PAMELA PAULY CHINNIS

interviewed by

MARY SUDMAN DONOVAN
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MD: This is an interview with Pamela Pauly Chinnis, recorded in Washington, D.C., on February 8, 1990. Mary Donovan recording.
Pam, tell me a little bit about your childhood first. Where did you come from? Where were you born?

PC: I was born and raised in Missouri, in Springfield, which is down in the southwest corner of the state, and grew up in a little town of 400 people, named Galena. I went Galena High School, and lived there until I went to William and Mary College.

MD: What did your father do there? Why were you in Galena?

PC: My parents were divorced -- very early. My father had lived in Springfield and was a construction engineer, and my mother had gone back to Galena, and was living in an extended household with my grandfather. My grandmother was dead. But my mother was one of ten children, and so we had a big extended family there. And my brother and I grew up in my grandfather's house in Galena.

MD: And what other family were living there with you? Just the grandfather?

PC: My grandfather and then my mother's [sister], an older sister, and an uncle who was in Congress from Missouri -- the only Republican for 25 years.

MD: In Congress from Missouri?

PC: [He was in Congress] from Missouri. They kept gerrymandering the state, and putting all the Republicans down in the Ozarks, actually bordering on Arkansas, down in that southwest corner of Missouri, just about 30 miles from the Arkansas line.

MD: Oh, for heaven's sake!

PC: So I grew up there. Then I had a cousin, six months younger, Ann, and this uncle who was in Congress felt very strongly that it was good for children from one part of the country to go to another part for college, to sort of broaden their outlook. He had talked to a good friend of his, Schuyler Otis Bland, who was in Congress from Virginia. He said that he had these two little nieces who were going far away from home and he wanted a good, safe environment for them. So Judge Bland had recommended William and Mary, because those were the days, you know, when the college was really served in loco parentis, and also you couldn't go out on a date without permission from the housemother, back in the good old days.
So we came from Missouri to William and Mary, the two of us.

MD: You and your sister?

PC: My cousin and I -- Ann.

Also, we had thought about going to Stephens College in Missouri, but we didn't want to go to a girls' school, and it was interesting, because the beginning of the second semester of our freshman year, all the boys were called into service. That was during World War II, and they didn't come back until the beginning of the last semester of our senior year. So we might as well have been in a girls' school. But at least we were in a different part of the country, so we did get a different perspective.

MD: Oh, yes. I can imagine. What was your uncle's name?

PC: Dewey Short.

MD: And did he continue to be in Congress while you were at William and Mary?

PC: Yes, he was in Congress until 1956, and I think he was first elected around '25, '29. He was in Congress 25 years. And then under Eisenhower, he became Assistant Secretary of Defense. One of the few times when the Republicans were in control of Congress, he was Chairman of the House Armed Services Committee. But as you know, the Republicans didn't stay in control of Congress very long. It was one term that he was chairman.

MD: That's interesting. Let me go back to living in Galena, growing up there. It's a farming community, mostly, is that correct?

PC: Primarily. We lived in the town. My grandfather was the postmaster, and owned a store, and my aunt had the Short Abstract Company. I guess now they would call that a title company. And they had been in politics for a long time -- the whole family.

MD: Was your grandfather's appointment, originally I guess, a political appointment?

PC: Yes.

MD: And he continued as a Republican postmaster in the days when there weren't many of those either.

PC: That's right. And as you know, probably all the hill sections, whether it's Virginia, Tennessee, Kentucky, Missouri -- all the hill people seem to be Republicans. They are sort of Anglo-Saxon, and we found even that the language down there -- a lot of the expressions that we began to investigate later are really from the Anglo-Saxon English.

MD: What's your ancestry? Is it Scotch-Irish?

PC: My father was German. His grandparents came from Austria and Germany. And my mother's is English and Scotch.

MD: It's kind of part of that same Appalachian --

PC: And they just moved across, you know, kept migrating west from Virginia.

MD: You must have gone to a small school then, growing up.

PC: Oh, I think there were 12 in my senior high school class. It was very small.

MD: Was it always accepted that you would go to college? Was that a part of the given?

PC: Oh, yes, it was. There was just never any doubt about it.

MD: Had your mother gone to college?
PC: No. She went to what they called then "a normal" school.
MD: A normal school?
PC: Right.
And she went away to Marionville -- I think they called it Marionville College, which is about 30 miles from home. But her older sisters did not go to college. And it was always unfortunate, because they had a lot of talent, and I think later in life they could have -- They showed aptitudes, one of them certainly for medicine, and the other one for law. But they just didn't think of women going to college then. And they all married quite young. My mother was only 17 when she married.
MD: How did she meet your father?
PC: His father was an architect, and built public buildings in Missouri, and he had designed and was building the county courthouse. Galena was the county seat of Stone County, and Pauly Construction Company was building the courthouse in Galena, and my father was working on the project, and met my mother at the time.
MD: And they married but didn't stay married too long.
PC: They were married 10 years, and I have a brother who is four years younger than I.
MD: What's his name?
PC: John Pauly. He's a doctor, ob-gyn.
MD: Where?
PC: In West Palm Beach, Florida.
MD: Your mother's family -- you said the girls did not go to college. Did the boys? How many brothers and sisters did she have?
PC: She had nine. There were ten in the family altogether. One died, though, when he was only nine months old. She had another brother who went to Washington University Law School, and was vice-president of the Missouri-Pacific Railroad. And then, of course, her brother Dewey went to Boston University, and to Heidelberg and Oxford, and was a Methodist minister, and later resigned from the ministry when he went into politics. People used to ask him why he left the church, and he said, "I didn't leave the church; the church left me." I've thought about that since, because I'm sure there are a lot of people who feel that way nowadays.
MD: Right.
PC: They were, I guess, the only two who went to college.
MD: How many brothers did she have?
PC: There were five.
MD: Five brothers? Five boys and five girls, then?
PC: The one who died was a boy, but five living brothers, and the four girls, made nine.
MD: Tell me about names. Your mother's name was?
PC: Helen Short.
MD: What did she go by? She went by Short then.

PC: She was Helen Short, and then she married Fred Pauly.
MD: And then after you came home, did she take Short back?
PC: No, she kept Pauly.
MD: And your name -- you went by Pauly?
PC: Pam Pauly.
MD: Then after she came home, did she go to work or did she keep house?
PC: No, she later went to work for the Recorder of Deeds, at the county courthouse. And then she came to Washington probably about my junior year in high school, and went to work for my uncle. My brother and I stayed with my grandfather and my aunt, and I finished school and would come here to Washington in summers.

Then Mother worked from that time until she retired, and at the time she retired, she was administrative assistant to a congressman from San Angelo, Texas. She worked on the Hill for a long time.

MD: Did that give you a different perspective about women working than your classmates may have had or your friends there?
PC: Oh, I think so. At first it was interesting in the family -- although I did not know my Grandmother Short, the stories about her were just legendary. And the women in the family were always very strong. Even if it was a patriarchal society, it was matriarchal in the sense that the women really ran things, but let the men feel they were doing it. And it was the women who fed the hoboes, you know, who came to the back door. That was in the days when you had hoboes, and there was a train that went through the little town, and the hoboes would come to the back door. My grandmother would always feed them. It was sort of like the story -- I guess the thing that I think about most closely resembling it is Scarlett O'Hara's mother going to take care of all the sick people, and that sounds a lot like my grandmother did. She was just greatly beloved, and a very strong person. But it was interesting, Mary, and I sometimes think about this and wonder how much impact it had on my feelings about feminism and patriarchy. The men always ate at what they called the "first table" at home, because there were always so many people eating there. So when the women would prepare the dinners, at the first table, all the men would eat, and the women and children would sit in the living room. When the men finished eating, they cleared the table off, reset it, and then the women and children would eat. Now I don't know if that was customary or not, but --
MD: My father was one of eleven, and I've heard the same about his growing up, too. So it probably is somewhat difficult because the rooms are not big so you can't put that many people around the table.
PC: They could get 12 or more, but they often had twice that many to feed. They would have to do it in shifts.

MD: Did anybody ever suggest that the men ate better food than the women, because the women took what was left and there may not have been enough left?

PC: No, I don't think so, because they always had so much. There was never any feeling that the women were being slighted. It was just that they waited on the men and took care of them to see that they were served, and then the men got out of the way and the women ate.

MD: In that town as you were growing up, were there almost two cultures, one for the men and one for the women? What went on?

PC: It's hard to say because even though we didn't have a lot of money, there was a certain -- the Short family home was sort of the palace, and we never went to see other people. Always Sunday was open house at our place, and people would always come to our house. It was sort of as though you expected people to call on you. And I've thought about that since, and I thought, you know, we never put ourselves out to go see other people, because they were always coming to our place. [Laughter] And there was this sort of feeling that it was expected. And also there weren't too many families that large, so it's hard to know what went on in other households.

MD: Now how many brothers and sisters were quite nearby as you were growing up? You had the one aunt there who had the title company.

PC: She was a widow at 20, so she was living at home. Another sister, who just celebrated her 100th birthday, she was the mother of the cousin I went to William and Mary with. They lived in a little town just 10 miles away.

MD: What was her name?

PC: Her name was Frances, but they called her "Fan" Vineyard. Then another sister lived just down the street from Fan, and she died at the age of 54 with cancer. Most of the family lived pretty long, but she was a younger one. She had two sons. Three uncles had no children, one had one son who now lives in the family home in Calena. And then there was another uncle who was in the Air Force. So he was away. Another one was in St. Louis. So they were all reasonably close. And sometimes during the summers, they would all come home to Galena. So there was always a lot of people coming in and out.

MD: At dinner in the middle of the day, there would probably be about how many people?

PC: Oh, about 15 to 18.

PC: And mother would always have what were called "hired girls." They lived in and they would help with the cooking and cleaning.

MD: After your grandmother died, who ran the house? Who was in charge?

PC: I guess my Aunt Bess.

MD: Even though she also had the title company?

PC: Uh-huh. Then we had a housekeeper, but --
MD: She was the one who told the housekeeper what to do?
PC: Right. And would do the marketing and stuff like that.
MD: Was it a fairly easy situation to live in?
PC: Yes. It was easy. I always felt as though my Aunt Bess, who was 18 years older than Mother, was more like my mother, and Mother was more like a sister. I was with my Aunt Bess until I went away to college. She was really more like my mother when I was growing up.
MD: Did she teach you a good deal, your manners?
PC: Yes.
MD: And she was married, but was widowed?
PC: She was married at seventeen and her husband had broken his leg, and got blood poisoning as a result. She was widowed at twenty, and she never married again.
MD: Did she have children?
PC: Aunt Bess had no children of her own but became the matriarch of the family.
PC: My uncle was a Methodist minister, and had a big church in Springfield. Galena being a small town, we had only two churches, a Congregational (really non-denominational). That's where my brother and I went all the time, every Sunday. But nobody else went. We were sent off every Sunday.
MD: Your mother and the other adults didn't go?
PC: Oh, no, they didn't go.
MD: Did you ever worry about that?
PC: It used to bother me that they didn't go. I really don't know if they gave me any reason for not going. It was a busy household. John and I -- I would say in those years they went with us to church only about three times. Christmas and Easter.

