
 7 solidarity with gays and lesbians then the key
 8 liberation wouldn't happen. As long as, when white
 9 people would get involved with that group, black
 10 people, black persons at that time, and we did it
 11 together, then there are certain parts of the system
 12 that would not . . .
 13 PG: Budge
 14 JC: Would not budge. And so it is part of that whole
 15 piece. Although at this point, then when we came to
 16 issues of power, then it became different in terms of
 17 gender issues, because women had to separate
 18 themselves from men in order to begin to find their
 19 power and find their voice. And that all happened, you
 20 know, for me probably around the '70s, as I, as we
 21 came out of the civil rights movement was when you
 22 realize this last weekend, King was killed in '68.
 23 That's 30 years and I know for me that my leaving the
 24 employ of the Church, that was definitely related to
 25 the women's movement for me and I became active. So,

1 Glide did not particularly support Night Ministry. You
 2 know, the Methodists did but not, you know,
 3 necessarily Glide. So they had their own, they built
 4 their own, if you will for a lack of a better word,
 5 power base. And certainly a legitimate and worthwhile
 6 one because they were serving a very important
 7 population that, with the exception of Salvation Army,
 8 most people would not be, you know, willing to accept
 9 the Tenderloin population. And nowhere else in this
 10 world do you stand in line to go to church. So, you
 11 know, in terms of that piece of the drama, of the
 12 play, if you will, is very very keen. But what I was,
 13 in those days what they were working through was how
 14 to establish this foundation separate from the Church
 15 and have the Church _____ and they
 16 had a lot of white older people who had some money and
 17 had some resources and they knew that they had to do
 18 this somehow without alienating them completely 'til
 19 the other group was able to come along and take care
 20 of and begin to take on their own power. In those
 21 days, however, I don't know what we called them. We
 22 had some sexual, for lack of a better word, sexual
 23 encounters that all of us appreciated, and that came
 24 out of Glide too, in terms of understanding this
 25 phenomena which was, some people would call, the

1 sexual revolution. And that was always part of the
 2 Glide piece at that time that Glide found helpful. And
 3 then, of course, then that spun off and it did a lot
 4 of that, starting things and becoming kind of a, what
 5 we used to call here, the 5013(c) status umbrella
 6 _____
 7 PG: You said sexual encounters, you mean?
 8 JC: Coming and I don't know a nice word, you took fuck
 9 films and began to, you know, experience this, like
 10 church people would come in for matrixes and spend
 11 weekends and Glide would provide that. And we were
 12 certainly glad that we were able to show, they would
 13 use that towards education.
 14 PG: So it really was a whole new thinking, fundamental
 15 rethinking.
 16 JC: Oh, it really was, it really was, very strong
 17 paragon shift.
 18 PG: What we were talking about earlier with what you
 19 had done as an individual going off to that
 20 neighborhood in Chicago. You probably just saw it
 21 accelerated in a large urban parish, not parish
 22 really, but I don't know what they call it,
 23 congregation. And that was probably happening in a lot
 24 of churches.
 25 3S1:000-099

1 check the dates on that.
 2 PG: Where did it get started?
 3 JC: Well, the first meeting was in Milwaukee which I
 4 was not at, Chuck was. Chuck Lewis was at that. The
 5 second meeting was here in San Francisco and I was at
 6 that and was elected to the first Board of Lutherans
 7 Concerned when I, again, _____ and
 8 to do the interpretations of the scripts. So once
 9 again I played that role.
 10 PG: Huh! In the neighborhood?
 11 JC: Yeah.
 12 PG: That's what Ted McElvain had called himself. I
 13 think it was a very interesting choice of words. He
 14 said he saw his situation and realized his role was as
 15 a clergyman was to enable other people to achieve
 16 something and step out, yeah, step out.
 17 JC: Chuck always says to me, and I'm able to take a
 18 small concept or a small idea and already picture it
 19 finality, that I'm able to see the bigger picture. And
 20 I think I realize that on a daily basis as I do my
 21 present work, I'm always doing that. I'm looking at
 22 this _____ and how do we get to
 23 there and what are the steps in between? Some of that
 24 just comes from all of these steps along the way, you
 25 know, that of seeing things step by step.

1 PG: Paul Gabriel interviewing Joanne Chadwick, April
 2 6, 1988 (sic, s/b 1998) in San Francisco for the Oral
 3 History Project for the Gay and Lesbian Historical
 4 Society of Northern California, Tape Number Three.
 5 Okay, so you were talking about this paragon shift
 6 JC: Right. Also I think that people like, people at
 7 Glide at that time were able to see a much bigger
 8 picture than I ever did as an individual. Today I can
 9 do the analysis and today I can see the big picture.
 10 But they were able to see it sooner and it certainly
 11 helped me to see that.
 12 PG: And you were busy in your own (both speak).
 13 JC: In Night Ministry and . . .
 14 iii You already had your finger in a lot of different
 15 pies that were doing this.
 16 JC: And we were doing Lutherans Concerned for Gay and
 17 Lesbian Understanding, you know, we were doing other
 18 things trying to, you know, not just ecumenical
 19 things.
 20 PG: And this was in this time of '64 to '67 with
 21 Lutherans Concerned?
 22 JC: Lutherans Concerned is thirty years old too. Now
 23 maybe not . . .
 24 PG: Not quite yet.
 25 JC: Not quite yet but not long after. I'd have to

