-	LHS OHP 00-003 - MCC series GLBT Historical	So	ciety Kenneth Wrigh
1	http://www.glbthi	ISTO	ry org TK: Are you the youngest?
2	VOICES of the Oral History Project of GLHSNC	2	KW: No, my brother's the youngest, I'm next.
3	973 Market Street, #400		TK: And when were you born, how old are you?
4	San Francisco, CA 94103		KW: 1951, so I'm 48 years old.
5	Telephone (415) 777-5455, #1	5	TK: And what brought you to San Francisco?
5	Interview with Kenneth Wright	6	KW: No one thing, just I needed a change. I was
7	Date of Birth: 1951	7	actually living in Illinois again at that time. I'd
8	By Interviewer: Terance Kissack		come back from the Peace Corps and I planned on
9	Date: 7/20/00	9	spending about six months there. I got a temporary jol
0	GLHS OHP 00-003 - MCC series		in the community college and then it became one year
ı	<u> </u>		and then it became five years and then it became
2	Tape 1 of 1, Side $1 = 1S1:000-099$		twelve years and then I decided it was time to move.
3	1S1:000-099	13	TK: Okay, so you went, you grew up in this small tow
4	TK: Hi, it's July 20, 2000, we're here in San		and then you went out to the Peace Corps? Straight
5	Francisco and I am speaking with my friend Ken. Ken,		
5	what's your full name.	16	KW: No, after college.
7	KW: Kenneth Wright.	17	TK: And where'd you go to college?
3	TK: Where were you born?	18	KW: I went to college at Northern Illinois University
9	KW: I was born in Illinois, a small town, west of	19	and I also spent a year in Mexico, the University of
)	Chicago, about 1,400, very small.	20	the Americas.
L	TK: That is very small. Outside Chicago? And did you	21	TK: Is that where you did your Peace Corps?
2	grow up there?	22	KW: No, Peace Corps was two years after college. I was
3	KW: Yeah.	23	in Guatemala.
4	TK: With your family? Mom, dad?	24	TK: Okay, so you came to San Francisco for no
5	KW: Yeah, my parents, two sisters and a brother.	25	particular reason?
	Page 1		Page 2
	KW: Yeah, like a lot of reasons, change. I visited	1	and get involved, so that was why I came in, I was
	here in 1980 and I almost moved out then, but then it	2	really attracted to it. I came to the evening service
	would be hard to get a job and find housing. Housing		and there was some real good music which I liked. That
	was too expensive. I found a lot of reasons not to	4	was one of the main things. I started meeting people
;	come and then through the '80s, I was with a lover and	5	and, you know, I liked a lot of aspects of it.
,	then '88 I was visiting here again, I was single, and	6	TK: And I should explain, MCC is Metropolitan
,	I just decided I was going to do it.	7	Community Church. And which MCC congregation did you
3	TK: And when you were growing up, what was your	8	first attend?
)	family's religious background?	9	KW: San Francisco, the one on Eureka Street.
)	KW: Presbyterian.	10	TK: Have you ever attended any of the others?
	TK: And were you a practicing family, did you go to	11	KW: In The City? No.
2	church?	12	TK: But you have gone to some MCC services before
}	KW: Yeah. I went to church and Sunday School and all		moving to San Francisco?
	that pretty much into my teenage years.	Contract.	KW: I'd gone to a couple in the Chicago area, yeah.
	TK: And what about in college?	17/17	TK: So, when you arrived, you went almost immediately
	KW: No, after high school, not very much. For a while		to MCC.
	when I lived in Elgin, Illinois, I went to the	17	KW: Yeah, my first weekend here.
	Congregationalist Church but I never joined.	25000	TK: Your first weekend here? Wow. And you say this was
	TK: So when you came to San Francisco, how did you	19	as much for social kind of establishing community and
	hear about MCC?	10000	you found nothing?
	KW: I've known about MCC for a long time and knew who	4.0	KW: Yeah.
2	the founder was and I knew people who I knew in	22	TK: So, you've been going there for - you started in
	C1. 1 1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	22	1000

23 1989.

25 really knowing people. I wanted to get to know people 25 TK: And you said the music really drew you in? Page 3

24 KW: Yeah, almost eleven years.

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24 just social too. I came to San Francisco without

23 Chicago. And I wanted to try it out. A lot of it was

4 that there.

- 1 KW: Yeah, really the music program. A http://www.glbthistory.org. I and the Holy Ghost were exactly (inaudible). I said
- 2 Protestant hymns, but without the guilt and without
- 3 the sexism that words have been changed to take out
- 4 sexist and words which inspire guilt in people.
- 5 TK: Does it remind you of your childhood?
- 6 KW: The music does, yeah.
- 7 TK: So you have a connection there. Have you ever sung
- 8 in the church or participated in the music?
- 9 KW: You mean in the choir? Not really, well a handful
- 10 of times, special programs they have, but I've never
- 11 been a member.
- 12 TK: But music is an important part of your experience.
- 13 KW: Yeah, definitely.
- 14 TK: So when you first began to go to the services,
- 15 what were they like, what were they structured like?
- 16 Lead me through.
- 17 KW: Okay, like I said, a lot of music, that was

- 24 remember as a kid being puzzled over, the minister
- 25 told us we had to believe that the Father and the Son Page 5
- 1 Or it might be a physical problem or just anything you

25 KW: There's sort of an experimentation, changing that

2 what a minute, you know, what if the father is like a

5 TK: The dogma? And so a service is familiar to you, it

6 is like the services you attended in your youth or is

7 it structured differently? I mean, who speaks?

11 It's also the philosophy of communion that's

8 KW: It's actually quite a bit different. Sometimes

9 there was kind of more conversation, participation,

12 different, I think, than any other denomination I've

13 seen, because most roads have lots of rules, most

14 denominations have lots of rules on who can take

15 communion and who can't, and what you have to do

18 anybody who wants it is welcome to come. You don't

16 before and, you know. MCC, every week they say this is

20 denomination. So it's welcoming and accepting of

22 TK: Have you see a lot of change in the way that the

23 services are structured over the time? Maybe not a

17 communion, this is for all of God's children so

19 have to belong to this denomination or any

10 the communion is there every week which is definite.

3 little bit more than the son? So there was none of

- 2 wanted to deal with. A lot of it was focused on AIDS
- 3 but it wasn't only that.
- 4 TK: And you participated in those?

24 lot, have you seen any change?

- 5 KW: I went to them, yeah, I went to them all the time.
- 6 TK: You mentioned the laying of hands, was that
- 7 something that you remember specifically from those
- 8 services?

21 anybody.