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MD: I was asking you what was the most important influence from your childhood in Galena?
PC: I think undoubtedly my Aunt Bess was. And yet it was interesting. After I left there and came back to college, my mother and I were very close. So I think she was young and busy, and concerned about having two children, and my Aunt Bess was older and more mature, and just a wonderful person. My Uncle Dewey used to say that his proof that there was a God was Bess, because she was such a wonderful person. I can remember every afternoon after school I would go by her abstract office, and say, "May I have a nickel?" And she always gave me one and I would go get a candy bar, or something like that. But she was a wonderful person.

The other thing I've thought about often since then is that the wonderful experiences that I had as a child visiting aunts or uncles, some of whom lived on farms and being in a small town and walking in the woods and along streams, and climbing in hay lofts and barns. I think, "What a shame

that even my kids probably don't know what it is like to play in a barn." Also it's so unsafe for kids to do things like that any more.

MD: There was a freedom there.

PC: Uh-huh. And to be able to walk in the woods and really see nature and sort of appreciate things that you just can't do any more, or people can't do in cities so much. I'm very grateful for that and the opportunity to grow up with that. Also having such a large family, and being able to interact with them in so many different ways, and having all of them so different, too. I think people who grow up in a very small family probably miss a lot.

MD: Yes, I'm sure. How about when you went to William and Mary? Did you think you were way out of your element?

PC: [Laughter] I think so. My cousin and I had never seen William and Mary until the day we arrived to enroll.

MD: Did you apply anywhere else, or did you just assume that's where you were going?

PC: We did not apply any place else. Now, that's something you wouldn't do any more. Since then, William and Mary has gotten so selective for out of state girls to get into, we probably wouldn't be accepted there any more. But my uncle and my mother and Ann's mother drove us to William and Mary. We had come here to Washington, and Ann and I were sitting up in the front seat with Uncle Dewey. As we approached the outskirts of Williamsburg, we got our compacts and powdered our noses.

We stayed at the Lodge the first night. And then they had William and Mary dances in the game room at the Lodge, because they didn't have all those wonderful facilities on campus they do now. So we went down after dinner and we were standing around and a couple of football players came over and asked Ann and me to dance. Of course, we just thought we were in seventh heaven. When they left us the next day at the dormitory, Dewey said, "Ann, don't you be too gay, and, Pam, don't you be too serious." Because I was always a very serious child, and shy, terribly shy, and Ann was just sort of into everything. Well, it was so funny, because there was almost a complete flip after we were there.

MD: You both took his advice.

PC: I'm not sure that it was his advice, but I remember a friend of my mother's coming to visit us once. And she said, "I can't get over how Pam has changed. She's just like a butterfly to come out of her cocoon." So Ann became much more serious and I became much more gay, but we were both very active in extra-curricular activities. Dewey had said to me, "Now, you're very smart, and I expect you to be Phi Beta Kappa." Then Ann and I got into all the campus activities and we were both -- out of seven we were elected to be members of Mortar Board, which is the honor society for college women. I thought, well, I'll never make Phi Beta Kappa

after this because I've done too much extra-curricular stuff, but I did make Phi Beta Kappa, and, of course, it pleased him more than it did me.

But that's when I started getting very active in things other than just the academic work, and I was president of my sorority and president of the YWCA, and all kinds of extra .

MD: What was your sorority?

PC: Alpha Chi Omega.

MD: What did you major in?

PC: Psychology.

MD: Did you go thinking that you were going to have a career or did you go thinking you would probably meet a man and get married?

PC: The latter -- you know, in those days and I remember reading a novel several years ago, that my mother was a member of that lost generation born in the twenties, that was too young to be a flapper and too old to be a sixties turned seventies career woman. And the idea that women could have careers just really didn't sink in unless, I suppose, you had a mentor of some kind who really gave you that vision. But I think we simply expected that a college education would make us more interesting and make our lives more pleasant. But the idea ultimately was to get married and have children and settle down.

MD: But as it turned out, did you date much at all during college, or were the men just completely gone -- the soldiers?

PC: We dated quite a bit, but it was a hard time, because so many of the boys that I dated, and even ones that I was serious about, ended up being killed in the war. I was "pinned" to a midshipman at the Naval Academy, and then "pinned" to a cadet at West Point. Then several boys that I met my first semester, and then we had the Navy Chaplains' Corps stationed at William and Mary, and the ASTP Unit, so there were some men around. And Langley Air Force Base was close by. But those dates were sort of transient. [Laughter] They didn't last long because the men weren't there very long. They'd ship in and ship out.

It wasn't totally without dates, but it wasn't like before and after when they had the big name bands, with the dances in the sunken garden and that kind of thing. But we still had fun.

MD: How about the Church? Did you go to church at all?

PC: I did. And that's where I found the Episcopal Church, in my freshman year. I had a friend in the sorority who was an Episcopalian, who had been born Episcopalian. She was from Gloucester, Virginia. So she invited me to go to Bruton Parish with her, and I loved it. The minute I saw it, I just thought, "This is for me." So I went to Confirmation classes at Bruton Parish. Francis Craighill was the Rector. I'm sorry to say that in the freshman year when you are away from home, people stay up all night, simply because they know they can, and then you've got classes, like biology

classes, at 8 o'clock in the morning. Well, our Confirmation classes were at 4 o'clock on winter afternoons, in his study down at Bruton Parish, and I would just fall off to sleep, not because I wasn't interested or he wasn't good, but it was just lack of sleep. And I remember at the end of the class his saying to me, "I'm sorry I couldn't make it more interesting for you." I was so embarrassed because he really was interesting and good, but I just couldn't help it.

MD: Were most of the people in the class people from William and Mary?

PC: They were students.

MD: They were students.

PC: So then I was confirmed at Bruton Parish, December 7, 1942. I've still got my prayer book. And I just loved everything about it. We had a very active Canterbury Club, and I didn't miss anything. I went to all the meetings and the breakfasts.

MD: Were you ever an officer in that?

PC: In Canterbury Club?

MD: Yes.

PC: I don't think so. I don't remember, and I think I would.

MD: Then what did you do after you graduated from college? When did you graduate, what year?

PC: In '46, and I came to Washington. My cousin Ann and I both came.

MD: What was Ann's name?

PC: Her last name was Vineyard. I went to work then for the -- at that point it was called the "Air Corps," before it became a separate service, doing psychological research with them, and was at Bolling Field in the beginning and then they transferred the headquarters out to Andrews Air Force Base. I worked there for a year, I guess, and then the head of the Psychology Department asked me to come back to William and Mary as an instructor in Psychology. So I went back, and lived with this wonderful woman who was the wife of an Admiral. She lived in one of the restored houses on the Duke of Gloucester Street. I rented a room from her and enjoyed that very much.

Then I thought that I really wanted to teach psychology, but I knew that with a BS degree I would never get any place, so I came back here and was going to go to GW to get my masters, and started night school. While I did that I started working for a senator from Missouri, Senator Kem.

MD: Did your uncle get you that job or did you just go out and find it?

PC: He, I think, said, "Well, my niece is looking for a job while she goes to school."

So I went one semester and then I was having too much fun dating and so the school went by the board. I started just working on the Hill. My cousin Ann was working there, and she was secretary to the Doorkeeper of the House of Rep-

resentatives. I later worked for a Tennessee Congressman for I guess seven years. I worked there until -- a couple of years after I was married, until Ann was born -- my Ann. That's when we bought this house. See, we were married in '54, and we first lived in a place over on A Street, back of the Supreme Court. After six months we decided that we would buy a place, with no money at all. But that didn't seem to deter people then. So we bought this house. We could have bought that one, the one we were renting, and as it turned out later, it was the townhouse that of Frederick Douglas.

MD: Oh, no.

PC: Yes. But nobody knew it at the time, and it became the first Museum of African Art, until they built the new one down here at the Smithsonian. That was my first home, as a bride, and then we bought this house in December of '54.

MD: Tell me about your husband. How did you meet him?

PC: He was a graduate of Washington and Lee Law School, and my cousin Ann was dating a Marine Corps Officer, because of our work on the Hill. He was what they called the "Marine Corps Liaison" for the House of Representatives. I don't know how familiar you are with the Hill, but he handled Marine Corps inquiries and things like that for members of Congress. So Ann was dating him, and, of course, I had met Hal, and he kept saying, "There's somebody I want you to meet. He's a wolf with a Phi Beta Kappa Key." [Laughter]

So he finally fixed me up with a blind date with Carter, and Carter and Ann and Hal and I went out together. That's how I met him. Mother was in Missouri campaigning with my uncle, and she'd heard about this character for a long time. I wrote and I said, "Well, he's nice, but I don't think I'll ever be interested in him." [Laughter] It was through Hal that we met, and Carter was from Richmond, Virginia.

MD: Had he been at William and Mary when you were there?

PC: No, he was at Washington and Lee. No, I didn't know him when I was there.

MD: And what was his full name?

PC: Carter Cabell Chinnis.

MD: So you were married in --

PC: In June of '54.

MD: Was he an Episcopalian?

PC: Uh-huh. And we were married at Church of the Epiphany, where I still go. Both of our children were baptized there, and confirmed there. Yes, he was born an Episcopalian. His mother was Episcopalian.

MD: How about when you came -- moved up to Washington, you continued with the Church, even though you were leading an exciting social life on the Hill, you still maintained some church connection?

PC: Oh, yes. I actually went very regularly, and in the meantime, my mother, when she had come here, had started going to Epiphany, through a friend who worked in my uncle's office. She had been active at Epiphany and she invited Mother to go there and then Mother was confirmed at Epiphany by Leland Stark [The Rt. Rev. Leland Stark, Bishop of Newark]. So after not having gone to church with my brother and me all the time we were growing up, she wouldn't miss a Sunday after that. We went regularly here. Mother was a member of Epiphany until she retired and moved to Florida.

MD: And had Carter gone fairly regularly to Church, too?

PC: Yes, and his mother was a lifelong member of St. James in Richmond. He had, I guess as regularly as any men that age. [Laughter]

MD: Right. So you married and you continued to work for a while, and then had one baby.