1 seeing what's happened and seeing the change happen.
 2 And sometimes not the change happen. And know that
 3 when you don't do all the steps, sometimes we, it
 4 doesn't happen. Sometimes a major crisis or
 5 _____ (sounds like kryos) for lack
 6 of a better word _____ would happen,
 7 and you luck out and you get that opportunity. And
 8 you'd better take advantage of that when that happens
 9 'cause it can move you along and I think that Dance is
 10 an example of that movement.
 11 PG: I was just going to say, I think there was a few
 12 years here where it opened up and people really took
 13 advantage of that.
 14 JC: Right, and we have that opening onto us right now
 15 today with gay and lesbian issues and if we don't move
 16 with it now, you know, it may not happen again. That
 17 opening may not happen and I think that's exactly what
 18 happens. And it's happening in so many different
 19 arenas in the '60s. I mean, the civil rights movement
 20 on all levels, not just on this issue. And what I
 21 appreciate about people like Phyllis and Del, which is
 22 not true of all of the community. The gay and lesbian
 23 community can be very selfish and I restrain about
 24 making that judgment. But people like Phyllis and Del
 25 were the people who marched down Market Street against

1 the war. We knew that, you know, they're not one-issue
 2 people. And that's when, that's when it's exciting to
 3 be in solidarity because then you know that your
 4 issues, you share issues that may be theirs but then
 5 when you're about oppressions and getting rid of them,
 6 it isn't just one oppression.
 7 PG: I wanted to ask you, there's, actually one of the
 8 things I've been trying to do is recreate the civil
 9 rights environment in San Francisco in the '60s
 10 because it was, there was quite a bit of activism.
 11 There were sit-ins and there were a lot of marches.
 12 JC: _____
 13 PG: So I'm wondering, did you get involved in any of
 14 this?
 15 JC: My first, my first demonstration ever was the
 16 battle on the nomination at the Cow Palace. That's the
 17 one that I can remember. And we tried to get our
 18 bishop to let us go to Selma, but he wouldn't let us
 19 go and I really never understood why they said, why we
 20 didn't fight that one but, you know, again so, but we
 21 were here in North Beach with the Housing Project
 22 right there and so on a daily basis were dealing with
 23 that. Yeah, no, and later on, that's the year I went
 24 back to Chicago. I was very involved once more in the
 25 March on Washington and so on. Like yeah, no, when

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1 Pinkertons come in or National Guard. This was whole
 2 parts of cities that would suddenly erupt and become
 3 uncontrollable. And then you had the Haight. The
 4 Haight was just sort of like ongoing civil
 5 disobedience on the weekends, you know. So what they
 6 realized, I think it also happens that when you arrest
 7 large numbers of people, suddenly middle class people
 8 get picked up, and not just gays with broken arms, and
 9 kids being beaten up for hanging out in the park. Or
 10 African-Americans in housing projects. And the upshot
 11 of all this was the cops needed, Cahill told me the
 12 cops needed a picture or some objective record of the
 13 crime in commission. And I'm almost certain that is
 14 why they filmed and why they showed those films. You
 15 know, and I think that part of what you were saying
 16 about Ministry going out into the street like with the
 17 Night Ministry and with Citizens Alert, and standing
 18 there. Where today it would be the equivalent of
 19 having a video camera. They didn't have video cameras
 20 then. But that was also pushing the edge.
 21 3S1:100-199
 22 JC: You were going to name some names and that's where
 23 we were earlier. That would be, that would help me to
 24 retrieve that.
 25 PG: Okay.

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1 _____ . But I always felt that the
 2 Sheraton sit-in was just before I came because that's,
 3 they tell me that was something. He had stories to
 4 tell.
 5 PG: Oh, he's got a great story
 6 _____
 7 JC: Oh, is that right, oh?
 8 PG: I talked to him and it was interesting. I also
 9 talked to, when I talked to Eliot Blackstone and Tom
 10 Cahill, I got the other side of it in terms of
 11 policing. I learned a lot about policing tactics.
 12 JC: Yeah, I bet you did, I bet you did.
 13 PG: Which explained a lot of things. This is just an
 14 aside. It explained a lot of things about California
 15 Hall. I mean, I'm sure the lights were there to
 16 embarrass you. But what I also learned was that
 17 because of certain legal decisions that went down, and
 18 I need to go back and re-interview some lawyers, like
 19 Herb and Rick Stokes and so on and so forth, but
 20 because of some legal issues that went down, the San
 21 Francisco Police Department began to become very
 22 circumspect, as did, 'cause I think that other large
 23 urban police forces because they weren't really ready
 24 for massive civil disobedience. This was different
 25 than like strikers in the '30s where often they had

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1 JC: But I was also at the Democratic Convention.
 2 That's when I had my first through that in Chicago. In
 3 fact that was a middle class involvement too.
 4 PG: Okay. Can you tell me, just one other thing I want
 5 to get on tape that you had mentioned. And you said
 6 that Louie Durham basically had been the man who
 7 really guided that transition of the Foundation into a
 8 separate entity.
 9 JC: He was respectability (laughs) and credibility.
 10 PG: What kind of man was he?
 11 JC: Well, you know, both he and his wife were very
 12 interested in _____. I think he was
 13 a nurturer, I think very sensitive, I mean, I think he
 14 was one of the, and I'm trying to think. My
 15 recollection of _____ so I know
 16 that, you know, that at the same time, I know in the
 17 later years he had not been this, but I think he was a
 18 strong administrator and that kind of led us through
 19 that because Ted and Cecil were not (laughs). And so
 20 they needed someone to, so that allowed Cecil and Ted
 21 to go off and do their other things and Lou became
 22 part of the live person.
 23 PG: He poured oil on troubled waters.
 24 JC: Yeah. I also remember him a lot in the early days
 25 of Night Ministry when he was on that board, you know.