- 9 KW: Yeah, and we didn't call it that but it was
- 10 similar to that, yeah.
- 11 TK: What are some of the other innovations in services
- 12 that you've seen come and go, or come and stay?
- 13 KW: I guess there weren't that many changes in the
- 14 service itself. In the church a lot of the changes
- 15 have been the increased social activism in the '90s.
- 16 In the early to mid '90s, we were so focused on AIDS,
- 17 that was pretty much what we did as far as social
- 18 activism. AIDS, ministering to people who were sick
- 19 and in the hospital and memorial and funeral services,
- 20 visiting people, you know, establishing support
- 21 services there. I think by the mid '90s, we branched
- 22 out. We started the feeding program for the homeless
- 23 people and, of course, the Youth Shelter started
- 24 recently, needle exchange, that's a few years old.
- 25 TK: So these all began in the mid '90s? Was there a

- 18 important. Communion every week, which is unusual in
- 19 Protestant denominations. Using a lot of different
- 20 traditions and a lot of acceptance. There's nothing
- 21 like guilt and there's not a lot of structure, like
- 22 you have to believe this. That's important. In some
- 23 churches you say exactly what you have to believe. I

1 way, things that we try for a while, then we move to a

- 2 different way.
- 3 TK: Such as?
- 4 KW: Okay. In the early '90s, we have the healing
- 5 service at the height of the AIDS deaths which was a
- 6 rallying point of the church, especially then. I think
- 7 once a month we had a healing service, along with the
- 8 communion and individual prayer. It was kind of like
- 9 the laying on of hands.
- 10 TK: And did that fade away?
- 11 KW: Yeah, eventually it did. We do it once in a while
- 12 on the Wednesday service, but for some reason, it
- 13 ended up stopping. One thing, it was really heavy
- 14 because there were so many people sick and dying in
- 15 the '90s. It just got to be a little much sometimes.
- 16 That was the big change between then and now, just the
- 17 overpowering sadness of dealing with all that death.
- 18 TK: Tell me a little more about the healing services.
- 19 Who came to them?
- 20 KW: It was a regular service and it was just a small
- 21 portion during the communion. You could go for the
- 22 communion or for the healing prayer. It was any kind
- 23 of healing you wanted: mind, body, the spirit, if you
- 24 maybe had a problem with somebody you wanted to help.
- 25 1S1:100-199

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1 change in the congregation?

- 2 KW: That's one of the big things. The congregation
- 3 changes very fast. I've been with them eleven years
- 4 now and I'm one of the probably ten or maybe fifteen
- 5 people that were going there when I came in '89. For
- 6 one thing, sometimes people come and they get upset at
- 7 something and they leave. There are people coming in
- 8 from all different denominations and belief systems
- 9 and some people think that we're too liberal. There's
- 10 always something people are unhappy about but it's
- 11 also, a lot of times people come, gay people come who
- 12 have been kicked out of their own churches and told
- 13 they can't be gay and Christian. And they're dealing
- 14 with that, they need to get over that, they need the
- 15 healing. They come to MCC and once they've established
- 16 that it's okay, then maybe don't need it anymore. Or
- 17 they come for some problem in their life, a physical
- 18 problem or just some emotional problem and they get
- 19 what they need and leave. So that's fine but that's
- 20 part of the turnover.
- 21 TK: And do you think the composition has changed? What
- 22 was the membership like when you first began? Was it
- 23 mostly men or mostly women?
- 24 KW: It was more men when I came and more white. So
- 25 that's been a big push to increase diversity. We had Page 9

http://www.glbthistory.org

- 2 more women in. As far as people of color, there's more
- 3 than there used to be, but it's still it's
- 4 predominantly white so that's another issue. I know
- 5 when I came in '89, the church was in the middle of a
- 6 big controversy. There was an assistant pastor, her
- 7 name was Lynn, I don't remember her last name. But it
- 8 turned out that she was actually not a minister which
- 9 she claimed she was. And she also claimed that she was
- 10 attacked in some hate crime and somebody had cut her
- 11 and somebody had written something on her garage. It
- 12 turned out that maybe some of it was true, but the
- 13 tact was fake. So it was some of it or all of it was
- 14 fake. And she was going through some psychotic
- 15 episode. And in the middle of that, MCC had been
- 16 behind her and the community, there was a march in
- 17 support of her against hate crimes. And so it was a
- 18 big scandal when it turned out that she'd faked the
- 19 crime and she wasn't even a minister. And I came just
- 20 in the middle of that, you know, and this was in all
- 21 the national publications, Advocate, and all the gay
- 22 magazines nationwide. And one of the things that
- 23 impressed me is that we faced it. So often with things
- 24 like that, people try to cover it up and not talk
- 25 about it, and so Jim Mitulski, the minister, did

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- 1 interviews with the press and we talked about it in
- 2 congregation and I think some kind of discussion
- 3 groups, especially for the women, since some of them
- 4 felt that they were blamed for it. So that was one of
- 5 the big things that I noticed about it that we would
- 6 face issues instead of hiding from them.
- 7 TK: Is that continuing?
- 8 KW: I think so, one of the things then, in 1990
- 9 something else happened which was a split. A lot of
- 10 things happened in '90. For one thing we were
- 11 firebombed in the summer of 1990. Turned out there
- 12 wasn't too much damage but it was a big issue that
- 13 somebody would want to do it, although it probably
- 14 wasn't a homophobic thing. Because that same weekend,
- 15 several synagogues in the Bay Area had been
- 16 firebombed. And at the time we were the home of,
- 17 what's the name, Shahar Zahad, they were meeting at
- 18 MCC, so it was probably an anti-Semitic thing, I don't
- 19 think it's even solved.
- 20 TK: So Shahar Zahad is the GLBT Jewish congregation.
- 21 You shared a building with them?
- 22 KW: Yeah, for a brief time they used the building.
- 23 That's was of the other things of MCC San Francisco,
- 24 it's kind of a community center. There are a lot of
- 25 meeting rooms and we rent space, usually very cheaply

- 1 to political groups and 12-step groups like AA and
- 2 (INAUDIBLE) and I don't know, there's a whole bunch of 3 them that meet and sometimes social groups and dance
- 4 things. So it is kind of a gay community center. But
- 5 let's see, shall I just keep going? In 1990, one of
- 6 the people who was instrumental in starting the 7
- 7 o'clock service, which is more the gospel service,
- 8 there's a lot more service.
- 9 TK: On what day is this?
- 10 KW: It's Sunday, yeah, 7 o'clock. The morning service
- 11 at 11 is more traditional Protestant, more sedate, and
- 12 the 7 o'clock is more singing with a lot of gospel.
- 13 The guy who was instrumental in founding this was the
- 14 music, I think he was music director, Jack St. John.
- 15 He also was very open about being a recovering drug
- 16 addict. And somewhere in '90, he went back on drugs
- 17 and became a public thing. You know, he talked about
- 18 it publicly. But he was let go from the job as music
- 19 director because of this happening and saying he would
- 20 go into a program which he didn't I understand. But he
- 21 was let go. And he started another gay congregation
- 22 called, "Worship and Praise" or something like that.
- 23 1S1:200-299

- 24 So he started a congregation and a few people split
- 25 off from him that wanted to be with him or had felt

- that he'd gotten a bad deal when he was let go. So I congregation went down. It's now in the process of
- 2 that affected the congregation for a while, you know,
- 3 both in attendance and money and some hard feelings
- 4 but, again, it was something we talked about openly
- 5 rather than let it go. And eventually that
- 6 congregation closed down and some time later he came
- 7 back and he's now working with the music program
- 8 again.
- 9 TK: Oh, so he's back now?
- 10 KW: Yeah, he's been back a few years I think.
- 11 TK: Is that the only split that you've seen during
- 12 your?
- 13 KW: There's always people going off. Golden Gate MCC
- 14 split, that was I think in the mid or late '80s, it
- 15 was a little bit before I came. I believe they wanted
- 16 to do more social activism than we did but, again,
- 17 this was before I came so I don't know.
- 18 TK: What are the relations like between MCC Golden
- 19 Gate and MCC San Francisco?
- 20 KW: There was a lot of competition. Some time in the
- 21 mid '90s, Golden Gate hired our assistant pastor to be
- 22 their minister and, like I say, we wished them well
- 23 and all that but there was a little competition. Some
- 24 of the women went with her, some of the people but,
- 25 you know, more women went with her. Eventually that Page 13
- 1 in all aspects of the church?