PC: We married in June of '54, and I kept working. At that time, Carter was doing lobbying work for RCA, and he had been with a law firm in New York, Milbank-Tweed, and then when he came here, he went to work for RCA. At least that's what he was doing when we met. Then it was later that he got into real estate development. I worked for the funniest congressman. He had a wonderful sense of humor, but a little bit screwy -- like all of them are.

MD: What was his name?

PC: Clifford Davis, from Memphis. He was one of five who was shot by the Puerto Ricans. Remember when they stood up in the Gallery? And I was on the telephone to the House Document Room, ordering a copy of a bill. When I said, "Please send this to Clifford Davis' office," there was this pause and the fellow said, "Did you say Clifford Davis?" I said, "Yes." He said, "Your member has just been shot."

MD: Oh, my!

PC: So the fellow who was his administrative assistant and I went running over to the Capitol --

MD: Not the thing you should have done.

PC: Really, but by then they had already taken him out to Bethseda. He had his legs crossed, and he was shot right through the fatty part of his leg. He had a drinking problem, and he was one of these people who would drink for weeks at a time. I mean all day and all night, and trying to keep him quiet in the office, you know, while you're telling people that he's not in. And then he'd yell out. So he had just come off a binge, and they had said, "He's in big political trouble in Memphis." This is the first day he had been back on the floor in several weeks, and he was shot through the leg. As somebody said to him later, "He has a million dollar injury. It got him re-elected without his having to do anything." [Laughter]
But that was one of the more exciting times.

I got off on a tangent. He used to say to me, "Now, I don't want Carter to make more money than you do." So every time Carter would get a raise, he would give me one so that I could always make a little bit more. So Carter used to say, "Maybe we should tell him I've got another raise, so you'll get one." [Laughter]

I worked for him until, well, actually just about a month before Ann was born. Then I didn't work. She was born on Halloween in '56, and we lived here at that time, and then Cabell was born May 29 in '58. He was two months premature, and, of course, had to stay in the hospital for a month. But we knew that this house wasn't big enough to accommodate us and the two children. We had looked for a place in Virginia, and had found one and had planned to move before Cabell was born. But when he was early, we were still here, but moved soon afterward, but kept this house, not through any great foresight, just because of dumb luck. My mother then moved here and lived here until she retired, and then my cousin lived here.

MD: Cousin Ann?

PC: No, Bill, another cousin. Then when I decided to come back here in '83, I still had the house, which I had gotten in the divorce settlement. So it was wonderful for me having it to come back to.

MD: Of course. It's really nice. Where did you live in Virginia?

PC: We lived in a section called Belle Haven. It's below Alexandria, on the way to Mount Vernon, just off of George Washington Parkway.

MD: Did you transfer your church membership, too?

PC: No. When we first moved, we looked around and went to Christ Church in Alexandria, and some others, but as I said earlier, we were married in Epiphany, we were the first couple that Charles Kean married after he came to Epiphany, and then, of course, both the kids were baptized there. So we had kind of looked around in Alexandria, but then they invited Carter to come on the Vestry. Then they invited him to be on the Finance Committee. Then he was Treasurer. They kept asking him to do things in the Church. They didn't ask women in those days. So he became very active in the Church, with the Vestry and Finance Committee and so forth. Of course, the more deeply involved he got, the harder for us to break away, and it wasn't really that far to come on Sunday morning.

MD: The driving was easy.

PC: Yes, even though it was a very small church school, of course, the kids like it and had friends there. So we just kept coming to Epiphany.

MD: What about you? What did you do at the Church other than come to church? Was there a woman's group or --

PC: Well, we had Chapters, as you know, and I was in Chapter Three, which was considered the Chapter of the society ladies. We would meet once a month and have tea and little sandwiches, and talked about something not too deep. Then I guess about '64, the same friend who was the one who got my mother to go to Epiphany --

MD: Who was she? What was her name?

PC: Irene Lewis became President of the Women of Epiphany, and she asked me if I would serve as her Parish UTO Custodian. So that was my first --

MD: This was 1964?

PC: Around '64. That was my first job. In the meantime, I had been very active with Mortar Board. I'd been editor of their national magazine, a quarterly. I'd done a lot with that, but nothing with the Church particularly, other than just going, or being chairman of the bazaar.

MD: You did do that?

PC: Oh, yes. And the Lenten luncheons. See, we had, and still do at Epiphany, have daily preachings during Lent. And we serve lunch and so I did all the usual kitchen things.

MD: Now that serving the luncheon -- is that run by the women totally every year?

PC: It was, until, I would say, the last five years. But we've had to discontinue because there just aren't enough able-bodied women to do it any longer. So we have it catered now.

MD: The service still goes on.

PC: And they still serve a cafeteria luncheon. But used to, different Chapters would take a different day, and those women really tried to outdo themselves on what they prepared and served. I'll bet I've made 5,000 German chocolate cakes.

MD: That was your chapter's --

PC: And Ann, my daughter, was talking to me about it this weekend, "I remember all those German chocolate cakes and I never got a piece of any."

MD: They always went out the door.

Do you know how that started -- serving the lunch? It just went on for years and years.

PC: It was going on when I first got there, but it was a big deal, and wonderful, wonderful food and luncheons. We would have people falling all over themselves helping out.

MD: How about the attendance now as compared with say the attendance you remember maybe around 1960?

PC: I can remember at one time, and I guess this probably was even before '54 or in the early fifties, we had preachers like Dr. Sockman and Dr. Sizoo, and they would have to have two services for it. Now Epiphany holds 950 people, and they would have an 11 o'clock service and a 12 o'clock, because they couldn't get them all in in one service. They would be lined all the way around the corner on G Street.

MD: I've heard Leland Stark talk about that.

PC: Yes.
MD: How about today? What's attendance like today?
PC: Well, if we have 50, it's considered a big crowd, and it's embarrassing because we have good preachers. That's one thing I'll say for the Rector, he makes an effort to get the very best. A couple of years ago we had Fitz Allison [The Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina]. We've had Fred Borsch [The Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles], and Jack Spong [The Rt. Rev. John S. Spong, Bishop of Newark] has been here. Of course, that was when he was still Rector at St. Paul's, but 50 to 75 at the most.
MD: Is there a big change in the type of person who is there, too?
PC: Yes, I think so. You know, there used to be the saying that everybody in Washington had two parishes, their own and Epiphany. And it was true when so many people worked downtown, that they would during the week, they would come to things at Epiphany, especially the Lenten preachings. And I've run into people since who have told me that they used to work at Garfinckels, or work someplace downtown, and they always came to Epiphany during Lent. They always had lunch, and they remember the good food. Then after the riots when Martin Luther King was assassinated, downtown was just shot, and people were leery about going downtown. We just had to forget anything at night, because people wouldn't come. But then the downtown area, as so many downtown areas, just got so deteriorated, that there weren't as many working people down there any more. So I think you do see a difference. You may see while you're here that they are trying to revitalize the downtown area, and they're doing a lot of building. But we have not yet found the key for attracting --
MD: You really need the people.
PC: -- the people in those buildings yet. So I think this is going to be a big problem for Epiphany's ministry, the downtown area.
MD: Yes.
PC: Because we don't have anybody living within our traditional parish boundaries any more. And the people who come on Sunday are from all over the suburban area. They're not the people who are there during the week.
MD: They are people more with historic ties to Epiphany that few people do keep up.
PC: The remnants of the carriage trade. Of course, like people working on the Lenten luncheons, you know, used to you could drive down and take your German chocolate cake and park next door, and park all day for $2.50. If you're there any time any more, it's at least $10 and $12. People just can't do that and they won't do it.
MD: So you have to try for some new thing to start, whatever it is.

INTERRUPTION OF RECORDING.

MD: You were telling me about, I think it was about 1964, you were finally asked to take over the Church Women's United Thank Offering. You were to be the UTO Custodian?

PC: Right.

MD: Had you known about the Church Women before this? Did they meet separate from, or how were they organized at Epiphany?

PC: We had four Chapters, each sort of by interest group, the business and professional women were one chapter, and the Chapter Three, my chapter, were the married women who didn't work. But then they had an overall umbrella organization called the "Women of Epiphany." That had one annual meeting each year. Everyone from all the Chapters came to this one big meeting.

Irene Lewis, our friend, when she became President of the Women of Epiphany, asked me to become the UTO Custodian, and I really loved that. It was just very special to me.

MD: You hadn't done any other work. You'd go to that big meeting they had once a year, or did you even do that?

PC: Yes, I did. I went to that, and then I'd go to the Chapter meetings every month, and then because I was the Parish UTO Custodian, I started having to represent the Parish at the Diocesan Meeting, and I remember the first meeting I went to, and I think it was at Christ Church in Georgetown. I walked in and I was so in awe of all these women and they all had flowered hats. It was a Spring meeting, and I remember sitting in the balcony looking down. The Church was filled. These women were so competent and so committed, and I hadn't seen women really function like that. I was very impressed with them. I can remember often times hearing Marion Kelleran talk about the women who actually carried on the Mission of the Church. They were the ones who -- Well, you know from your book, they were the ones who did the educational programs; they essentially did the missionary work, and I was just competely in awe.

One of the first women I met, one of the first Presidents, I saw yesterday out at Collington, and she saw me and ran over and waved -- Cornelia Marshall had been President. Then as I kept going to those meetings, then I guess Helen Eisenhart followed Cornelia as Diocesan President.

Then I was elected Diocesan UTO Custodian. So my first Convention, Triennial Meeting, was in Seattle, in '67. I went as the UTO Custodian from the Diocese of Washington. And, of course, you know how they always have the big ingathering at General Convention, and a woman here -- I never will forget her name, Tracy Jamieson, had been my predecessor, and sent me an orchid corsage to wear to the UTO Custodian. Oh, I was so excited! So that was my first convention. And I've been to every one since.

But then after Helen, Judy Whitlock became the President of the ECW and talked me into running for Vice-President. And then I followed Judy as President of the ECW of the Diocese.

MD: So you became President of the ECW in about --

PC: About '72.

MD: 1972. Now, let me go back. When you first took the job as UTO Coordinator, what did you know about UTO before you took the job? Had you had a blue box?

PC: Yes, I had one in my kitchen window in Belle Haven for a number of years, and was very religious about keeping it. So I knew quite a bit about it. In the meantime, I had met Aileen Rucker and I was so impressed with her and Fran Young. Of course, by then I was beginning to get to know the people, the women at 815 as well. I guess Aileen was head of UTO at the '67 Triennial Meeting. There again, I was just -- of course to see Lueta Bailey presiding at the Triennial Meeting was worth the price of admission.

MD: Why? Describe it.