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1 keeping some sensibility in that group too, because we
 2 were so diverse.
 3 PG: Do you remember a man named Ed Hanson?
 4 JC: Uh uh.
 5 PG: He was also through Glide but he came later. He
 6 helped get started some of the Hospitality Houses. Do
 7 you remember Hospitality Houses?
 8 JC: I do remember Hospitality House. Some of those
 9 people were volunteers with Night Ministry too, yeah.
 10 Baker Street?
 11 PG: Yeah.
 12 JC: Yes, you mean Baker Street House?
 13 PG: There was one, an earlier one that was on, down
 14 where the Larkin Street Youth Center is now. I think
 15 it was the first. They closed at ten, but it was a
 16 place for kids to be off the street. 'Cause that was a
 17 big problem. You couldn't have overnight shelters for
 18 juveniles. And what you guys were doing was quasi-
 19 illegal. You could have been raided and busted. 'Cause
 20 you were offering shelters.
 21 JC: Oh, of course, and food. No, I don't think I can
 22 help you, I mean, I know they were there but I don't
 23 have right recollections of them.
 24 PG: 'Cause when you came back in '70, I think around
 25 1974 is when there was a Foundation, I can't remember,

1 their names escape me right now. But they set up
 2 Diamond House and Green House and Larkin Street Youth
 3 Center.
 4 JC: That's in . . .
 5 PG: Early on it was Huckleberry House.
 6 JC: Right, right, I forgot about those. Yeah, I
 7 wouldn't get no place with those.
 8 PG: Okay. That was just a part, another part of like
 9 setting up new youth services.
 10 JC: Sure. I used to know people who worked there; that
 11 was all, you know.
 12 PG: Do you, tell me about Bill Black and Bill Grace,
 13 some of these people.
 14 JC: Well, Bill Black was key obviously for us for
 15 Lutherans because he was able to dream dreams and see
 16 visions that other people couldn't and I mean, the
 17 fact that the North Beach Mission and having Chuck was
 18 part of his vision. In those days, the denominations
 19 tended to have urban persons kind of direct an area.
 20 We don't do that today for whatever reason. It's kind
 21 of strange that we use . . . and so both Bill Black
 22 and Bill Grace, who were raised Presbyterian, were in
 23 inferior positions here in The City. And we're trying
 24 to really pull together the denominations and make
 25 them relevant. We have many congregations and we don't

1 have them now. And so we are part of seeing this need
 2 and willing, if I understand correctly, early on they
 3 went out on the streets themselves and experienced
 4 that so that by the time they advertised, they had a
 5 sense of what they wanted. But Bill Black was very
 6 key. He founded the North Beach Mission with his
 7 family and so I followed a friend and a good
 8 representative of the Lutheran Church. And Bill was so
 9 good, both the Night Ministry and Night Ministry
 10 Board; that's how I knew.
 11 PG: And do you remember Fred Bird?
 12 JC: Oh yeah, St. John's Methodist Church, yeah. He
 13 came, yeah, but he was here, wasn't he, for the Dance?
 14 I wanted to say that he came here later, but I think
 15 he was and ah.
 16 PG: He's in the picture of the ministers at the
 17 conference the day after. Chuck was there but, you
 18 know, it's interesting, he's the minister that
 19 everyone has forgotten. And his name, it's
 20 interesting, his name has come in some other papers
 21 that we've been getting recently and so I've been
 22 intrigued by him because he's sort of this person who
 23 time forgot.
 24 JC: Yeah, yeah, and, of course, that, and we did
 25 something with them, I think we had a summer program

1 with St. John's because, you know, we're down on
 2 Chestnut Street and Columbus and they're just up,
 3 well, it wasn't an intersection then. And they're just
 4 up there on Union Street and I think I have some
 5 pictures of a van that had taken kids on summer
 6 programs. So yeah, it was there. Yeah, you're right.
 7 But I had only worked with him with a strong personal
 8 . . .
 9 PG: 'Cause he was involved in doing things. Did he
 10 also have a kind of separate position from a
 11 congregation that a lot of these other ministers had?
 12 Or was he tied to his congregation?
 13 JC: I don't think, I think he was tied to his
 14 congregation. I think, you know, they have an
 15 appointment system and that was
 16 _____ so they. But somebody was
 17 assigned to Intersection down on, when it was on Bush
 18 Street, not when it was here. And I don't remember if
 19 he was somehow related 'cause a lot of us did on the
 20 outside, but he may have had a connection there, but
 21 I don't remember that for sure.
 22 PG: Okay. There's a woman who was actively involved in
 23 some of the CRH stuff from the Episcopal Church, and I
 24 can't remember her name right now, it's driving me
 25 crazy. I want to say Elizabeth Bird (laughs). Then, of

1 course, it's Fred Bird (both speak at once) cause
 2 something is running around with Birds in my head.
 3 And I hope it'll come back to me. I want to say
 4 Elizabeth Pike, but that was Bishop Pike.
 5 JC: Bishop Pike, and his wife was Dianne or something.
 6 Bishop Pike was another interesting story (laughs).
 7 3S1:200-299
 8 PG: Yeah, Robert Cromey told me interesting stories.
 9 He said he was a very interesting man. You know what
 10 he told me? Okay, I'll tell you this story that he
 11 told for me. He said that Bishop Pike, in general, was
 12 very progressive but was not progressive about gays
 13 and lesbians and actually had ruined the careers and
 14 had people demoted who he knew were gay in the church.
 15 And then had sent Robert to this CRH founding
 16 conference in Mill Valley because he said, well, you
 17 know, as our church's contact. You go; you're a young
 18 guy. So Robert went and he came back and reported. He
 19 said, you know, we really have to get behind this and
 20 gave Bishop Pike all these things to read, and he said
 21 that Bishop Pike read these things, listened to Robert
 22 and counseled with his own contacts, and then went
 23 back to every single person he could, who's career he
 24 had messed up. And righted the wrong.
 25 JC: Oh, that's neat; I had not heard that story.