24 stuff that - things.

2 KW: Oh yeah, there's a real active volunteer group

2 closing down and Golden Gate has come back to MCC, to

3 MCC San Francisco so that we've reunited and I think

4 there's going to be more outreach in the Tenderloin. I

6 week in the Tenderloin but I'm not sure exactly what's

5 believe there's doing to be a service, I think, once a

7 happening with that. Anyway they're back together

12 TK: And there seems to be, you've mentioned maybe once

13 or twice, that there's some tension between men and

14 women in the congregation. I mean, that's a general.

17 different times and, of course, there's always been

18 the issue of it being dominated by men but we have

19 more women now and we're conscious of having women in

20 leadership roles, you know, balancing the committees

22 men's programs for the women and others for the men.

25 TK: How do you feel about the turn toward more social

21 and any of the leadership things. And we have some

23 So we do a lot of things together but we also have

9 TK: So it sounds like it's like it's a malleable

11 KW: Oh yeah, always something happening.

16 KW: I don't really feel it, I've heard about it

10 organization, splits and joining.

15 Is that what you experience or?

3 there.

8 again.

- 4 TK: But you've kind of had an arm's length
- 5 relationship to the leadership or to the leadership
- 6 positions, or am I mischaracterizing it?
- 7 KW: I don't know if you could say that, it's just that
- 8 I'm not real active, I'm just somebody to call and I
- 9 come once in a while but I'm not always volunteering
- 10 for all the committees and to speak up and all that.
- 11 TK: How often do you go to church?
- 12 KW: Once a week, that's part of my schedule, Sunday
- 13 night.
- 14 TK: What do you go, the 7 o'clock service?
- 15 KW: Yeah.
- 16 TK: Is there much interaction between the 7 o'clock
- 17 service and the 11 o'clock service?
- 18 KW: No, that's funny because once in a while, I go to
- 19 the 11 o'clock service just to see people that I
- 20 almost never see because people tend to go to one or
- and the set of the decided people tend to go to one of
- 21 the other.
- 22 TK: How do you see that breaking down? What are the
- 23 reasons for that?
- 24 KW: Well, I don't think it's bad, I think some people
- 25 like to go in the morning, some in the evening. A lot

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- 1 activism?
- 2 KW: It's positive, I like it, it's important.
- 3 Sometimes we overreach but most of the time we
- 4 overreach actually.
- 5 TK: What do you mean?
- 6 KW: We're always looking to do more. A lot of that's
- 7 Jim Mitulski and if we have some money, we spend it,
- 8 and then we come up short. So we take a lot of leaps
- 9 and fail but for the most part, they work out well.
- 10 TK: Have you been active in some of these social
- 11 programs?
- 12 KW: Somewhat, I'm not a leader, I'm not in the inner
- 13 circle of the church which, in some ways, I think is
- 14 good. So many people jump in and they become leaders
  15 and they're active in everything and then they either
- 16 get burned out or angry and then they leave. I always
- 16 get burned out or angry and then they leave. I alway
- 17 go and I volunteer once in a while.
- 18 TK: What kind of things do you do? What things have
- 19 you done?
- 20 KW: I have worked a little bit in fund-raising,
- 21 sometimes supervising. We supervise the gates at
- 22 street fairs and we get a portion of the money and,
- 23 let's see, what else have I done? Oh, not a lot, work
- 24 on the building once in a while.
- 25 TK: So the congregation takes kind of an active part

- of it is the style of service you feel comfortable 1 fk: Flow many people usually go to those? I guess it
- 2 with.
- 3 TK: I want to talk a little bit more about the social
- 4 life of the church. You said that was one of the
- 5 reasons that you kind of joined. Is that true for a
- 6 lot of people?
- 7 KW: I think so, yeah. Yeah, a lot of people really get
- 8 involved, it becomes, you know, a big focus of their
- 9 life. That really doesn't happen with me, you know, I
- 10 don't use it like all my friends, dates or something
- 11 like that.
- 12 TK: But it does provide a network?
- 13 KW: Definitely, yeah.
- 14 TK: And you mentioned some social programs that the
- 15 church operates. What kind of things, men's programs
- 16 and women's programs, are you family with those?
- 17 KW: Sure, I go to them, like last time we have a
- 18 midweek prayer service every Wednesday, which I go to
- 19 once in a while. And often there's some kind of a
- 20 program after that. Last time it was the author, Peter
- 21 Allan, talking about his book.
- 22 1S1:300-399
- 23 So there's a lot of authors that come in or famous
- 24 people come in and talk, or political leaders. That
- 25 often happens on Wednesday night.

- 2 varies.
- 3 KW: It varies. I went to see Gore Vidall a few months
- 4 ago and had to stand up way in the back in the
- 5 doorway, it was jam packed. Sometimes it's only 10 or
- 6 20.
- 7 TK: And the people that show up, are they mostly MCC
- 8 congregants?
- 9 KW: Probably at least half MCC congregants and there's
- 10 half from the community that just heard about it.
- 11 TK: Is that common at MCC events that a lot of
- 12 noncongregants or non-regular church-goers show up and
- 13 participate?
- 14 KW: Oh yeah, that's the idea. Yeah, we want people to
- 15 be able to come in.
- 16 TK: And how do you encourage that?
- 17 KW: (laughs), sometimes they're advertised on posters
- 18 or put in the B.A.R. or the local newspapers, word of
- 19 mouth is another way people find out.
- 20 TK: How big do you think the congregation is right now
- 21 as we speak, or your impression of it?
- 22 KW: It's so hard to say the number. I believe that we
- 23 have something like 500 members. When I joined in
- 24 October of '89, it was 200. So it's grown a lot but
- 25 those numbers don't tell the story because we have a

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- 1 lot of people who come, you know, some come every week
- 2 and participate and volunteer and, you know, give time
- 3 and money and never join. Some people join and then 4 don't come back. Some people are in and out so the
- 5 numbers are deceiving. I wouldn't know how many, like
- 6 the count.
- 7 TK: But in terms of the size of the services, have you
- 8 seen an increase since you began?
- 9 KW: Yeah. One of the problems is with the 7 o'clock
- 10 and, I think, with the 11 o'clock too, it almost fills
- 11 up which means you're running at capacity which means
- 12 you can't get that many more people because people
- 13 don't feel comfortable. So for a long time, we've been
- 14 talking about a new church building. That has been one
- 15 of the big issues for probably six or eight years
- 16 anyway.
- 17 TK: Is that a conversation that the whole membership
- 18 takes part of?
- 19 KW: Yes, off and on, we find something, we talk about
- 20 it and the Board talks about it and then it falls
- 21 through and then we find another place and talk about
- 22 that again.
- 23 TK: How do you see your relationship between the Board
- 24 and the leadership, I mean, do you know who the Board
- 25 members are?