PC: She was so capable and I remember Lueta one time telling me, years afterwards, that before she went to that meeting, she as the Presiding Officer, she had a dress shop in Griffin, Georgia, and she went to the dress shop, and she said, "Now this is my schedule. This is what I will be doing every day, and I want my complete wardrobe planned, including accessories, stocking, the works." She went to Seattle with her wardrobe for every occasion, and I remember -- that's when they took the vote for the first time on seating women. See, it was a constitutional change and had to pass that Convention and then Houston. It passed in Seattle, and all the Triennial delegates went over and sat in the balcony, or the visitors gallery, and John Coburn escorted Lueta Bailey down that long aisle, and she had on a yellor dress -- it was a suit, but a long coat, a dress and coat. She had a white orchid, I mean it looked like she had won the Kentucky Derby. And I said years later, "Lueta, I never will forget your walking down the aisle with John Coburn after they had taken that vote. And who sent you the white orchid?" She kind of looked at me and smiled, "I sent it to myself." [Laughter] I thought, "Well, you really have the sense of show," because it was a dramatic moment.

MD: Describe what she was like presiding?

PC: She was very efficient. Lueta always did her homework, and she didn't -- You have to remember that this was my first one, and I'm not sure how good my judgement is, because, you know, she could have made awful faux pas and I wouldn't have known, because I just so ga-ga over the whole thing. But she impressed me as being very knowledgable, very efficient, having her done her homework, no nonsense, not very warm, and very business-like, not much humor. But I think that's the way I found her with most things after that even. But that's the -- I guess how I would characterize her.

MD: But you knew she knew what she was doing?
PC: I was sure she knew what she was doing, and I was sure that if she didn't know what she was doing, she was going to make you think she knew what she was doing.

SIDE 1-B

MD: We were just talking about the 1967 General Convention, which was Pam's first Convention. Now, you went with the Diocesan people -- people from the Diocese of Washington.
PC: Uh-huh.
MD: And who was your President then? Was that Helen?
PC: It was Helen Eisenhart, and Judy Whitlock was the Vice-President, and I was the UTO Custodian.
MD: And you were the delegation?
PC: Well, I think we had two other people. It seems to me there were five in the delegation.
MD: Now that was the convention where the women literally changed the UTO. Tell me about that.
PC: That was when they started having the riots in the cities during the summer, and John Hines -- well, the women had come, Fran and Aileen, I guess -- they had worked out their recommendations for the UTO giving, and they had out ahead of time, and John Hines came over to the meeting, and said that he was asking $9 million from the General Convention to deal with the situation in the inner cities. And that's when the women competely changed their priorities and gave the UTO money to Bishop Hines, and it was not -- I think they pledged $3 million. They didn't have quite $3 million, and they gave him what they had and then they would make up the rest of it, as I recall.
MD: Now, you as a brand new delegate to this meeting, and being the UTO Custodian, what do you remember thinking about then? Did you agree with what the women -- did someone present -- say this is what we're going to do?
PC: Bishop Hines came over and spoke to us very early in the meeting, and then as I remember, we had small groups to discuss it. But I respected Aileen and Fran so much, you know, that they could have probably said, "Jump off the building," and I would have thought, well, that's the right thing to do. But it did seem like the right thing. And, of course, we had started hearing already in the summer, like July and August, about the situation, and Bishop Hines had been touring Newark and some of the other cities.
MD: Now, Washington, D.C. didn't have riots that summer, did they? It was the summer of 1967.
PC: Was that the summer Martin Luther King was assassinated?
MD: No. I don't think so.
PC: We only had them when King was assassinated. We didn't have any.
I don't recall that there was ever any question in my mind about not doing that. You know, it just seemed like the right thing to do.

MD: Do you remember much opposition to doing it? Do you remember hearing people?

PC: No. I don't think there was -- I really don't remember hearing much opposition. It seemed to me that it was pretty -- there were discussions, but I don't think there was any, certainly not any bitter opposition, that I can recall. As a matter of fact, there was far more bitter opposition in '76 when the UTO wanted to give a grant to the Women's Caucus, and had to back off from that -- strangely enough. But you probably remember from interviewing Aileen or others, whether their sense of opposition was -- But as I say, I was so new, and I was not behind the scenes.

MD: You didn't know really all the politics and all.

PC: Uh-huh.

MD: But your impression was -- How do you think the women felt about their making the gift?

PC: I think they felt good about it, for two reasons: one, because instead of giving a lot of little gifts, they were giving one big one that they felt would maybe have more impact, and also that they were being asked to do something they thought was important. And there was a certain amount of pride in the fact that they could do it and did do it before the General Convention, you know, that they had the sensitivity to respond to the President Bishop and to the crises in the cities, and say, "Okay, you boys over in Convention, look what the women can do and did."
And I think there was a certain amount of pleasure and pride in being able to do that. And then John Hines came back to us, and thanked the women not only for the gift of the money, but for their sensitivity. And I remember him in the speech after that saying that after every General Convention, the powers that be got together and talked about which house, Bishops or Deputies, showed more response to social issues, and that sort of thing. And he said, after Seattle, they all had to agree unanimously that it was the Triennial that was in the forefront of action.

MD: Oh, I love it. I'm glad you were there.
Do you remember if the other big issue, of course, for women was whether they would be seated in the House of Deputies?

PC: Uh-huh.

MD: Did you know that before you went to Seattle? Did you know that was coming up, or know that was to be discussed?

PC: Oh, yes.

MD: How did you know it?

PC: See, in those days, the network from 815 was wonderful, and the preparations that we had for meetings was just superb. And this again is what Marion Kelleran had always said, that the women had an educational network that was equal to none, or second to none, and so I remember the things that we used to get from Fran Young, and I can still remember one day sitting over at St. Stephens Episcopal School, and I had driven over to pick up my son. I had to pick my kids up --

take them to school and pick them up. And I had driven over and I had had a mailing from Fran. I was sitting in the parking lot waiting for Cabell [Carter Cabell Chinnis] to come out of school and reading sort of background papers for the meeting, and just being very in touch with the kind of preparations. So I think all of that was a part of our preparation, and then, of course, once you were there, you began to hear about the argument that there was some Texas Deputy who had been in 500 years, and he kept saying the women were all right in their place, but he didn't want them in the House of Deputies, and all that kind of stuff. So we were very much aware of that.

MD: Did you talk to your male deputies at all in the caucuses?

PC: No. I mean, I was raised not to make waves, you know, and to talk -- I don't even know who our male deputies were, as a matter of fact, but for me, the UTO Custodian, to talk to a male Deputy, from the Diocese of Washington, I would have been scared to death to do it.

MD: There were no Deputies set up to do that.

PC: Oh, no. Not right now. I don't know when that happened, but the Deputies and the Triennial delegates from Washington now caucused every night, as most dioceses do, but we didn't have anything like that. I mean, they wouldn't even sit beside us on the airplane going to Seattle.

MD: Oh, really?

PC: Oh, no.

MD: They were completely separate.

PC: So I don't think that happened until '73, '76. I remember going to Houston on the airplane, and John Walker [The Rt. Rev. John Thomas Walker, Bishop of Washington] was sitting in front of me on the plane, and I recognized him, but he didn't recognize me.

MD: And you didn't tap him on the shoulder?

PC: I spoke to him getting off the plane.

MD: Do you remember how you felt when you went to Seattle? Did you think that they should vote to let women into the House of Deputies?

PC: Oh, yes.

MD: Did you think it was important?

PC: Uh-huh.

MD: And you really wanted it? Of course, the academic decision was something significant.

PC: Oh, yes. And Helen Eisenhart was really in the forefront of that, and as a matter of fact, she was elected, or Cornelia [Marshall] -- maybe it was Cornelia was elected provisionally at Houston, and was one of those 28 or 30 or 32 -- I've seen different figures -- seated as soon as the vote was taken in Houston. So Washington had elected a woman, and they ready by then.

MD: Do you remember how you heard that the vote had been passed in the House of Deputies?

PC: I think Luetta [Bailey] announced it, or if she didn't announce it, she -- maybe she announced it and then said that we were invited -- we recessed as the Triennial, and went over to the House of Deputies, and sat in the visitors' gallery, and that's when she walked down the long aisle with John Coburn [The Rt. Rev. John B. Coburn, Bishop of Massachusetts]. He had pointed her out. And as I recall, the Deputies stood and applauded, at least most of them did. [Laughter]

MD: There are probably a few who didn't, and that's from Texas. They were just sitting there.

PC: Yes.
I don't know whether she knew it was going to happen, or they were taking the vote. I'm not just sure how it happened, but we did recess and go over.

MD: I think they took the vote actually and then it was the next day, or the next session when they arranged to announce the vote, or something.

PC: Right.

MD: Do you remember anything else about the church women, the Triennial, at Seattle? [Was there] anything that struck you particularly, or --

PC: I remember we met in an auditorium where we had to hold our notebooks on our laps, and it was like a movie theater, you know, with those seats that pop up when you stand. And it was very inconvenient.

MD: Where were the men meeting?

PC: Well, in the best place, I'm sure. [Laughter] With tables, you know, to spread everything out. Is that when we had the "thread man?" Oh, it was Stephen Bayne; it was his "theological reflection." We had wonderful speakers, as I recall, and very solid reports. There was a lot of substance --

MD: To what you heard.

PC: Yes.

MD: How about elections? Do you remember electing?

PC: I do remember -- and that's all part of that transition period when they were voting to suspend the by-laws, and then the women had been elected by the Triennial to serve on the Executive Council, or whatever it was called then, and then they were going to take their chances -- I kind of get the Triennials mixed up -- on just being elected like everybody else. And we went from a quota of women to after that, I think it was when I was chairing the Venture in Mission campaign, and I remember going to an Executive Council meeting. We had, I think, two women, one was Sister Mary Margaret, and a woman from the Ninth Province, adn they were the only two. So we went from thinking that we would be equally accepted -- we went from a quota system to practically nothing.

MD: Do you remember at, I think it was, the Seattle General Convention, that did vote and finally gave the General Division of Women's Work the authority to suspend the by-laws on the approval of all of the, I think it was, Diocesan Presidents, or the majority of the Diocesan Presidents, and all of that. But that was a decision that was made to give them the authority to suspend it --
Do you remember any of the thinking behind that?

PC: As I recall, there were several things going on. One, the UTO Grants had been voted every Triennium, you know, and they were not made in years between. So there was a feeling that times were changing much too quickly, and to wait three years to make UTO grants just was not realistic any more, and that we needed to give the power to a UTO committee to vote every year, except in the third year of Triennial, and the meeting itself would vote. But then they were doing away with the old General Division of Women's Work, and moving into a lay ministry committee, and changing the way women were represented on Executive Council. So they felt that suspending the by-laws was the best way to do this. I won't look for it now, but when I was looking for some things in here, I saw an article I wrote on the Triennial meeting in Seattle, after I got back. I gave it at my parish church. I'll dig it out and see if I said anything in there about what was behind all that.