1 PG: He didn't hide, you know, he was a womanizer and
 2 all that, you know..
 3 JC: Yeah, right, right, and he, you know, I think he
 4 was, it wasn't Proposition 13
 5 but there was a housing proposition at that time, 27
 6 or something like that. But they really lost a lot of
 7 money, the Episcopalians, because he took such a
 8 strong stance. He was really a good civil rights
 9 person but that's interesting. And he always wore a
 10 different _____ (laughs). But he was
 11 quite a, yeah, yeah. But I didn't know that but Bob
 12 Cromey did know that.
 13 PG: Yeah, and did you know Don Lucas?
 14 JC: Mm hm. I knew Don in later years too when I was
 15 here because he was just kind of a good guy. But,
 16 again, nothing particularly, no good stories that I
 17 could tell on him.
 18 PG: Right, you just knew him?
 19 JC: Knew him and after I came, when I came back and
 20 was at Suicide Prevention, he's a member of Kiwanis
 21 and he invited me to speak, and that was based on this
 22 old relationship that we had, you know, he's, he's
 23 kind of, I mean, he's a straight gay man in some ways,
 24 you know, the ways he established himself, you know.
 25 And he was very supportive of Night Ministry.

1 PG: Oh. Yeah, he's a nice guy.
 2 JC: I know he did some early stuff in terms of
 3 _____
 4 PG: Oh yeah, earlier. By the time you got him in the
 5 '70s, he had jettisoned his activism. He was onto
 6 other things. He was involved in, I think, North of
 7 Market Senior Services.
 8 JC: Are you, have you talked to Dorr Jones?
 9 PG: I have to. Why is that?
 10 JC: Well, no, because he has such a long history, such
 11 a colorful, you know.
 12 PG: I know. But my problem is that I'm, I do this in
 13 my spare time.
 14 JC: I know.
 15 PG: _____, you know, so and it
 16 worries me a little bit like I'm good friends of Jose
 17 and he's told me so many stories but I've been lax
 18 about getting him on tape. Because . . .
 19 JC: Oh yeah, yeah. Well, you'll have to make him . . .
 20 but Dorr also, Dorr has been on a diet so many times
 21 that he has real health problems too.
 22 PG: Tell me, were you involved in CRH? Did you go to
 23 any of like, I know that CRH used to walk clergy,
 24 they'd have these events in which they'd walk clergy
 25 through gay bars or have clergy sit down with gay

1 people.
 2 JC: Oh yeah, immersion experience, was it? Yeah.
 3 PG: Had you ever done any of that?
 4 JC: Yeah, yeah, yeah.
 5 PG: What was that like? Do you remember any, watching
 6 these people?
 7 JC: You know, I think that we never had the hostility
 8 that you would think. I mean, I think people, ah,
 9 amazingly enough, were able to, again, we all usually,
 10 as I remember, we usually always had this really, you
 11 can ask questions if you want, really, to answer, have
 12 asked back. And I think that helped a lot to people
 13 into some semblance of sanity. But there was such a,
 14 the gay community was really great but the people that
 15 were doing, were the people who were really willing to
 16 do that, get out and teach and trying to personalize.
 17 Where the hostility, where I saw hostilities in the
 18 gay bar were the people _____ . I
 19 mean, I saw it certainly demonstrated at the Night
 20 Ministries _____. You can get all
 21 the hostility that anybody has against the Church all
 22 piled on one person very easily, you know, because
 23 there are some people who don't think that the Church
 24 belongs in gay bars or, you know, so you will get some
 25 of that. That's the reaction. People who sat down and

1 the clergy would come and do some, be willing to do
2 that were people already on the road to justice. That
3 was my experience. I don't remember any of the hostile
4 stuff coming out of that. That certainly was, when we
5 had people personally in and around, we always found
6 that they really were kind of ticked out about it. I
7 don't really remember it being, you know, super
8 negative. But, you know, nobody likes to be put down
9 and, you know, we didn't do . . . well, Chuck does it
10 all the time, still does it. I remember his niece and
11 her boyfriend came to just, you know, recently and we
12 went to the Swallow and I mean, just for shock value
13 (laughs).

14 3S1:300-399

15 But I never had that experience about the, yes, I'm
16 talking about you, but you can't hear me, I know. You
17 know, in our CRH experiences. Remember, this may have
18 been well after this but I do remember the bishop
19 before the bishop I work for now, he was in Minnesota
20 at the time. And he, one of the reasons he's been so
21 helpful is that he had come out in one of these
22 immersion experiences and in turn his wife, and his
23 wife came with him. At the time she was a nurse. And
24 when she heard the stories about when gay persons were
25 in intensive care, that their significant, their

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1 partner was not seeing his family, and she went back
2 and changed the rules for that. I always remember that
3 kind of being kind of that outgrowth of this thing.
4 The other folks wouldn't come.

5 PG: Yeah, that's right. So it was a self-selected
6 group from the outside?

7 JC: Yeah, it was people who wanted something.

8 PG: I also, it seems to me too, 'cause of the things
9 that I've heard, a lot of the power of the early CRH
10 was it created that one dialogue. It wasn't one person
11 addressing a crowd that was. It was really amazing,
12 very individual face to face.

13 JC: Right, right. There's always an attempt to have
14 equal numbers of straight and gay people involved. So
15 that was, you know, not a token, an attempt I wouldn't
16 say. And don't forget this was also white, very white.

17 PG: Probably some of them low class too, right?

18 JC: I would say yes, probably true. It was in later
19 years when you began to see that prostitution among
20 the young people _____.

21 PG: Okay, I'm going to start now asking you about
22 events. I'm just going to rattle them off, if it rings
23 a bell, that's fine. If it doesn't, just pass it on.