- 1 KW: I know most of them, yeah, and I'm a friend of Jim
- 2 Mitulski, I've known him for a long time. I don't' go
- 3 to Board meetings, I thought about running for the
- 4 Board, but I didn't do that. Unless there's a big
- 5 issue, I'm not involved, so I'll maybe talk to one of
- 6 the Board members about it.
- 7 TK: So it's a very informal kind of process.
- 8 KW: No, the Board meetings are formal but if you have
- 9 a concilia (phonetic), you can talk to the minister or
- 10 one of the board members about your feelings.
- 11 TK: And you've done that?
- 12 KW: Oh yeah, a few times.
- 13 TK: On what issues?
- 14 KW: Oh Jeez, probably the most recent one was do a
- 15 little affiliation. There's a push to have this
- 16 congregation do affiliation with United Church of
- 17 Christ so we would continue to be an MCC congregation
- 18 but also be the United Church of Christ congregation
- 19 which opens up plethora of things there.
- 20 TK: Like what, how does it?
- 21 KW: Okay, one of the issues with MCC is we've always
- 22 been ostracized by the United Church, it's called the
- 23 Worth Council of Churches, I think it's called. They
- 24 come to visit us a few times in the past. I know at
- 25 first they said we couldn't join them because they

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- 1 didn't believe we were a church because we were gay, I because we're a unique congregation and I don't think
- 2 okay? And then they came and visited and they decided
- 3 we were a church but then we couldn't join them anyway
- 4 because it would cause dissension with all the
- 5 homophobic congregations. So we really put it in their
- 6 face so we applied for the status and we always got
- 7 turned down which showed them up for being very
- 8 homophobic 'cause they couldn't give any reasons at
- 9 all. So even the Muslim organizations were allowed
- 10 into the Council as observers and we couldn't even
- io into the council as observers and we
- 11 come in as that.
- 12 TK: So this is a kind of convention of Christian
- 13 congregations?
- 14 KW: Right, that was supposedly accepting any kind of
- 15 Christians but they won't accept us.
- 16 1S1:400-425
- 17 TK: And that continues to this day?
- 18 KW: Yeah, it continues to this day. I don't know too
- 19 much about it. I'm not sure if we continue applying
- 20 and I'm not sure, but one of the things is if we
- 21 became a United Church of Christ congregation, then
- 22 we'd get the respectability and then we'd get, you
- 23 know, a seat at the table.
- 24 TK: And your feelings on that are?
- 25 KW: No, we shouldn't, I don't think that we should Page 21

- 2 we should compromise to make them happy.
- 3 TK: And other members of the church feel that it'd be
- 4 a good idea?
- 5 KW: Some do. But also one of the things, the direction
- 6 of MCC in the past, well almost 15 years, is really
- 7 been a lot of Jim Mitulski who's senior pastor. And so
- 8 a lot of the ideas come from him and people follow,
- 9 and this is one of his ideas, one of the few that I
- 10 don't agree with.
- 11 TK: But it's not the only idea you've spoken to a
- 12 Board member about?
- 13 KW: Not true, actually I can't remember, I may have
- 14 talked about -
- 15 End of Side 1, Tape 1 of 2
- 16 1S2:000-099
- 17 TK: And you were saying that the Rev. Mitulski has a
- 18 real strong position in the church?
- 19 KW: Correct. I think most of the things we've done
- 20 have been due to his leadership, most of the emphasis
- 21 on AIDS ministry which a lot of it was, you know,
- 22 because we were there, people came. He emphasized that
- 23 a lot and the movement to more social service things
- 24 and political activism, and that's all Jim.
- 25 TK: What do you think makes him such a compelling

- 1 figure? Maybe I'm mischaracterizing that. Is he a
- 2 compelling figure?
- 3 KW: Yeah, he is. He's very intelligent, very
- 4 ambitious, he's an excellent speaker. And what we've
- 5 noticed in the last few years, he really is a good
- 6 politician. He has been helped by P.R. people but he
- 7 knows exactly what to say to get the good sound bite
- 8 in, in the newspapers and a good shot on TV. He knows
- 9 just how to choose the words which will be published
- 10 and get the last word.
- 11 TK: It's a good skill.
- 12 KW: Oh yeah.
- 13 TK: Does he use that persuasive quality in the church
- 14 within the congregation?
- 15 KW: I think so, yeah. In the last few years we've had
- 16 so much publicity that, you know, you go in there and
- 17 you see TV cameras and okay, what happened now,
- 18 somebody made a statement about AIDS, the Pope said
- 19 something against us again or the marijuana issue. I'm
- 20 a teacher and every once in a while one of my students
- 21 says Mr. Wright, do you go to church? I'm like okay,
- 22 we've been on TV again. That must be what it is.
- 23 TK: Where do you teach?
- 24 KW: (inaudible) Middle School, yeah, it's just right
- 25 down the block, yeah.

- 1 TK: 'Cause we're on 17th between Sanchez and Noe. And
- 2 how does Rev. Mitulski deal with dissension?
- 3 KW: That's kind of a problem. Sometimes they get mad
- 4 and people leave but I can't blame them too much
- 5 because there's so many different kinds of people and
- 6 different beliefs and people going through too much.
- 7 That's one of the big issues of the church that
- 8 there's such a big turnover. And we talked about ways
- 9 to slow that down, I mean, you can't stop it. Like I
- 10 said people leave because, sometimes people move,
- 11 sometimes people die, sometimes they leave because
- 12 they've got out of it what they want, so that's fine.
- 13 But a lot of times people leave angry and it'd be nice
- 14 to minimize that. I don't think you can stop it, I
- 15 don't know what we can do actually.
- 16 TK: Why do people leave angry? What's angry about
- 17 them?
- 18 KW: Oh, people get angry about how the money was spent
- 19 or a sermon or a reorganization or something that
- 20 happened on the board. You know, things that happen in
- 21 most churches but more here than most think.
- 22 TK: How the money was spent. What money, the money
- 23 that's collected?
- 24 KW: Yeah. There might be a social program they don't
- 25 like or.

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- 2 social programs?
- 3 KW: I don't know really. Most of the biggest amount
- 4 goes into salaries, of course, and we provide a lot of
- 5 things like "go to it" (phonetic) music, we have a
- 6 full-time "go to it" music which is unusual in a
- 7 congregation of that size.
- 8 TK: What's the name of the director?
- 9 KW: Bob Crocker. And he also does the music program at
- 10 the Harvey Milk Academy which is just a block over. We
- 11 do a lot of volunteer things at the Harvey Milk
- 12 School. We give supplies to the kids that are poor,
- 13 can't afford them. We have volunteers that come in
- 14 read to the kids, I think it's once a week, help out
- 15 with activities and field trips. And one of the things
- 16 is with the music thing being cut at the elementary
- 17 schools, now we give them music programs.
- 18 TK: So you've stepped into the role of a benefactor?
- 19 On an individual level the congregants play along to
- 20 your role? They go, and then also as an institution?
- 21 KW: Right.
- 22 TK: Have you ever participated in any of that?
- 23 KW: I'm trying to think, I don't think actively. I've
- 24 donated things, donated money and things.
- 25 TK: A busman's holiday, you're a teacher.