MD: Do you remember what your feeling about it was?

PC: I was a little bit concerned about suspending the by-laws. And I don't know why, because as I say, I was new, and was not privy to all the things that were going on. But that made me a little bit nervous. And I still think that maybe that wasn't a very good idea. I think that the philosophy behind it was good, you know, and we all hope that someday we can all be equal and that women won't have to have quotas and one thing and another. But we also know that the millenium hasn't arrived yet, and the Paradise on earth will be a long time in getting here, and until it is, I think, whether we like it or not, we have to have a handicap.

MD: What was your sense of what the ECW was?

PC: Do you mean then?

MD: Yes. If you were describing it, how would you --

PC: I guess I would describe it then as a very, very strong -- not exactly a Third House of General Convention -- but a very strong organization that was a great power base for women, an educational tool for women, very affective as a Church, and I think had a lot of respect and credibility.

MD: And much of this, the people in your local parish, didn't know, did they? Would you say most women were aware of it as being or --

PC: Do you mean as a national --

MD: Yes.

PC: More so than they are now. I think back in the days when we had a much stronger organization, there were much closer ties between 815, or the national church, and the diocesan and parish organizations. Well, I will say there were much closer ties between the National Church Center and the diocese, and by the same token, much stronger ties between the diocese and the parish. I think those have been weakened.

MD: Do you think that's true for men, too, or do you think that those strong ties were mostly the women's ties -- the stuff you got from Fran Young and --

PC: I guess it's not fair for me to say because I don't know what the men ever got. [Laughter]

And I would just guess they didn't get much of anything. But I don't know.

MD: But you don't know because -- I wanted to go back and say, can you remember how you first met Fran Young? I asked somebody else this, and she said, "I've always known Fran Young." [Laughter]

PC: I was born knowing Fran Young.

MD: Right.

PC: I guess I met her -- well, it would have had to be in that period before the '67 Triennial. That's something, anyway.

MD: How about Aileen? How did you meet Aileen? Was she -- Can you tie them together?

PC: Aileen came here to speak. I think I had invited her to come to speak to a Diocesan ECW meeting on the United Thank Offering. And then I remember one time, and it was in the hotel off Connecticut Avenue, where the mission for the Chinese, you know, mainland Chinese, is now. It used to be the Parkway Hotel. And Fran and Aileen and I met there, and we were going out to dinner, and this was after the GCSP [General Convention Special Program]. And Aileen was talking about all the flak she was having to go through over that. There was a man -- I can't remember his name now, who was having the program -- a black man.

MD: Leon Modeste.

PC: Yes. And I remember the three of us sitting up there in the room talking at great length about it. I knew them pretty well then, and that was -- Of course, the GCSP was set up as a result of the '67 Convention. And that was, I'd say, '68 or '69.

MD: Yes, it would have been, because she resigned in '70. Yes. And it was a difficult time for her.

PC: Oh, yes.

MD: Because very often she was out in the Diocese touring, speaking for the National Church, and they didn't inform her what the National Church was doing.

PC: Yes.

MD: Hard!

Okay, so you went to the Seattle Convention. How did you come home? What did you feel about what you were going to do? Were you enthused or tired or --

PC: Yes. I was very excited about it, and just really thought we were on the way. You know, the women had won the battle, and everything was great. But then this sort of reaction set in after that. As we just said, alluding to the GCSP and all the criticism that got, and so the honeymoon didn't last very long.

And then I think people were a little bit unhappy because they felt that ECW had thrown in the sponge, that they were willing to disband. And there were a lot of -- it was about that time, and after '70 I guess, that a lot of Diocesan ECWs were thinking about disbanding. And I remember John Walker calling me into his office, and that's when he was still suffragan bishop. After I became president of the ECW here, we decided that women were not getting elected to diocesan positions, and that we really needed to use the ECW for two things: to push the ordination of women and to try to get women elected, like to standing committees, diocesan council, and things like that.

So we really organized ourselves, and we got women elected at the Diocesan Convention to -- I think that half of the people elected were women. And the Blacks had done the same thing. So they got Blacks organized. The next year, we kept up our efforts. We got the women elected again, and John Walker said that after the second convention, the Blacks had gotten together and said, "Well, the women really gave it to us this year," because they got all women and no Blacks. He said, "No, the women didn't do it to you. You did it to yourself. You thought you'd won one election and you could sit back and relax. It doesn't work that way." He said to me, "Are you thinking of disbanding the ECW in this diocese? I said, "No, not really." He said, "Well, I hope you won't. I'd just like to give you some advice." And he told me that story, and he said, "I think as long as you're in the minority position, you cannot ever relax your efforts, and I hope you will keep the ECW going strong and keep it as a power base to get women elected and to push for other issues in which you are interested."

So we did that while I was president, and then Sue Rich followed me, and she continued that trust.

MD: Let me go back and just get dates. When were you president then?

PC: '72 to '75.

MD: So you were president over the period that included the Louisville General Convention.

PC: Yes. That's when and that's really when I was working hard on it -- before Lousville.

MD: You all worked hard and the ECW in Washington worked hard to see that the right people were elected Deputies to Louisville before --

PC: Yes, and also to pass resolutions in our Diocesan Convention for memorials to General Conventions, urging the ordination of women.

MD: Had there been women serving in your diocesan convention? Do you know when that happened? Had that happened a long time ago or were there really a kind of push about 1970?

PC: I'd say beginning around 1970. I would say until about that time, probably ten percent of our delegates were women. And then we got it up to about 25 percent.

MD: And when you meet at Diocesan Conventions, did the Churchwomen meet at the same time in a separate meeting?

PC: No. The Churchwomen had their meeting at another time of the year.

MD: Oh, yes. And that had already been established.

PC: We usually met about a week or ten days before the Diocesan Convention.

MD: And it turned out to be helpful as you were starting to do electioneering involved at the convention.

PC: Yes. But the ECW sort of is not pushing that any more -- the elections of women. Of course, I'm not sure that they need to as much any more, because we have of our lay Deputies elected, three of them are women, and one is a man. And of the nine nominees, we had only two men --

MD: Oh, really!

PC: -- and seven women.

MD: Now this is those who have just been elected to the next General Convention which will be in Phoenix?

PC: Right.

MD: How about clergywomen?

PC: We elected one. One of the four is a clergywoman, so that means --

MD: So that means that half of deputation is men and half is women.

PC: Yes.

MD: As you were serving then, you were serving as President of the Diocesan Churchwomen. That also put you on a number of other boards, I imagine.

PC: I was on the Bishop's staff here, as the ECW President is always a member of the Bishop's staff and attends staff meetings every week.

MD: Every week?

PC: Yes. Every Tuesday morning.

MD: Wow! So you almost have to be unemployed elsewhere else if you're going to be ECW President. It's a full-time sort of a position.

PC: Yes.

MD: What do you do at that meeting?

PC: It's just his staff meeting to find out what's going on, and to talk about the issues that are --

MD: Is there any other officer person there besides the ECW president?

PC: No. The others are his -- like his staff. The Canon to the Ordinary is a staff person; Congregational Development; Clergy Development; the Editor of the paper -- all the people on his staff.

MD: And has that been true for a long, long time?

PC: No, Helen Eisenhart got that started, and she was the one who pushed for it. So she was invited, and then Judy Whitlock, and I guess it's just continuing.

MD: So that becomes a very important powerful type of provision.

PC: And the President of the ECW is always asked to make an annual report, not by title, but in person to the Diocesan Convention, and still is in included as far as she is a member of the Nominating Committee for the Bishop; she's on the Planning Committee for the House of Bishops meeting, which will be here in September. There's been a real effort in this Diocese to symbolically include the ECW through the President, of ECW, in almost everything.

MD: That's fascinating! That's really amazing!

PC: I think a lot of that is -- Helen Eisenhart had lots to do with that.

MD: Tell me about Helen. What's she like?

PC: Helen is very quiet, and you would think she is the mousiest person in this world, but she has more spunk than anybody I ever saw.

MD: Where did she come from? What parish?

PC: St. Columba's [Episcopal Church].

And it certainly is true that "still water runs deep." But she's on our Court of Appeals now.

MD: How old is she?

PC: Helen must be 70 or 72.

MD: That's kind of what I thought. She is still very active then, too, to be on the Court of Appeals, I'm sure.

PC: Yes.

MD: And she kind of came up through the ranks in terms of the Church Women here, and then served -- Did she serve on the General Division of Women?

PC: Yes, I think she was. She was on the Executive Council; she was elected by the Province to Executive Council, and then she was on the National UTO Committee. So she's been active on the national level, as well as the Diocese.

MD: Now, when you took over as President of the Church Women, then, you took over right in that period when a lot of Church Women's organizations were dissolving, disbanding. Was there a call from anybody in Washington? Was that an issue that you debated ever at a Diocesan Convention?

PC: No. The only thing was Bishop Walker saying, "Please don't." But there was never any "grassroots" move either on the part of women or anybody else to disband.

MD: How about -- did any Parish just disband the Women?

PC: Not really. There were some who were not as active, but our financial support from the Parish kept up, and we were really very active. And, of course, '72, '74, and then I was elected Presiding Officer of the Triennial Meeting, which was held in '76, but I was elected I guess at least '75. So the women here knew that we had that tie, and that kept them energized and interested.

MD: What other sort of things did your women do?

PC: We used to have what we called "Beltway Luncheons." Do you know Sally Bucklee?

MD: Yes.

PC: And Sue Rich, who was my successor, and this was when I was the President. Sue was the Vice-President. Sally had been on the Board for Christian Education, and Sally lives in Laurel now, and Sue lives in Silver Spring, and I lived in Belle Haven, which is below Alexandria. We would Beltway Luncheons, we called them, because we were each on different aspects of the Beltway, and we would get together, and we would have a meeting for lunch, and we would sit there and hatch all the strategy for what we were going to do. When we first started on the ordination of women, there were priests in this Diocese that actually would not speak to me, and that was very painful, because, you know, I had been raised on "white gloves and party manners." If you were eating at second table when you were growing up, you didn't dare to speak up against male authority figures, particularly priests.

There were several years there where it was very painful, but we pushed the resolutions for ordination of women, for the right to choose abortion; we passed a resolution asking the Bishop to set up a commission or committee to study the role of women and girls in the Church, in parishes in this Diocese. The co-chairs of the Committee were Bill Swing [The Rt. Rev. William E. Swing, Bishop of California], and Marion Henry. [We were] just sort of pushing feminist issues before it was really popular to do that.
I'm trying to think of any other resolutions.