24 Ah, Candidates Nights. Do you remember what they were?

25 JC: Yeah, I know what they are, I know I've been at

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1 them, but (laughs) nothing comes to mind, I mean, I
2 really don't care. Not really a high point in my life.

3 PG: Okay. Did you go to any of the Beaux Arts Balls?
4 Big Halloween balls.

5 JC: No, I know. Yeah, I know what they are. No I don't
6 think I ever went to, I don't think I ever went.

7 PG: In 1966, okay, starting in the fall of '65, there
8 began to be more overt political presence from the gay
9 groups here, and it started with the very first

10 picketing ever by gay groups. Grace Cathedral, on
11 behalf of Robert Cromey, do you remember that?

12 JC: Oh, gosh, no, no (laughs). On behalf of him?

13 PG: Because they were squeezing him so they went up
14 and just sort of said, you know, back off.

15 JC: Yeah, no, I don't remember that. I remember the
16 squeeze on Bob and anything of, for a period of time

17 _____ lack of credibility within the
18 structure. That's really not lack of credibility to
19 me.

20 PG: How about in May of '66, they had a protest down
21 at the Federal Building. It was the first, quote-
22 unquote, national protest to exclude gays, to
23 protest gays' exclusion from the military.

24 JC: I don't know _____.

25 PG: Okay, and then in the summer in August, they had

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1 something called Ten Days in August, the DW had a
2 national convention. Then the CRH had a theological
3 convention.

4 JC: Yeah, that's the Theological Conference. That was
5 in '67?

6 PG: Sixty-six, August of '66, at the Jack Tar. And
7 then that followed, it was that CRH conference was
8 sandwiched at the end by make-up, all the national
9 associations.

10 JC: No, I was at the CRH part of the meeting and I'm
11 trying to think, was his name Bell?

12 _____ No, I remember being there and
13 I was really, I remember being, actually I think
14 probably went with Chuck. When I left San Francisco, I
15 remember having all that material from that
16 conference. And I, you know, as far as anything in
17 particular, at this time I can't.

18 PG: Was the first major conference put on by the CRH?
19 I mean, really sort of pulling in a lot of people from
20 outside of San Francisco?

21 JC: That's how I remember that, yeah.

22 PG: Do you remember the feeling in the air about it? I
23 know it's hard sometimes to remember exact details.

24 I'm wondering if you just remember kind of emotional
25 impressions of that, of how the clergy reacted?

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1 3S1:400-489
 2 JC: You know, it was interesting because I have said
 3 to people, I'm usually, that was why I was asking you
 4 the exact year, I usually say '65 because I thought it
 5 happened in the year after the, you know, the Dance.
 6 But I'm so tired of dealing with the scripture. And it
 7 was at, because it's a no-win situation. But that was
 8 the, that was the time, as I remember it, of really
 9 dealing with that. And we were going to have to deal
 10 with this Bible stuff if we were ever going to make it
 11 beyond San Francisco and beyond here. And remembering
 12 at one level frustration, but another level, the
 13 people who did this, this initial work, and it had to
 14 be the Kinsey stuff. In my mind that has to be part of
 15 that. Is that making sense? And then the frustration
 16 as being part of the Church _____
 17 this scripture stuff. And then it's continued and I
 18 have done lots and lots of work there. But that is the
 19 initial thing _____. Again, it was a
 20 very male conference and I remember being one of the
 21 very few women.
 22 PG: Because, were you . . .
 23 JC: Because _____
 24 PG: Were you involved in the DOB conference at all,
 25 the Paragon?

1 clergy because I think I can count. I think I can give
 2 you the count for these _____
 3 PG: So you rang a bell?
 4 JC: Rang a bell, yeah. But I don't remember, and I
 5 mean, I remember all that except I don't remember
 6 picketing but I must have been there. if we did that,
 7 I'm sure I was there.
 8 PG: Now I just want to ask you about a couple
 9 neighborhoods and I want to finish. But when I finish,
 10 I just want to come back and just ask you more about
 11 the Mission area. And thank you for holding on for so
 12 long. But, you know, I have this one chance so.
 13 JC: Yeah, no, if I have been of some help.
 14 PG: No, it's been, it's been wonderful. You're so
 15 funny too 'cause when you're talking about California
 16 Hall, you said oh well, you know, I'm just sort of an
 17 outsider but that's what made me excited about
 18 interviewing you, 'cause it's those little pieces.
 19 3S2:000-099
 20 PG: What do you, who lived in it?
 21 JC: Yeah, 'cause I know how some of the changes. And
 22 the Tenderloin also was very _____
 23 That was where Marina came from. So that was part of
 24 that but I don't remember there being kids
 25 particularly there. As I think back in those years so

1 JC: No, 'cause that was really, it was really
 2 exclusive. I didn't feel like that was a place where I
 3 would be welcome.
 4 PG: Okay. And then following that, in I believe it was
 5 in September, gay groups went up to Sacramento and
 6 picketed the State Fair. They were supposed to have a
 7 booth.
 8 JC: I was with the State, yeah, well that was the year
 9 we didn't have the booth?
 10 PG: Yes.
 11 JC: Oh, okay, because I was there the year when we
 12 rang the bell on every ten people who came through,
 13 right (laughs). I told of having this big, this is all
 14 probably, everything connects. The present bishop that
 15 I have to work with, I use the term ten percent and
 16 I told recently at a meeting, which was confidential,
 17 we were sharing personal and professional scuttle, and
 18 I was telling him about the, you know, he said where
 19 do you get that ten percent. I said I don't know, but
 20 every tenth person came through (laughs). So I suppose
 21 we got it form Kinsey. He said if you can prove that
 22 to me that ten percent of the population is gay, you
 23 know, I said I think it's higher. But I said I have no
 24 way of proving that (laughs). But I said Bishop, if
 25 you want to know it, you have ten percent of your