- 1 TK: How much of the resources of the church go to the 1 KW: Yeah, right (laughs).
  - 2 TK: So maybe you got more than your fill.
  - 3 KW: It's a real good activity. I confess that I do
  - 4 have some sort of misgivings. The fact that we're a
  - 5 gay activist congregation, we're helping these kids
  - 6 which is fantastic. But when you have that kind of
  - 7 volunteerism going to the schools, what happens if a
  - 8 far right congregation says we'll do the same thing,
  - 9 and influence the kids. So that's another issue
  - 10 nobody's ever really talked about.
  - 11 TK: Does the church, MCC, get along with other
  - 12 congregations in town? Is there much ecumenical
  - 13 activity?
  - 14 KW: We work on the Gemstone a lot that we've tried
  - 15 reaching out to other congregations. Once in a while
  - 16 we have a guest minister or once in a while Jim tries
  - 17 to sign other churches on for social activities. It's
  - 18 not always successful but sometimes it is. One of the
  - 19 things was the medical marijuana in 1996, around that.
  - 20 When, you know, we have medical marijuana clubs in
  - 21 town for people with a medical need for marijuana
  - 22 suffering from cancer or AIDS and when one of those
  - 23 closed down, John Mitulski, to make the point and it
  - 24 make it available, gave away marijuana from the pulpit
  - 25 to people who had the cards. That was another strong

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- 1 statement. It's something else a few people got mad
- 2 about too. When you do innovative things, people get
- 3 upset and other people like it.
- 4 TK: Is that the opposite of the Champ or what did the
- 5 Medical Marijuana Advocacy group. Are they MCC?
- 6 KW: I don't think so, they could be, a lot of things
- 7 are. I mean, I don't think the offices are, they
- 8 probably met there.
- 9 TK: What were your feelings on the medical marijuana
- 10 activism?
- 11 KW: Within MCC? I thought it was a good idea,
- 12 definitely.
- 13 TK: And so there's a feeding program which serves who?
- 14 KW: Homeless people. I think it's twice a week now.
- 15 People come in that's got a lot of opposition, had a
- 16 lot of opposition from the neighborhood. I think it's
- 17 kind of calmed down now.
- 18 TK: What were the?
- 19 KW: Bringing more homeless into the neighborhood,
- 20 encouraging people to be homeless so they'd get free
- 21 food, you know. That what was stated, not my opinion.
- 22 TK: How long has that been going on?
- 23 KW: Several years now, maybe three or four years,
- 24 probably three.
- 25 TK: And what are some of the other social programs

- 1 there?
- 2 KW: Well, the Queer Youth Shelter. That was started at
- 3 Golden Gate MCC. Jim was actually the interim pastor
- 4 there for the last few months when they didn't have a
- 5 pastor or before they combined. And they got City
- 6 funding for a youth shelter in the winter.
- 7 1S2:100-199
- 8 And the funding for that ran out and so there was a
- 9 small scale shelter funded by MCC and volunteer
- 10 donations, which is going on now.
- 11 TK: And where is that located?
- 12 KW: It's actually in MCC, in the building.
- 13 TK: At Eureka?
- 14 KW: Yeah, I think there's six beds now so it's a small
- 15 scale.

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- 16 TK: Was MCC San Francisco involved, the congregation
- 17 now I'm speaking of, in the fight over getting the
- 18 Queer Youth shelter?
- 19 KW: Yeah, a lot of the congregation was in the
- 20 original fight in getting the youth shelter at MCC
- 21 Golden Gate. There was a lot of harassment, like
- 22 people reported tiny code violations like a door knob
- 23 wasn't right or something, for the shelf wasn't
- 24 permanent for the shelf that was put in. There was a
- 25 lot of harassment and a lot of volunteers and

- 1 (inaudible) speaking for the congregation. When it was 1 concerned it's the same thing.
- 2 moved to MCC, there really wasn't any controversy, any
- public controversy, because I think it's the number of
- 4 beds. If you have six beds or under, you don't have to
- 5 get the permit. And since we weren't asking for any
- 6 kind of City funding, we just did it.
- 7 TK: Is it the only time that MCC has gotten City
- 8 funding that you know of?
- 9 KW: Oh no, we've gotten City funding. Gosh, there's
- 10 all kinds of funding. Technically there's MCC church
- 11 and there's MCC foundation which is currently called
- 12 that, yeah Metropolitan Community Foundation, which
- 13 is, you know, legally separate. And with the feeding
- 14 program we've got federal funds and I believe City
- 15 funds and there's all kinds of grant money that comes
- 16 in.
- 17 TK: So MCC Foundation is the agency, in a sense, that
- 18 runs these different programs.
- 19 KW: Right, I believe that's how it is. It's new, I'm
- 20 not sure exactly, you know, the connection. There's
- 21 just been a recent thing to kind of separate them out,
- 22 which is which.
- 23 TK: Is the congregation involved in the Foundation at
- 25 KW: It's all the same thing, I mean, as far as we're

- 2 TK: I'd like to maybe talk a little bit more about
- 3 your relationship with your family now, in terms of
- 4 your membership in MCC. You mentioned a couple times
- 5 that people come to MCC because of being thrown out or
- 6 a particular congregation or having kinds of burdens
- 7 of guilt. Did you come to MCC with that?
- 8 KW: No, I didn't really have any of that. Growing up
- 9 with my family and from the congregation, I saw some
- 10 of the ugly political things in the church, but I
- 11 never had any of the, you know, you're going to go to
- 12 hell or you're a bad person. I never really had any of
- 13 that. We were talking about that at an MCC retreat one
- 14 time like how our religion is different from our
- 15 parents' or family's, and I basically said mine is
- 16 about the same. Nobody in the family was really
- 17 dogmatic or into any of the hate stuff. So I didn't
- 18 really have, you know, any big adjustments or I didn't
- 19 have anything to run from.
- 20 TK: Have your parents been to an MCC service?
- 21 KW: Well, my dad died right before I joined but my
- 22 mom's been several times. And my sister, her husband
- 23 and kids have been also.
- 24 TK: Do they live near here?
- 25 KW: No, they live in Minneapolis so they come when

- 1 they visit.
- 2 TK: And you've taken them to the service with you?
- 3 KW: Oh yeah.
- 4 TK: That's fun?
- 5 KW: That's good.
- 6 TK: Have you ever been back to your parents'
- 7 congregation when you go visit? Do you go to church
- 8 with your mom when you go?
- 9 KW: She lives in Iowa and I've found a few times she
- 10 goes to a Presbyterian Church and I've gone with her a
- 11 handful of times, yeah.
- 12 TK: So for you, you don't feel there's much of a sharp
- 13 distinction between at least the tradition of
- 14 Presbyterianism that you came out of and MCC's
- 15 practice.
- 16 KW: Oh, for me I don't see any huge schism from what I
- 17 came from. In the Presbyterian Church, there was
- 18 always kind of a split between the activism and the
- 19 conservative. I remember in the late '60s, around
- 20 1970, the Presbyterians gave money for Angela Davis's
- 21 political defense and that upset people. But really,
- 22 when I was a kid, they weren't into that hate stuff,
- 23 homophobia, which they are now. Most of the mainline 23 Nixon, they've been on talk shows. When a congregation
- 24 congregations are into that. If I can go with this,
- 25 MCC was founded as a refuge church like the black Page 31

- 1 congregations in the 17 & 1800's, with the idea of
- 2 because of discrimination, it was going to be a
- 3 separate church, but it wasn't supposed to be
- 4 permanent. It wasn't a denomination for several years
- 5 because in the late '60s, early '70s, things, laws and
- 6 attitudes were changing and we just assumed it would
- 7 be just a few years before we were all accepted and
- 8 the anti-gay rules were over and we would have gay 9 marriages, domestic partnerships. But by the '80s,
- 10 that had all changed and most of the congregations
- 11 were taken over by the far Right and they made 12 specific rules against gay, lesbian and bisexual
- 13 ministers and congregations. And now, of course,
- 14 limiting gay marriage and any kind of gay unions. So
- 15 that's a big change.
- 16 TK: And how do you think how MCC has reacted to that,
- 17 the rise of the Christian right or the radical right?
- 18 KW: Well, by example, for one thing, the fact that
- 19 we've got our good reaction, we do engage them, often
- 20 engage its leaders in conversations and debates,
- 21 sometimes on TV and radio. He's been on all kinds of
- 22 talk shows, and there are other ministers too. Penny
- 24 or a religious leader makes a statement like, other
- 25 ministers react. A couple weeks ago when the Pope made