MD: And most of these resolutions would get passed first at the Diocese's Church Women's meeting, and then be submitted to the Diocesan Convention, one way or another.

PC: We would present it then as a resolution to the Diocesan Convention.

MD: What about other activities -- things that the women had any particular charitable focus, like --

PC: We maintained to a certain extent the traditional kinds of things, like the Quiet Days, the prayer and worship things, and Lenten study programs. And also had brought in some very good speakers for Quiet Days. We had Jack Spong several times -- before he got to be Bishop of Newark.
And we undertook a capital funds drive.

MD: The women themselves?

PC: No, the Diocese. And we organized a tremendous luncheon fashion show, which was really a lot of work, and made $5,000 toward -- it was called the Missionary Development Fund, the MDF. But those were the more traditional kinds of things we did. We did just enough of that to keep from getting thrown out of the Diocese. [Laughter] And then we actually got into campaigning for the Deputies, the male Deputies, pretty much. It was, I guess, in Louisville, in '73, that we pushed them for caucusing between the Triennial -- Well, I don't think even the Deputies had caucused before. And so we started caucusing.

MD: At Louisville?

PC: Yes.

MD: So you remember having caucuses at Louisville.

PC: Yes.

MD: Where did you have them?

PC: We had them in the -- what's the name of the motel right there across from the Convention Center? The Executive --

MD: Executive Inn.

PC: Yes. Jim Fenhagen [The Very Rev. James C. Fenhagen, Dean of General Seminary] was one of our Deputies then, and Ed Romig [The Rev. Edgar D. Romig, Rector of Church of the Epiphany], my Rector.

MD: So you had them in somebody's room, or was it always in the same maybe Diocesan suite or something?

PC: Actually, what happened was that I had been asked to be Chair of the Resolutions Committee at that Triennial meeting, and so the Triennial had a big meeting room right across from the room where I stayed. So we'd use that when the Triennial wasn't using it.

MD: So it almost then, in a sense, was the women inviting the men to come to the --

PC: Exactly.

MD: It was really your caucuses almost.

PC: Yes.

MD: And you had to do all of getting the liquor.

PC: Of course.

MD: That's the way it happens sometimes. [Laughter]

PC: It was before then that I started working with Charles Perry [The Rev. Charles A. Perry, Provost, Washington Cathedral], on the legislative process, which was unsuccessful. But he sort of was the coordinator, I guess, of that. But I remember sending out all those booklets on --

MD: On women's ordinations and all that --

MD: When you first started working as the UTO Coordinator, what did this do to your family life?

PC: Well, it played havoc with it, not so much with my children, but with my marriage, and you'll see in that interview that Nicki Fox did with me at the Convention. She said, was my divorce the result of my church work, or the church work the result of the divorce? And I said the former.

TAPE 2 - Side One

MD: I had asked you the last time, right before we quit, what happened to you, your own personal life, as you got more and more involved in the Church work.

PC: Oh, right. I was married to a southerner, who expected, as so many of them did during that era, to have a wife who played golf, and bridge, and I really made an effort to do that. I took golf lessons down at the Belle Haven Country Club, and tried to learn to play bridge, but I never could concentrate on it. And it just didn't work. My interests weren't there, and I couldn't make myself into something I wasn't. He did not want me to work, because that reflected badly on a man's ability to support his family. I didn't push it too hard, because I wanted to be home with my children when they were growing up. But it meant then that I turned more and more to volunteer work in the Church to provide some stimulation and interest. And as I did that, I just got more involved in the Church, and then being asked to do other things, and I found that it more interesting. I remember going through a period of taking golf lessons and belonging to the Belle Haven Women's Club, and doing the -- and stuff and like that, and finally, it was just a choice that I made. But for my own sanity, I had to do something else besides that.

As I did that and my consciousness was raised more and more, I became more of the so-called "feminist." It created tension in the marriage, and then also it meant as I became more deeply involved and at a higher level, that I was gone more and traveling more, and Carter didn't like that and we made some efforts -- some really serious efforts -- to resolve our differences. I remember Dr. Kean [Dr. Charles Kean] was the priest who had married us at Epiphany, and we did counseling with him, and then I went to a therapist and Carter wouldn't go, because that was admission of defeat to him.

So we just grew further and further apart, and had finally reached the point where I remember the therapist saying to me, "Do you want to change and go back to being the person you were?"

And I said, "I can't do that." He said, "Well, then I think that's your answer."

So it was a very traumatic time for me, because I feel very strongly about the sanctity of marriage, and the marriage vows, and I think it was probably the most difficult period of my life. I went through several years where I just really had a hard time pulling myself back together again. But it probably would have happened anyway.

MD: Then it wasn't the Church work that did it?

PC: No, but that just exacerbated it. Or if it hadn't happened, then I would have just plugged along being a half a person, you know, and not really developing my potentials.

MD: Did Carter do much of the church work with you in the beginning?

PC: In the beginning, of course, he was the one primarily involved in the Church, because women couldn't be at that time. We didn't have any women on the Vestry, and he was very much involved, and very usefully involved, and respected, and he is a splendid businessman, and, of course, he had brought a lot of special gifts to the Vestry and to the Church. So in the beginning, he was the one was really involved, and then I became Senior Warden at Epiphany, and was the first, well, the only woman Senior Warden they ever had.

MD: Were you the first woman elected to the Vestry?

PC: No. There had been a woman before me. So I was not the first woman on the Vestry.

MD: Was that change made because of the pushing of the women, or was that something that the Rector and the Vestry kind of did?

PC: I think she was elected because she was a very astute business woman. She had inherited the family business, and she managed it, was unmarried, and had taken over the family business, and she was a good person in her own right.

MD: About when was she elected?

PC: That must have been about the late sixties, and I must have been elected to the Vestry around '73.

MD: Your husband was already off it by then?

PC: Yes. And we separated in '79. Actually then didn't get a divorce until '84, almost 30 years to the day of our thirtieth wedding anniversary, and on our son's birthday, which seemed like sort of an irony.

MD: Oh, yes. It really did, I'm sure.
Do you feel now that you did the right thing?

PC: I think so. Of course, you know you always look back and think, "if I tried harder, or if I'd done things differently." And my children have both been very supportive in saying, "Don't look back," and "You couldn't have done anything differently," and "What you did may have been painful for you and the result of it is the breakup of the marriage." My daughter especially says that I was a role model for her, and also she says that she could not have done what she has done if I had not raised her dad's consciousness, and that while he doesn't want being married to a woman like me, he wants a Southern girl who will wait on him and laugh at all his jokes and take care of him, it has made him able to accept the kind of woman she is.

MD: What has she done?

PC: She is very strong, and, of course, going to medical school and being a doctor, and she's totally different from his two step-daughters, who are very much into society and dances, debutante dances. Ann would have no part of any of that. She thought it was a waste of time.

MD: Did Ann ever give indications that she would like that kind of life, meaning as she was growing up as a teenager, she was always a serious student?

PC: Yes, she was a very serious student. She went to St. Agnes Girls School, which was a very wise decision, because she was terribly shy, and she just blossomed there without having the -- I think if she had gone to a school where she had had to compete with boys, she would have just faded into the background. But she ended up being the valedictorian, and the student body president, and just everything she could be, and as a matter of fact, within five years of graduation, the seniors voted to ask her to return to be their commencement speaker.

MD: Oh, wonderful!

PC: So that was a good decision to send her there. But then she chose to go to Yale, which was a totally different environment, you know, from a very protective girls' school to a rough and tumble integrated situation where even the men and women use the same restroom facilities. I remember going up to visit her one time, and being in one of the stalls, and the main door opened and I saw these hairy legs walking by. This man's voice said, "Good morning!" She handled it a lot better than I did. [Laughter]

MD: Right! Exactly!
When did she go to Yale -- about what year was it?

PC: She went in -- she graduated in '78.

MD: So '74 probably?

PC: Yes. Around '74. And Cabell graduated in '80, two years later.

MD: And he went to Princeton.

PC: Yes, and then he went to Yale Law School.

MD: So they were both in college for two years at the same time?

PC: Yes. And they both were in college at the time we separated. And then at that time, Carter went back to Richmond, which was his home and where his mother lived and still lives, and I went to Florida. It was just one of those times when you don't know what you're going to do, and not having thought about it very well. So we sold the house in Bellhaven and I had bought a condominium in the same building where my mother lived, sort of like returning to the womb. You know, you don't know where to go so you go home.

But we had a summer place down in Irvington, Virginia, which is on the northern neck, and I kept that. I found I was spending more and more time in Irvington, because I hated -- I just hated Florida. And, of course, so many of the people in the building were retired, and they would sit around the pool and talk about their ailments. [Laughter]

MD: Yes, I can imagine.

PC: It became very obvious to me early on that I was just going to wither away there, and so I came back up to Irvington, I guess, in '82. I still had my condominium down there and

Loren Mead [The Rev. Loren B. Mead, Director of the Alban Institute, Washington, DC] asked me to come to the Alban Institute to be Director of Development. So I jumped at the chance, because I thought, "Ah, it's an opportunity to come back to Washington." I don't know why I felt I had to have an excuse, why I just couldn't come. But it was in January of '83 that I came back here, and my cousin Bill was living in this apartment, so I moved in upstairs. And I worked at the Alban Institute for two years, and then Bill died very suddenly of a heart attack in February of '85.

MD: What was Bill's name?

PC: Short. Bill Short.

So after a period of readjusting and getting people moved in and out, I moved down here, and have been here since I guess late '85.

But when I came back in '83, it's amazing how quickly people forget you, especially if you are a lay person in a Diocese. The clergy remembered me pretty well, but the lay people didn't, and we had -- it was the election for Deputies to the '85 Convention, which was coming up.

INTERRUPTION OF CONVERSATION.

MD: So you were talking about coming back here and you settled in this --

PC: When I first came back I was in the apartment upstairs, and Bill was down here. I came back in '83, and it was I guess -- I don't know if it was that year or the next, we were electing Deputies.

MD: It would have been '83, because the Convention was '85.

PC: Right, and we were electing the Deputies to General Convention, and as I said, the clergy remembered me pretty much, but the lay people had forgotten, even though I had only been away what? four years. So there was quite a bit of resentment at my coming back into the Diocese and deciding to run for Deputy, because there were the lay delegates -- Deputies who were elected over and over again, and I'd sort of upset the balance.