1 much that there were children there, but more that was
 2 an area where gay, gay folks were and the homeless
 3 were and the young runaways. Although you have, it's,
 4 there was much more action in the Tenderloin at night
 5 than during the day than I think now there is equal,
 6 you might be equal or maybe less at night then. It was
 7 also some prostitution, both male and female
 8 prostitution. I never felt not safe. Again, but in
 9 those years, those three years, we're not talking
 10 about heavy drugs. I think that's changed.
 11 PG: And there were, and there were transgender people
 12 there, do you remember them?
 13 JC: Right, right, yes, yes, and that was, yeah, it was
 14 my first experience with them.
 15 PG: Really?
 16 JC: Yeah, yeah. You know, one of the things, we used
 17 to get called on Night Ministry too with people going
 18 to . . . that was a couple that were, that going
 19 through the sex change, that was when they were going
 20 through it (laughs). We'd get calls at night, that
 21 loneliness of people doing that.
 22 PG: So there was no preparation for being, manning the
 23 phone banks at the Night Ministry, was there?
 24 JC: Well we, no, we had training but we didn't, we
 25 didn't know what we were training for (laughs). as we

1 go back on it. Yeah and, of course, we had the Y's
2 down in there and they were very active in the
3 Tenderloin but I don't really know services that I can
4 think about. You know, we didn't have the, yeah, we
5 didn't have the organizations, I don't think and I
6 don't recall the organizations that they were down
7 there.

8 PG: This reminds me of somebody else I've interviewed,
9 I want to ask you, Joel Fort.

10 JC: Yeah, I did know him along the way here, but
11 whether it was during this particular time or not.

12 Again, I think it's somebody that wasn't always
13 understood, you know, before his time.

14 PG: Because he was just setting up this Center for
15 Special Problems when he was down there, and was not
16 there very long before he had the unit.

17 JC: Yeah, yeah, what else, what other neighborhoods
18 you wanted to ask about?

19 PG: Yeah, the Haight, the Haight, yeah, let's, I just
20 was curious about the time. We've been, it's an area
21 that's also very under-researched. So just getting
22 your general opinion of it. And it had a lot of after-
23 hours clubs.

24 JC: Oh, we used to go to the Gilded Cage after, after
25 the bar closed. I think it was called Pearl's after

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1 more about some of the day to day operation of your
2 mission which then became fellowship, but you said,
3 you know, you used to have this summer vacation.
4 JC: Mm hm, summer programs?
5 PG: Yeah.
6 JC: We used to have, well, first of all, we did
7 worship every Sunday morning, and so that was always
8 on that piece. And basically related to the housing
9 projects and to the neighborhood in North Beach. But
10 also we picked up people from Intersection. That's
11 where the young adults came, you know, that we would
12 meet there to worship.

13 PG: I'm sorry, what is Intersection?

14 JC: Intersection was a center for young adults with
15 poetry reading and some art, they would still do that
16 . . . a coffee house, if you will, a church coffee
17 house. And yeah, it was a preventive, actually, I
18 think it was pretty much. But it was a place where you
19 would go. And people would come, when they came to San
20 Francisco, would frequently find their way there.

21 Night Ministry also became a way for young people to
22 join us. We met in that storefront for a number of
23 years and then we met at Telegraph Hill Neighborhood
24 Association in our later years and then I served on
25 the, sat on the Board, until it was probably, we were

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1 that.

2 PG: Yes. Did you see, did you see Charles Pearce?

3 JC: Yeah, I like the Gilded Cage quite a bit. I saw
4 Charles Pearce a few years ago

5 _____

6 PG: You must have, I'm just thinking, what an
7 education, you must have come out of San Francisco
8 transformed as a human being. 'Cause it seems to me
9 like going to that neighborhood in Chicago was also
10 transformative, but it seems to me this must have
11 really just . . .

12 JC: Oh yeah, and there were my years, you know,
13 because I was getting past thirty. So it was, you
14 know, yeah, it transformed me for sure, yeah. And it's
15 also very absorbing. I think that my own personal
16 needs were not met. We were very much, you know, I
17 think, you know, as I, with the intensity of it that,
18 you know, now I think I need the, I never had the
19 requested time that I insist on for myself, because
20 things are still happening as quickly in my life. But
21 now I know that I have to reflect on them and I don't
22 think that makes sense. And I didn't always do that.
23 It was happening so fast. We were being bombarded all
24 the time.

25 PG: And so tell me, I just want to know a little bit

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1 respected in the neighborhood of North Beach. We also
2 did work with, we had a lot of members, they were
3 retarded people from the housing project and we would
4 go to Sonoma State Hospital twice a month on Sundays.
5 We had a ward that we sponsored and we took families
6 out to visit their children. We were, we talked, we
7 had confirmation classes which we did with the other
8 Lutheran Churches in the area, very much a part of the
9 Lutheran Church family and its involvement with that.
10 In the summer we had students come from a number of
11 places, people we had known though the years or
12 churches. And one year we had kids come from Phoenix,
13 or Tucson, and then we went back down and spent time
14 with them. Yeah, we had summer programs for a number
15 of years and they lived with us and ate with us and
16 did everything with us. No peace. What other things
17 did we do that would be of . . . I taught knitting
18 again (laughs). That seems to follow me. There's
19 another strain going here that I hadn't really put
20 together before (laughs).