- hit his homophobic statement, Penny Nixon, one of the 1 tradition they came out of?
- 2 pastors, made a statement reacting to that. And she's
- 3 the only religious leader I know of in the whole world
- 4 that reacted to that, which is amazing.
- 5 TK: And this was in reaction to the Pope's comments
- 6 regarding Pride Rome 2000, the World Pride
- 7 Celebration?
- 8 1S2:200-299
- 9 KW: Yeah, the World Pride Celebration in Rome.
- 10 TK: How did Penny react from your perspective?
- 11 KW: (slurs rapidly) from my perspective, she reacted
- 12 exactly right denouncing that kind of homophobia and
- 13 saying that leads to gay bashing, crimes against gay
- 14 people, and how could a religious leader make a
- 15 statement like that?
- 16 TK: How long has Penny been in the Church?
- 17 KW: She's been there a while, maybe at least five or
- 18 six years and she was, I think, a Presbyterian
- 19 minister but she was with us a while, maybe part-time
- 20 and maybe volunteer, and then she was hired, so five
- 21 or six years at least.
- 22 TK: Do you find that there's many Presbyterians in
- 23 MCC?
- 24 KW: I don't think to ask but, yeah, I guess.
- 25 TK: So people don't necessarily identify by what

- 2 KW: No, no, most don't, I don't.
- 3 TK: But there is a kind of syncratic tradition at MCC.
- 4 there's a borrowing of practices from other churches?
- 5 How was that developed? Is it the membership, do you
- 6 think it comes from the membership?
- 7 KW: More the leadership I would think.
- 8 TK: They bring in traditions from the churches they
- 9 were raised in.
- 10 KW: Yeah, definitely.
- 11 TK: You said earlier that there were increasing
- 12 numbers of women in MCC San Francisco and also
- 13 increasing numbers of people of color. When do you
- 14 think this trend started? Has it been a steady
- 15 increase?
- 16 KW: It's been steady but slow. As far as minorities,
- 17 women, it's been up and down. Charlotte Sutherland,
- 18 who was a minister in the early '90s, made a real
- 19 effort and brought more women in. Then she left, it
- 20 went down a little bit. Maggie Tenna has brought more
- 21 in, and Penny Nixon now. So it's up and down, it's
- 22 just more or less steadily growing.
- 23 TK: And when you said people of color, you mean
- 24 African-Americans?
- 25 KW: African-Americans, Asians, Latino.

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- 1 TK: Representative, more or less, of the makeup of San
- 2 Francisco or does it seem to draw on any particular
- 3 communities of color?
- 4 KW: The switch tended to be more people from the
- 5 Castro which is more white. I'm not sure who that is
- 6 anymore but we still have a preponderance of white.
- 7 TK: And how does that break down in terms of the
- 8 services if you've noticed at all? You say you've been
- 9 to the 11 o'clock, and then the later. Is there a
- 10 variation can you tell?
- 11 KW: I haven't noticed actually.
- 12 TK: Do you see yourself as a part of a larger MCC
- 13 church now, equal to the Presbyterians, or do you
- 14 thing of it as a somewhat different?
- 15 KW: It's a little different. We don't have that much
- 16 dogma, and each MCC congregation is different. Ours
- 17 tends to be very Unitarian, you know, not Unitarian
- 18 but more towards that, more accepting of a lot of
- 19 traditions. Other MCC congregations in smaller towns
- 20 and different regions tend to be more traditional
- 21 Christian. You bring your bible or you follow, you
- 22 know, different tradition, the more Catholic, the more
- 23 Protestant. But it's more eclectic, again, more like
- 24 Unitarians. And that's Jim Mitulski a lot too.
- 25 TK: Have you visited other congregations?

- 1 KW: Yeah. Let's see, which have I been to? Des Moines,
- 2 that's where my mom lives there, you know.
- 3 TK: And was that more of a kind of traditional?
- 4 KW: A lot more traditional I think. It tended to be
- 5 people from Des Moines, you know, they don't move as
- 6 much so I think they were more rooted in Des Moines.
- 7 One thing I noticed when they had the communion, they
- 8 said any Christian can take communion. And, of course,
- 9 with us it's anybody at all can take communion.
- 10 TK: So you're really embracing the Unitarian kind of
- 11 character?
- 12 KW: Yeah. When I joined, I took the membership classes
- 13 but pretty soon after I moved out in September or
- 14 October of '89, one of the things that impressed me,
- 15 like I said, as a kid if I would (inaudible) the
- 16 rules, you absolutely had to believe this exactly.
- 17 And, you know, to join the church, you have to believe
- 18 that Mary was a virgin and, you know, the stuff that -
- 19 and they gave us some background of the congregation
- 20 and some of the rules, I don't know if you'd say
- 21 rules, but some of the basic tenets, and Mitulski
- 22 said, okay, these are the things that a majority of
- 23 the people at this meeting voted on. So most people in
- 24 MCC believe some of these things okay, that's good.
- 25 TK: So it was presented as more a kind of welcome

- 1 wagon than a I mean, they're telling you about the 1 came in, there was real, real powerful music.
- 2 congregation?
- 3 KW: Right. But there was no pressure saying this is
- 4 exactly what you have to believe.
- 5 TK: And tell me a little bit more about this
- 6 introductory meeting. What was it like? Was it a
- 7 single day workshop?
- 8 KW: It was, I think what I did was four days, I'm not
- 9 sure. It was more than one for a couple hours at a
- 10 time. Some of it was about the history of, you know,
- 11 how MCC got started and some of the things we do and
- 12 some of the things we believe.
- 13 TK: Or at least a majority.
- 14 KW: A majority, right, I mean, it is a Christian
- 15 denomination but the idea is to embrace the
- 16 traditional Christian denomination and accept the role
- 17 in modern society with special ministry to gay and
- 18 lesbian people.
- 19 TK: Tell me a little bit about what you say you go
- 20 to the service on Sunday at 7? And when you arrive,
- 21 kind of walk me through it if you will. Or what are
- 22 your favorite parts and what works for you and what
- 23 doesn't?
- 24 KW: Okay, let's see. When I first came out, I'll tell
- 25 you about that 'cause that was an important time, I

- 2 TK: And this is back in '89? So this service has been
- 3 around since 1989?
- 4 KW: Yeah, I believe it started in '88 maybe. It wasn't
- 5 brand new, but it was fairly new when I came. There
- 6 was the first, maybe 10 or 15 minutes of singing.
- 7 Again some new songs and some traditional, a real
- 8 active congregation, real beautiful music that
- 9 attracted me most of all. And even then, the social
- 10 relevant sermons. One thing I wasn't used to services
- 11 going an hour and a half, that bothered me sometimes.
- 12 It's long. And the community prayer, I remember
- 13 looking at my watch and counting how many people are
- 14 talking. It's got to end now.
- 15 TK: What's a community prayer?
- 16 KW: Just you hold hands and it's quiet meditation and
- 17 people say whatever they want to, they give thanks for
- 18 something or they ask for a prayer for the
- 19 congregation, say what's on their minds.
- 20 TK: They speak out?
- 21 KW: Yeah, right.
- 22 TK: What do people ask for generally or what are some
- 23 of the things that you remember?
- 24 KW: Oh, some people ask for healing or protection on a
- 25 trip or some people give thanks for something which