So on the first ballot, I got enough votes in the Clergy order, but not quite enough in the lay order. So the Convention Speaker was Archbishop Tutu [The Most Reverend Desmond Tutu, Metropolitan of the Province of Southern Africa], I guess he was the only Bishop then. I had been to South Africa at the request of the Archbishop of Canterbury, with that group of four people, to testify for Bishop Tutu before the Eloff Commission when they were investigating the South African Council of Churches. In his Convention speech that night, that was after the first ballot had been taken, Bishop Tutu talked about the support from the United States, and particularly from the Diocese of Washington for him and his ministry. That was actually before he was elected the Archbishop. And he said, "And your own Pam Chinnis came

during Holy Week to support us and our ministry." Well, the next morning they had to take the second ballot on Deputies, and I got practically all the votes.

MD: How wonderful!

PC: I said to Desmond, "Well, when I campaign from now on, I'm going to get you back here to campaign for me." [Laughter]

PC: And, of course, what did it, you see, was that he had said something about my going to South Africa, and being there to testify, and that was all that it took to convince the lay people that I was the viable candidate. So I was elected Deputy then on the second ballot.

MD: How many men and how many women were Lay Deputies that year?

PC: Three women and one man. The Chancellor of the Diocese, David Beers, whom you know and Herb [Herbert Donovan] knows him well, always gets elected, as most Chancellors do if they're good at all. So particularly among the other Lay Deputies, there was some resentment, you see, that I was kind of an outsider who had come back in the Diocese and sort of pushed them out of their spot.

But then, it was in Anaheim in '85 at the Convention, when I decided to run for Vice-President, and ran against three men and one woman, Marge Christie [Marjorie (Mrs. George)], and I ran against George Shields, and John Cannon, the Parliamentarian, and George Lockwood. It was kind of interesting, even though I had been going to Conventions since '67, that was the first time that I had ever been an official Deputy, because in the beginning, you see, I lived over in Alexandria, and at that time, the Canons would not permit the election of Lay Deputies if they were not residents within the geographical boundaries of the Diocese, whereas clerical members could be elected if they were in Timbuktu if they were still canonical residents in the Diocese.

MD: They didn't even have to have a church in the Diocese?

PC: No. If they were canonically residents. But lay people could not, even if I lived across the river in Virginia and belonged to Epiphany, I was not eligible to run for Deputy, and I remember John Coburn telling me that they had introduced an amendment to the Canons which would make it possible for me to get to be elected Deputy, and that was changed then. As long as lay person was a member of a church within the Diocese, even though they lived across the river, they were eligible to run for Deputy.

MD: That's interesting.

PC: So '85 was the first Convention to which I was officially elected Deputy, and I thought it was kind of interesting then that I should be elected Vice-President in my first Convention.

MD: Yes.
What made you decide to run for Vice-President? What kind of went into that decision?

PC: There were a lot of women including Helen Eisenhart, which

we mentioned yesterday, who felt the time had come for a woman to be elected. Now Lueta Bailey had tried. At the time that Charles Lawrence [Charles R. Lawrence, President of the House of Deputies] was elected in '76, she had run for President. I think that's the only time that a woman had ever really been a candidate, and so with the increasing awareness of women's role in the Church, and, of course, women could not be seated until '70, so it hadn't really been that long that they had been in the House of Deputies. But there were a number of women, particularly on the Executive Council, and we were all on the Executive Council, Scott Evans, Mary Flagg, a lot of those women who felt that it was time a woman made the break and that we might have a good chance of electing a woman.

MD: Did some of them encourage you to do it?

PC: Oh, yes.

MD: Who first suggested it to you? Do you remember?

PC: Helen Eisenhart.

MD: Although she was not on Executive Council at that time.

PC: She was. She was a representative for the Province, the lay representative. Another one who was very encouraging was Vince Pettit [The Rt. Rev. Vincent K. Pettit, Suffragan Bishop of New Jersey], and he talked to me repeatedly at Executive Council meetings. He would say, "I hope you're going to do this now. You know I can't vote for you, because I'm in the House of Bishops, but I'll do everything I can."

MD: How did you know Vince?

PC: On the Executive Council.

MD: You had just met him there and --

PC: And we had worked together on Council and -- I guess that was the only way I knew him, and then I got to know Virginia [Pettit, Mrs. Vincent]. They both were very supportive.

MD: Virginia is his wife?

PC: Yes. So then Marge [Christie] was also on Executive Council at the same time, and I remember that the women on Council at that time would get together at some point during a Council meeting, either at breakfast or lunch, or sometime, and sort of have a women's caucus meeting. It made most of the men on Council so nervous -- they couldn't stand it. They kept wondering what we were up to, and speculating about what we talked about.

But it was at one of those, I think a breakfast meeting, and Helen Eisenhart said, "Pam is going to run for Vice-President." And Marge said, "So am I."

MD: And you had not known that before you decided.

PC: No.

MD: The two of you had not talked about it.

PC: So I really wondered what that would do with two women running, because the old strategy of just targeting one woman or one minority, whatever, we found had been much more useful in elections.

Also, you know George Shields was very powerful, being Chairman of Dispatch of Business. He was a very close friend of Jim Gundrum [The Rev. James R. Gundrum, Executive Council Staff 1975-86], and George had been in the power structure, and, of course, was a Judge.

MD: Where is he from?

PC: The Diocese of Spokane.
So I knew that he would be very hard to beat, but then John Cannon also was very highly respected, and had been Parliamentarian. Both of them were on the platform all the time at previous conventions. And then George Lockwood was not such an out-front person, but was pretty well known. But I thought nothing ventured, nothing gained. So on the first ballot I led by quite a bit, and Marge withdrew after the first ballot, and George Lockwood I think withdrew.

MD: Had you discussed this as a possible strategy with Marj?

PC: No. As a matter of fact, it was one of the few times when our relationship was a little bit strained, because we've always worked well together, and gotten along extremely well together. We think a lot alike. But it just wasn't the kind of thing you could easily discuss --

MD: Oh, right!

PC: -- although we've discussed it now this time, in connection with the President. But then on the second ballot, after the second ballot John Cannon withdrew, so then the third ballot was just between George Shields and me.
The interesting thing was, and I think this says something about women running, was that the vote that I had held steady. When it then became arranged between a man and a woman, the vote then had gone to the other man, instead of coming sort of equally divided between George and me. It all went to him. And so the final vote was -- I just beat him by four votes, and I had been ahead of him all along. I had led him on every ballot, and we needed like 378 votes to win, and I had 379. So the Journal said I won by a plurality of one. [Laughter] But I actually had four more votes than George Shields.

MD: Who was kind of your floor manager? Who helped you with the campaign?

PC: Actually nobody, except other women, but we were not terribly organized. You know, it was a fluke, I think in one sense, because I didn't have any kind of campaign strategy, or any -- I suppose if anybody was in charge, it was the Washington Deputation, and that even divided because Jack Woodward [The Rev. G. H. Jack Woodward, Rector, St. Stephens and the Incarnation, Washington, DC] who was Rector of St. Stephens and the Incarnation, we had caucused beforehand, and so the Washington Deputation wanted to put out statements that they were unanimously supporting me, and Jack Woodard said, "No, I'm supporting Marge Christie. So even my own Deputation didn't totally support me. He was the only one who wasn't. But I suppose if anybody really did

the legwork, it was the rest of the Washington Deputation, and David Beers, the Chancellor.

MD: So he was strongly in favor of you and worked for you from the beginning.

PC: And I remember afterwards, Jim Gundrum said to David Beers, because David was on Dispatch of Business, and he said, "If I had delayed that third vote until after lunch, I could have ensured George Shields' election." [Laughter] That may be true, but -- And he was upset about it because he wanted George Shields to be elected. But he felt that if he put the vote off until after lunchtime, he could have moved behind the scenes to rally the forces and --

MD: And he might well have been able to.

PC: Yes, he might have.

I tell you somebody else who was very strong in support was George McGonigle [Executive Council Staff], and George gave my nominating speech. It was absolutely wonderful! And, of course, George was from that Texas Deputation -- harking back to the good old days when the Texas Deputy would not vote to seat women. And I think George's influence and his support and the fact that he was for me made a difference with people like Ralph Spence, and the more conservative Texas men.

Also a lot of credit goes to Charles Lawrence, because he had decided at Anaheim he was going to see that almost every woman Deputy had a committee assignment, and as you know, there are so few places to appoint Deputies to committees that you have to be a second or third or fourth time Deputy, really, to get an appointment. So it was just unheard of for a first-time Deputy to even get a committee assignment, let alone anything more. And Charles appointed me as the Chairperson of the Committee on Ecumenical Relations, which was an important committee and had a lot of really important legislation.

MD: So you had several things you had to present on the floor?

PC: Right. And almost every day I was up front, making a presentation. So it's the people you see that you know and vote for if they avail themselves.

MD: When had you decided to run? When did you pretty much make that decision? How far before the Convention?

PC: Probably a year.

MD: Did Charles know that you were going to run?

PC: Yes.

MD: Do you think he knew before he put you on that Committee?

PC: I think so. Charles appointed Dixie [Mrs. Thomas Hutchinson] to chair the Ministry Committee. Now that was a big one, too. He appointed I think Mary Flagg to chair a committee. He saw to it that women were up-front and were making presentations and their voices were heard, and so a lot of credit goes to him for the progress that women made.

MD: Why do you think he was so sympathetic to that?

PC: I think being a minority, he had experienced, being a black

man, discrimination, and so I think he was sensitive to that. And I think that was a great legacy of Charles, that he was in a position to make it possible to move women ahead, and very consciously did that.

MD: Did he ever tell you that or --

PC: He never did, and, of course, I remember after the election, he called me up to the front, and said, "Do you want to say anything to the Deputies?" And he hugged me. Then I think that Convention was the last time I saw him before he died, because you see, that was his last one. And he died in the Spring after that. I would have loved to have talked to him about that, and I did write to him and told him that I was very much aware of what he had done to help women, and me in particular, whether he meant to or not. And I also told Margaret [Lawrence, Mrs. Charles] what a real boost he had given.

I think all of those things worked together. And I don't know if I told you, at one point, Jerry Politzer [Jerome], who's the head of the Prayerbook Society, wanted to come before my committee to make a presentation and bring all these petitions that had been signed -- thousands of signatures of people who wanted to use the 1928 Prayerbook. So I gave him permission to testify before the Committee. Then he said afterwards that the Prayerbook Society was the reason I won, because I had been so gracious to them at the Committee Hearing, that he told all of his people to vote for me. I felt like saying, "If you know how many people have taken credit for those four votes that got me elected, you'll have to stand in line." [Laughter]

So it's interesting to know how many people were responsible for my election.

MD: Yes.
What has surprised you the most in this position, being the Vice-President of the House of Deputies? What about the position did you not really expect when you got into it?