21 PG: This is your life together.

22 JC: This is my life together, so to speak. And we
23 were, you know, we were, we were not a tradition as a
24 congregation. We became more at, we were called the
25 Mission _____ I'll share that with

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1 you, before we moved into this covenant thing that was
 2 signed every year. And I think that we were meaningful
 3 for that period of time that we were, we were here. I
 4 mean, we just looked at expressing faith in a
 5 different way than just being in a congregation
 6 something more impressive is beyond that.
 7 3S2:100-199
 8 So people got involved with where they were.
 9 PG: So for you it was kind of like a folk school in a
 10 way, right?
 11 JC: In a way, yeah.
 12 PG: You built community and you talked about how to
 13 practice every day. And did you have a lot of kids
 14 just hanging out in the Mission? Build sites actually,
 15 I mean, did it ever become sort of a coffee house?
 16 JC: We tried to do a couple, that's right, we did do a
 17 couple kind of things like dances and that kind of
 18 thing. Yeah, we did do some of that, but I don't think
 19 it ever caught on. I found that more in other places
 20 but it never did catch on here. We tried to do that
 21 too, that's right.
 22 PG: So the kids more just showed up in a . . . and did
 23 you get many of the, many of the homeless, not
 24 homeless, but many of the kid who were drifting to
 25 North Beach? Did they end up drifting through your

1 Francisco. In some ways, we really reflected, I still,
 2 I feel that, like our big church from St. Mark really
 3 is a Midwest church just plopped down in the middle of
 4 San Francisco. They don't really reflect the context
 5 of where they find themselves. I don't think we
 6 intended to do that. To reflect the context and
 7 reflect the community, and were never . . . People
 8 used to say we made it so hard to be part of the
 9 church and there was always a lot of places you could
 10 go and it's kind of hard. I mean, we go jump on Sunday
 11 and put a dollar in the plate and go home. But we
 12 really touched more of a commitment to a daily life
 13 and supporting each other _____ in our ministry.
 14 We did a lot of work with the seminary too. The
 15 seminary is in Berkeley. And we often had those
 16 students with us too. So it became an extension to
 17 help us, you know, to be able to do the one on one in
 18 groups.
 19 PG: But it probably was a radical idea 'cause it
 20 wasn't just your normal seminary.
 21 JC: No, no, I just spent, I was in L.A. this winter
 22 with one of the young men who was here and he had a
 23 very traditional parish and I can just see his
 24 frustration. And it comes from being here, you know,
 25 which is many years ago now, you know, twenty years

1 mission like what percentage would you think?
 2 JC: Yeah, yeah, and also we would get, we would hear
 3 from across the country _____, you
 4 know, in those days, they did have some networks for
 5 runaways. I guess, you know, in some ways, that was
 6 the predecessor to homelessness. I mean, I think now
 7 we don't keep, we don't talk about runaway kids so
 8 much in quite the same way except on the milk
 9 cartons. But so we would figure in looking for some
 10 pastor in saying that so-and-so is a runaway. We
 11 became a connection, you know, back to the church.
 12 What percentage of people were in and out?
 13 PG: I'm saying like if you could guess like, as you
 14 walk around and you'd see kids just on the street and
 15 you say well, X percentage of those actually will come
 16 to us? Or is that an impossible question?
 17 JC: Yeah, that's an impossible. We were never huge,
 18 you know, we were always under fifty in terms of most
 19 people were going out and then. . . Or they'd go out
 20 to the Haight or become part of that faction out
 21 there. And we sometimes had connections because we
 22 had, you know, we had people really all across The
 23 City in lots and lots of ways. But we were very, we
 24 were also still maintained our original identity and
 25 our connections with _____ in San

1 ago. And we sat down and processed of that and tried
 2 to figure out, 'cause sometimes it radicalizes you and
 3 you never, you're always restless. And I think that's
 4 okay, restless is okay.
 5 PG: Yeah, yeah, I agree. I'm restless by nature.
 6 JC: It keeps the, keeps the edge.
 7 PG: And were there many women or girls, I guess? Was
 8 there mostly only boys?
 9 JC: I said, I thought we fed all the people that Glide
 10 didn't feed. I remember one Thanksgiving coming out of
 11 the, it wasn't here, coming out and looking around the
 12 room and seeing all men, and saying what, you know,
 13 what's wrong with this picture? I'm in the kitchen
 14 and, but mostly I think that was reflective of the
 15 fact that we, that probably most of them were gay at
 16 that point, you know, in terms of . . .
 17 PG: So the Mission here became more and more gay?
 18 JC: No, we were accused of that but we were open, we
 19 were so open to gay. And then we had some lesbians for
 20 two or three yers. But we really reflected the fact
 21 that people were saying they were on the move, you
 22 know, and _____.
 23 PG: Just, so that's what I thought. Your number of
 24 fifty was really just sort of because of flux.
 25 JC: Yeah, yeah, yeah, yeah, yeah. And then, you know,

1 there'd be a few people . . . In fact Chuck and I went
 2 up in November to a woman who moved into North Beach,
 3 right on Telegraph Hill there, not in the '60s time.
 4 And she was a customs inspector, very traditional
 5 woman. She just had her eightieth birthday and we went
 6 up to, and she's retired now. But she just went to the
 7 same place that Sunday morning and saw something was
 8 going on at that storefront across the street and came
 9 in and was with us. And she present, brought some real
 10 stability, Roman Catholic background, never been
 11 Lutheran. I mean, but she, you know, she was just
 12 always there, kind of a, you know, kind of a mother
 13 figure. And she took some, a couple kids under her
 14 wing and, you know, took them to plays and, you know,
 15 just kind of, it was kind of her thing. And she didn't
 16 fit at all in the mix, you know, and then that was the
 17 kind of, you know, the thing that, you know, so you'd
 18 occasionally have a little stability (laughs) that
 19 came along.
 20 PG: So you also had a mix of different ethnic
 21 backgrounds? A real mix, huh?
 22 JC: Oh yeah, mm hm.
 23 PG: How about class backgrounds of the kids?
 24 JC: Ah, lots of kids would be not, very lower-middle
 25 or lower. But sometimes, well, people. There was a lot