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- 1 has happened in their life.
- 2 TK: So you arrive and you just jump right into the
- 3 service or do you hang out with your friends?
- 4 KW: I know a lot of people so I tend to arrive at the
- 5 last minute so I don't hang out too much. But I'll
- 6 often sit and talk and catch up with people for a few
- 7 minutes until the music starts. But after the service,
- 8 we have coffee upstairs so I stay a few minutes for
- 9 that.
- 10 TK: What's that?
- 11 KW: Oh, just coffee. You talk to some people you
- 12 haven't seen, try to welcome new people.
- 13 TK: Oh, so it's also a way to kind of introduce new
- 14 members?
- 15 KW: Yeah, it's something where we fight against being
- 16 perceived as unfriendly. That's a battle, to make sure
- 17 people feel welcome.
- 18 TK: Do you see it as a battle?
- 19 KW: You mean for me or?
- 20 TK: No, I mean, how does that manifest itself?
- 21 KW: I've heard a lot of people say that they came
- 22 there and nobody talked to them and this is over the
- 23 years, and people didn't know their names. Again, it's 24 hard 'cause you get so many new people, you don't know
- 25 names. You know first name and last name. You don't Page 39

- 1 have any way to contact people, or you don't want to 2 call somebody and say hi, how you doing? 'Cause they
- 3 think that you're saying why weren't you in church
- 4 today? No, I'm not telling you to come to church. One
- 5 of the real bad things is during the '80s when so many
- 6 people were getting sick and dying, you just note that
- 7 somebody wasn't there. And the reason they weren't
- 8 there was they'd gotten sick and you didn't know that.
- 9 And so, a lot of times there'd be a notice in the
- 10 Bulletin, so-and-so died and you didn't know until you
- 11 saw a picture of who it was. So that's one of the
- 12 disadvantages of a congregation. It's big enough and,
- 13 like I said, there's enough movement in and out but
- 14 when you don't know everybody, it's hard to keep track
- 15 of people.
- 16 TK: How was that like when you first arrived, during
- 17 the, I guess you were saying there were a lot of
- 18 people passing away?
- 19 KW: It was hard. I lived for twelve years close to
- 20 Chicago so AIDS wasn't new but just living here and
- 21 with the gay population is more concentrated.
- 22 1S2:400-425
- 23 And at MCC it was more concentrated yet. Well it's a
- 24 gay congregation, of course, and because a lot of
- 25 people come when they have a need. So that means a lot

- 2 high percentage of people with AIDS. It was hard, it
- 3 was really sad, it was also really moving. Like I
- 4 mentioned the healing services and people sharing
- 5 about the illness, doing community prayer, asking to
- 6 pray for somebody who'd died. I was talking to Jim
- 7 about this a while ago, about how heavy those days
- 8 were, and Jim Mitulski probably gave more funeral and
- 9 memorial services for AIDS patients than anybody in
- 10 the world. During the early '90s, often there'd be two
- 11 or three a week. And we were saying considering it had
- 12 happened, would we have wanted to avoid it? We both
- 13 said no. It happened, you know, we didn't, you know,
- 14 we wouldn't have wanted to be any place else. But it
- 15 was
- 16 End of Side 2, Tape 1 of 2
- 17 2S1:000-099
- 18 TK: So we were talking about the memorial services.
- 19 KW: I was going to say that most memorial services are
- 20 during the day. I usually go to MCC at night. And so
- 21 for a long time whenever I would go to MCC during the 21 all different most of the time, I believe, there was
- 22 day, when I would sit down if I were at the 11 o'clock
- 23 service or if I were there for a political meeting or
- 24 something else, I would feel this real overpowering
- 25 sadness because I thought I was at a memorial service
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- of people come when they get sick, so there was a real 1 because I was sitting there during the day, and that's
  - 2 the way I associated it.
  - 3 TK: Did you go to a lot of the memorial services?
  - 4 KW: Yeah. I wasn't really somebody who was right in
  - 5 the center of it, but I went to quite a few.
  - 6 TK: What were they like?
  - 7 KW: They were all different but most tended to be very
  - 8 honest and upbeat besides all the sadness, talking
  - 9 about the person and being more open, laughing about
  - 10 him.
  - 11 TK: Is that what you mean by honest?
  - 12 KW: Yeah. Well, the fact of acknowledging the person's
  - 13 sexuality, acknowledging the person died of AIDS and
  - 14 acknowledging partners and lovers and former lovers,
  - 15 and something about the lifestyle of the person. He
  - 16 used drugs or if the person went to sex clubs, number
  - 17 one time that was my (inaudible). You know, talking
  - 18 about the person the way they were.
  - 19 TK: And who would speak?
  - 20 KW: Always the minister said something but there were

  - 22 a time for sharing with friends. Anybody who knew the
  - 23 person would get up and talk about him, which was
  - 24 usually very nice. There was one, the last one I went
  - 25 to actually, was a little bit too much into verbosity

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- 1 and honesty. This was a 12-step, in was in the AA.
- 2 They wanted to acknowledge that which was great
- 3 because he'd done fantastic things.
- 4 TK: Do you remember his name?
- 5 KW: Yeah, Tony Rioni. Yeah, he was active in
- 6 Democratic politics and a lot of AIDS work, you know.
- 7 He was in the news a lot, but it was so long and
- 8 people kept remembering things. Okay, you made your
- 9 point, now it's over.
- 10 TK: Was he a member?
- 11 KW: Yes. He joined a few years ago. He came pretty
- 12 regularly until he got sick.
- 13 TK: Is he the only political figure who's been
- 14 associated or a member of MCC that you know of?
- 15 KW: Oh god, no. Let's see, one thing we have a lot of
- 16 political figures who come during campaigns or when
- 17 some issue's coming up. We usually invite candidates.
- 18 Jim, obviously, is a political figure now. We have
- 19 quite a few people who run for like Central Committee.
- 20 We have a lot of activists. And I'm trying to think of
- 21 like famous politicians or city-wide politicians, I
- 22 can't think of any. Well, most of them make an
- 23 appearance every now and then.
- 24 TK: During campaign time?
- 25 KW: Yeah.

- 1 TK: And can any politician come and speak more or
- 2 less, address the?
- 3 KW: No, if somebody invites them, we invite them.
- 4 TK: And who makes that decision?
- 5 KW: I believe it's Jim. I don't know, he might bring
- 6 it up with the Board, but I think it's Jim and Penny.
- 7 TK: Let's, taking this excursion into politics, but I
- 8 want to return to the memorial services and to those
- 9 early years when you were first a member. How did it
- 10 affect people who weren't ill or who at least didn't
- 11 have full-blown AIDS?
- 12 KW: Some of them said it was too heavy and too sad and
- 13 they quit. I didn't feel that way. I was glad we had
- 14 it, but it was too much for some people.
- 15 TK: And how would they react, I mean, what was the -
- 16 when you say too heavy, could you?
- 17 KW: Sure, okay. That could be a few more hours but
- 18 each end of the week, there'd be an announcement of
- 19 another member or a couple members who'd died and
- 20 somebody else was in the hospital. I remember one
- 21 time, what was his name? Patrick, there's this guy who
- 22 had AIDS, his lover had died and he was getting sicker
- 23 all the time. He had neuropothy so he couldn't walk
- 24 too well, he became blind and he had really lost a lot
- 25 of weight but he still, he sat in the front row, and

- 1 he still came and he took communion. He said that he
- 2 was going to take his own life and he announced that
- 3 at the community prayer. And that was so heavy that,
- 4 you know, it was a lot. I remember kind of laughing
- 5 because after the community prayer, there's a real sad
- 6 song, an emotional song, "When at Peace at the River."
- 7 I thought oh shit, everybody's going to cry when they
- 8 play that and so he played it real fast. I thought
- 9 okay, good, good thinking there.
- 10 TK: Did he take his life?
- 11 KW: Yeah, he did. Yeah, he was accompanied, he might
- 12 have been accompanied by somebody from MCC, I'm not
- 13 sure.
- 14 TK: And was there a visiting program, you said? There
- 15 was a visiting program for people who were sick?
- 16 KW: Yeah, we use to have deacons and one of their jobs
- 17 was visiting people in the hospital and taking
- 18 communion to them.
- 19 TK: You don't have deacons anymore?
- 20 KW: No, I don't know exactly what happened with that.
- 21 Also for a while we had an AIDS minister half-time,
- 22 that was his job. That was eliminated, it just seemed
- 23 like everybody was working with AIDS so.
- 24 TK: Was it divided up? The people who left, were there 24 TK: And how do you think that MCC ministers to your
- 25 any kind of common, did they share anything in common

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- 1 TK: And you meet these people outside of the church as
- 2 2S1:100-199 3 You say that when you first arrived, it was social
- 4 reasons.

1 reasons?

- 5 KW: Well, not all social, but that was one of them.
- 6 Spiritual reasons and some social and some, I don't
- 7 know if you'd say political, nah, I guess it's more
- 8 helping out. But there is a real political aspect to
- 9 it too.
- 10 TK: In what sense?
- 11 KW: Confronting politicians first of all politicians
- 12 who are leaders who put down gay people. That's a big 12 on it. You know, I don't count on it for all my
- 13 thing, or speak against Domestic Partners or Civil
- 14 Rights protection, or the people who bash the homeless
- 15 or politicians who try and stop needle distribution or
- 16 cut funding for AIDS, this type of thing.
- 17 TK: So you see the political activism is drawing you
- 18 to MCC?
- 19 KW: Yeah.
- 20 TK: And do you think that that's a sentiment shared by
- 21 a lot of them?
- 22 KW: Yeah, a lot of people stayed.
- 23 TK: So you have a core of friends there, people who've
- 24 been?
- 25 KW: Yeah.

9 KW: The only thing I can think of is they said it was 10 too emotional, just coming and hearing about deaths

8 TK: (both speak at once).

- 11 all the time. They wanted something more upbeat, you
- 12 know, they didn't want to church and get that down.
- 13 TK: And this has changed?
- 14 KW: It's changed a lot. Well, for one thing, we

2 KW: I talked to quite a few people. I don't think

3 there was a common thread. Some people were unhappy

4 with some little decision which had been made, they 5 felt left out. Some people said they got what they

6 needed, some people said it wasn't friendly, you know.

- 15 always, the numbers kept going up during this time
- 16 too, so people left but they came. It's changed a lot
- 17 just with the lower death rates since about '96, '97
- 18 which is, of course, part of the protease inhibitor
- 19 just 'cause of the peak, you know. It was predicted
- 20 because the people got infected in the '80s, but a lot
- 21 less death, a lot less illness and, again, that
- 22 allowed us to branch out more and do social service
- 23 and things we talked about.
- 25 you go there now for spiritual reasons or for social Page 46

2 well?

- 3 KW: Sometimes, not a lot. I don't have a lot of close
- 4 friends, but I have a lot of people that I talk to,
- 5 maybe go to coffee with, get together once in a while.
- 6 And I have some friends that I've met there that no
- 7 longer go there too.
- 8 TK: How important has MCC been in building your
- 9 network of friends here in San Francisco?
- 10 KW: Medium. That's kind of a cop-out, but I have a few
- 11 close friends that I've met there, but I don't count
- 13 contacts, you know, I don't always go to the activity
- 14 or the volunteer thing.
- 15 TK: But you've been there for a long time?
- 16 KW: Oh yeah.
- 17 TK: It's your professional life center?
- 18 KW: Yeah, that's it.
- 19 TK: Actually I want to go back a little bit, 'cause
- 20 I'd like, it might be interesting to fill in some of
- 21 the when we were first began. You left high school and
- 22 you went to University. You went where?
- 23 KW: Northern Illinois University in Illinois but I
- 24 spent my sophomore year in Mexico.
- 25 TK: And what did you major in?

_		_		_
1	KW: I majored in Spanish and political science. www.glbth	stp	director finds out that a volunteer has engaged in	
	TK: How did you end up in Mexico for the year abroad?		sexual perversion, he'll be kicked out. I don't know	
3	KW: I'd always been interested in Spanish. I like to		of any time it was used while I was there, it had been	
4	travel. And my roommate in my freshman year was from		in the past I know.	
5	Mexico and I visited with him and I just decided to go	5	TK: And so you came back to the United States when	
6	down.		from Guatemala?	
7	TK: Were you out?	7	KW: I think actually I was in Guatemala and then in	
8	KW: No.		Costa Rica. I came back end of '76 and I finished my	
9	TK: Did you have any gay identity at that time?		degree before but I didn't have teaching certification	
10	KW: No, not really, no.		so I went back to my old college, finished that out,	
11	TK: So when did you come out?		and then I got the job in Elgin, Illinois, close to	1
12	KW: In my early twenties.		Chicago. That's the one that was supposed to be	Ì
13	TK: After you left college.	P43555	temporary and then I stayed until twelve years.	
14	KW: Yeah, at the end of college.	14	TK: It was a small town as well?	
15	TK: You hadn't had any boyfriends or anything in	15	KW: Kind of, it was like 65,000 but it was close to	ı
16	college yet if you weren't out. And when you left, you	16	the city so it was kind of a small town but then it	١
17	went into the Peace Corps to Guatemala, but you	17	had the effect of Chicago too. I spent a lot of time	
18	weren't out.	18	in the city.	ı
19	KW: Yeah, I was out to friends by that time, yeah.	19	TK: And that's when you first went to an MCC	ı
20	TK: And how was that like, I mean, in terms in what	20	congregation is when you were there or in Chicago.	ı
21	was the acceptance.	21	KW: I went to one service at MCC. It wasn't in Elgin,	ı
22	KW: What, gay life in Guatemala?	22	it was in a nearby community. I just went once; I	ı
23	TK: No, in the Peace Corps.	23	didn't like it.	I
24	KW: There was still in the Peace Corps, there was	24	TK: What didn't you like about it?	I
25	still an executive order saying something like if the	25	KW: It was just a very cliquish unfriendly group.	
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1	TK: Did you go to other services at the time?			1
	KW: MCC?			I
	TK: No, were you going to church when you were in			ĺ
	Elgin?			I
	KW: Well, yeah, I went to the Congregational, which is			I
	the United Church of Christ, off and on for several			I
	years. I never joined it; I attended for a while.			I
	TK: So you were here in '89. Is there anything I'm			ı
9	forgetting to ask you about MCC, something that I'm			İ
	leaving out?			l
1	KW: No, I can't think of anything.			I
12	TK: You're sure?			I
13	KW: No, I'm not sure.			l
4	TK: All right then - well			l
5	End of Side 1, Tape 2 of 2			I
6	End of Interview.			İ
7				İ
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