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1 PG: But somebody who was here when it was just
 2 happening and now to come back and see, see what it
 3 is, or has become, I guess.
 4 JC: In some ways, I guess what I'm seeing now, is
 5 obviously we have laws to protect and, you know, lots
 6 of movement in terms of job opportunities,
 7 discrimination. But this Coast is sort of a leader and
 8 I go to the Midwest where I'm not comfortable. But
 9 that's, that's where I am right now. It is not like it
 10 is here. And so, as I try to think about change where
 11 I sit now, I have to remind myself of that. It starts
 12 here. And I'm more comfortable here and so for me,
 13 it's, yeah, the gains have been made here but this
 14 still becomes a ghetto, if you will, a place that, you
 15 know, where it's safe. It's not like this, you can't
 16 generalize across the, you know, the country. 'Cause
 17 I, you know, I look at obituaries. Chuck, you know,
 18 Chuck sends me obituaries from the newspapers because
 19 he doesn't know who I know because I frequented
 20 traveled in a much wider community. I mean, and so he
 21 doesn't know who I would know and so he just sends
 22 them. And I always look at that and think about, you
 23 read through those and you think, how many people are
 24 not from here. They're all from somewhere else who
 25 came here, you know, to find themselves and to be in a

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1 of people coming into The City on their way up. I
 2 don't think, you know, it happens, just the church,
 3 like anything else, is, there were certain
 4 denominations that are class, you know.
 5 PG: Right.
 6 JC: And so, you know, certainly belonging to a
 7 storefront in North Beach would not look good on the
 8 resume of a CEO of a bank. But, you know what I'm
 9 saying?
 10 3S2:200-299
 11 So in lots of ways we became kind of an entry point.
 12 But I don't think we ever had anybody of any wealth.
 13 We depended on other folks to _____
 14 PG: Okay, one last, one last question and this is a
 15 reflective question. You've used a metaphor
 16 consistently throughout the interview which I, and you
 17 just used the word restless, constantly moving and
 18 moving on. And you were here as we talked about, you
 19 came to San Francisco at a really exciting time for,
 20 what we now call, the queer community. And I wonder
 21 what you think about it now thirty years later,
 22 thirty-five years later.
 23 JC: About that time?
 24 PG: No, about what's happened in that time.
 25 JC: Oh.

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1 place where they were safe, if you will. And I think
 2 that's in part what happened here, and then how do we
 3 expand some of this so that it's true across this
 4 country?
 5 PG: I have a friend who calls it the Castro Refugee
 6 Camp.
 7 JC: That's not a bad image either.
 8 PG: So I had to sneak in one, I'm sorry, one last
 9 thing, 'cause you had mentioned it. Tell me your
 10 reaction to the word homophile.
 11 JC: Oh (laughs) I just remember the discussion when we
 12 went from homosexual to homophile in the '60s as
 13 people were struggling with, it was around the Kinsey
 14 stuff. And that they were more than a sexual being,
 15 and what they did in bed and it was more that piece
 16 that tried to move us beyond that image, and just see
 17 it as a lifestyle in a total way. And so that's how I,
 18 when I reacted to that because I remembered that, a
 19 struggle with that term. And I used it, just like we
 20 use different terms for African-Americans in my
 21 lifetime, this became another part of it in my
 22 journey. I'm still not happy with the term dyke, I
 23 still have a hard time with that, you know, in terms
 24 of the lesbian community when they've gone to that.
 25 I'm not real happy with queer or faggot but I'm just

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1 seeing what that means politically. But where I am
 2 right now and the Church trying to bring about the
 3 changes, it's best that we don't use them.
 4 PG: They're a little loaded.
 5 JC: A little loaded. Homophile we can use but I just
 6 hadn't heard that in a long time.
 7 PG: I know people look at me and say, what's that word
 8 coming out of his mouth, you know.
 9 JC: But it's really true. I've learned, actually, I've
 10 learned that through the years, it's not about, you
 11 may want to turn that off or you may want to leave it
 12 on. Recently I had a woman, a lesbian clergy woman
 13 who, I am convinced, had never really acted upon, on
 14 what it meant to be a lesbian sexually. But when her
 15 bishop confronted her and asked her if she was a
 16 lesbian, she said yes because how she understood it in
 17 terms of her relationships, she was. But the fact was
 18 that she was not a so-called practicing homosexual
 19 which is what the bishop was asking her. He has
 20 removed her from her position and from the roster of
 21 his church. She now finally has acted upon that and I
 22 thought, I find it just interesting because I think
 23 that's sometimes the difference between women and men
 24 is the sex act is not where it's at. I mean, you know,
 25 that's not the main piece of this whole thing.

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1 PG: It's not the prime mover.
 2 JC: The prime mover (laughs) that's the whole thing.
 3 So it's been interesting to have this community teach
 4 me about life.
 5 PG: Yeah. Well, thank you.
 6 JC: I have to tell you one more thing because she
 7 called me tonight and she said she wrote me e-mail
 8 'cause she wanted to make sure, 'cause I had, it's a
 9 lesbian who worked for me at the YWCA and I did the
 10 blessing of their relationship fifteen years ago this
 11 Sunday. And, of course, I had no right to do that and
 12 I had no authority to do that and, but, so that's why
 13 we did it. And so she says, and she wanted you to know
 14 that so I just had to say that (laughs).
 15 PG: Oh, good, good.
 16 JC: It was not something that happened in the '60s. It
 17 happened fifteen years ago.
 18 PG: That's fine, that's fine.
 19 JC: And so that was fun, yes.
 20 PG: Well, we covered a lot of things that weren't just
 21 in the '60s. Thank you.
 22 End of Interview
 23
 24
 25

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