PC: I think the most surprising thing is how active I've been and how much more work it's been than I expected, because I was on Executive Council when David Collins [The Rev. David B. Collins, President of the House of Deputies] was Vice-President, and we never saw him, certainly not in the Executive Council. During the six years I was on the Council, David Collins never once came to an Executive Council meeting. And, of course, by Canon, he isn't supposed to; he's not invited. The President of the House is the Vice-President of the Council, but the Vice-President of the House has no position in the Executive Council, and I had gone off the Council as an elected member. So we never saw David, and I didn't see or hear much about him in the interim. Now he did a magnificent job relieving Charles Lawrence and presiding, because I think David does that beautifully. But about the only times I saw him functioning, I guess, were at Conventions.

MD: Right, on the platform.

PC: So I just assumed that it was going to be like that. Well, I think probably because I was the first woman, and there was come curiosity about that, and also the fact that a lot of women felt it was important to see a woman up front. I've had an awful lot more speaking invitations and then it seems to me that I've been involved in more different things than David, for instance, being the Lay Delegate to the Anglican Consultative Council [ACC].

MD: Now how did you get to be that? Were you elected?

PC: I was elected -- well, in Denver, in '79, I was elected by the Convention as the alternate, and Charles Lawrence was elected the delegate. We were elected for three meetings of ACC, which are normally about three years apart. So that would have been a span of nine years. So Charles went to the next two ACC meetings, and then he died before the third one, which was in Singapore. So I went to Singapore as the elected alternate to replace Charles who had died. At that time I was elected to the Standing Committee, which is a nine-member committee.

MD: The Standing Committee of the Anglican Consultative Council?

PC: Yes. And there are only nine members and I was the only woman on that. So I went to Singapore then as the alternate to Charles. But in the meantime, the Executive Council decided to move the election of ACC delegates from the Convention into Executive Council, because of the timing of the ACC meetings. Sometimes they were three years, sometimes they were two, sometimes a little more than three, so that the elections didn't always fall at the right time, so it gave the Council some flexibility in when to elect delegates. This last time, and it was at our June meeting, the Council elected the delegates and then I was elected by Council as the Lay Delegate, and Nelle Gibson was elected the Alternate. They elected the clergy replacement for Fred Borsch [The Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles], who had been the Clerical Delegate. And, of course, Ed Browning is the Episcopal Delegate, and he has one more meeting to attend, and Rusty Kimsey [The Rt. Rev. Rustin Ray Kimsey, Bishop of Eastern Oregon] is his Alternate.

So I had that involvement, and then I was appointed to the National Council of Churches Governing Board.

MD: Who appointed you to that?

PC: Those appointments are made by the Presiding Bishop upon the recommendations of the Standing Commission on Ecumenical Relations.

And then I was put on the Executive Committee of that, and so I've had those involvements, plus just people asking me to come speak. In the beginning, it was interesting because most of the speaking invitations were from Diocesan ECW groups. A little more recently, for instance, in Novem-

ber, I was invited to be the keynote speaker at the Diocesan Convention in Ohio, and in Los Angeles.

MD: You've had that kind of speaking engagements.

PC: Yes.

MD: Now you attend the Executive Council also.

PC: Yes, and that's an interesting thing because as I mentioned earlier, David Collins never came. But after I was elected Vice-President, Ed Browning talked to me, and he said, "I would like you to attend Executive Council meetings." I said, "Well, whatever you want and whatever the Council decides." David was opposed to it, and he said, and I believe him, "It's not because of you, but I think it's a bad practice to establish. I never attended."

I said, "Well, I know you didn't, but I think that's unfortunate, because if you're presiding at General Conventions, you need to know what's been going on in the Church for the past three years, and you don't get that as easily any other way than you do by attending Executive Council meetings." So David was really opposed to it. In the meantime --

MD: Do you think David had never been asked to attend an Executive Council meeting?

PC: Oh, I know he hadn't. He said he hadn't.

MD: So part of it was the change in the Presiding Bishop.

PC: Yes.

MD: If the Presiding Bishop was interested in it.

PC: Also part of it was Charles Lawrence didn't want David to come either.

In the meantime, Ed had also asked me to chair the Committee for the Full Participation of Women in the Church. And that was another sort of totally unrelated to being Vice-President, but something that kept me busy. And you met with us, remember, at the Pheasant Run House of Bishops meeting.

MD: Right.

PC: But that Committee decided that the Vice-President of the House of Deputies should be invited to attend the Executive Council meetings. That was a decision of the Committee so they were putting pressure on Ed to ask me.

MD: Did they decide that generally or did they decide when a Vice-President is a woman she should be decided?

PC: They decided generally, and they had started because of my being a woman, but they felt the Vice-President should attend in the future, whatever sex. So they were putting pressure on Ed, although he really didn't need the pressure. He was for it, but it just strengthened his hand a little bit.

END OF TAPE 2 - SIDE 1

MD: So finally, the way he approached the Council was that as the Lay Delegate to ACC, he felt it was important to you to

go.

PC: [He felt it was important] to attend Executive Council meetings.

MD: Yes. He did that before the Council met. And what did they vote?

PC: They voted to invite me to attend.

MD: Do you know what the vote was?

PC: It was unanimous.

MD: So you were not necessarily invited to attend as the Vice-President.

PC: Right, for that Triennium, until the General Convention of '88. Then when I was re-elected Vice-President at the Convention in '88, the decision had to be made all over again. And in the meantime, when David Collins could not attend an Executive Council meeting, the one in Guatemala, and then he left early in Rapid City, South Dakota, and Ed was gone because of Wes Frensdorff's [The Rt. Rev. Wesley Fresndorff, Bishop of Nevada] death, they had asked me to preside at the Executive Council meeting, which was the first time a woman had ever presided. Well, there were some people on the Executive Council who objected to that, and they referred back to the By-Laws which said, "If neither the President nor Vice-President can be here, or can preside, then the Council elects a Presiding Officer." Technically, it was correct. I was not a member of Council; I was there by their grace and favor, and I really should not have been presiding.

MD: So what happened? Did the Council elect someone else?

PC: No, this was after the fact. But if it ever happens in the future --

MD: Somebody will know. They will have read the By-Laws.

PC: They will have to elect a presiding officer.

MD: Now are you invited to attend, are you allowed voice or vote, or both?

PC: No vote. Voice, but no vote. The whole issue came up again at the first meeting in this Triennium. Ed said he would like to request the Council to invite me to the meetings and to have voice, but no vote. And it passed again, unamiously.

MD: This time as Vice-President of the House of Deputies, not as any of your other jobs.

PC: Right. As it's kind of like Triennium basis. There is no change in the By-Laws of Executive Council.

MD: There's been no move to change those laws?

PC: No.

MD: So that puts you in a somewhat awkward position.

PC: Very, very awkward.

MD: What do you do? How do you handle that?

PC: Well, I feel rather strange, except that not only the members of the Council, but the Staff, have really gone out of their way to be inclusive, and Nelle Gibson, who chairs the Partnerships Committee, as it's called now, and Pat Mauney

[The Rev. J. Patrick Mauney, Executive Council Staff] and Bill Norgren [The Rev. William Norgren, Executive Council Staff, 1981 -], the Staff people on that committee have asked me, because of my ACC involvement and the National Council of Churches, if I would sit in as a member of the Partnership Committee, because they deal with those kinds of things.

MD: So you would even have a committee because much of the Executive Council time is given to committee meetings.

PC: Right.

MD: And if you didn't have some kind of committee identification --

PC: It would be even more awkward, you know, because there would be no place to go when they are in committees, and you would just sort of be hanging around. And I really try not to be too intrusive in the debate. I try to be sensitive to that.

MD: Do you speak very often?

PC: No, not much. I do in the Committee, but not too much in general debates in the Plenary Sessions, unless I have some information I think I've gained in another way that will be helpful to the debate. But probably I don't speak as much as -- well, I know I don't, as much as I did when I was a regular elected member, because there's that kind of sensitivity that they're the elected members and I'm not.

MD: Do you think the system should be changed? Do you think the By-Laws should be changed so that the Vice-President is --

PC: I'm ambivalent about it, Mary, because I think there is a lot to be said for it. If the Vice-President is asked to preside at General Conventions, at the request of the President, it's very helpful to sort of know what's been going on. Now you can know that by reading, but you don't get all the subtle nuances. But then there are people, and John Walker was Vice-President of the House of Bishops, as you know, and that always pleased John to be able to tell the Diocese that we had both Vice-Presidents in his Diocese.

MD: I hadn't thought about that.

PC: But there are people who say, rightly so, that if you're having the Vice-President of the House of Deputies, why not invite the Vice-President of the House of Bishops?

MD: And was he ever invited?

PC: Huh-uh. And I doubt that John would have come, but that's not the point. It's the invitation. So I can appreciate that point, and are you giving more weight to the House of Deputies by including both their President and Vice-President than you do the House of Bishops, when you have only the Presiding Bishop and not the Vice-President. So, you know, I can see advantages both ways.

MD: What are your other constitutional duties as Vice-President?

PC: Actually the only thing is that I'm a member of the Planning and Arrangements Committee, canonically. It specifies that the Vice-President of the House of Deputies and the House of Bishops shall be members of the Planning and Arrangements

Committees for the next General Convention, and preside at General Convention at the request of the President, or if something happens to the President, then preside. So that's all. Now, David [Collins] has been very good about including me, and I think part of that was because he was not included, and he felt that --

MD: He felt of like a persecuted minority, too.

PC: -- very strongly. So he appointed me as a Deputy to the Standing Committee on Nominations, the Joint Standing Committee on Nominations. I served on that the last Triennium and also this one, simply because I know so many people in the Church, and he thought that expertise would be useful. He's also asked me to be his liaison, although he goes also, to the State of the Church Committee, and that's the meeting I'm going to next week in Guadalajara, because there's a lot of overlap between the State of the Church Committee and their proceedings and Planning and Arrangements. So he wants me to be the liaison between those two.

MD: And the Committee on Appointments, is that the committee that does determine who of the delegates to General Convention are appointed to committees?

PC: Yes, and that's the other thing when David has been very inclusive. The appointments to interim bodies, which are committees, commissions, boards, and agencies, are appointed by the Presiding Bishop and the President of the House of Deputies. Ed appoints the Bishops who are members of the Committee, and the President of the House of Deputies appoints the clerical and lay members. And the only two people who have to get together to do that are David Collins and Ed Browning. But from the beginning David has asked me to sit in on that. And I recognize that the appointments are ultimately his, but he's been very nice about asking me for suggestions and listening to them.

MD: Right. Have you used this as a way to get more women on these committees?

PC: Yes, very definitely.

MD: Do you recommend men as well as women?

PC: Yes. And also being on the Joint Standing Committee on Nominations, you know, I push women for election to Executive Council, for instance. But I've also pushed some men, and last time I was pleased, I recommended Marcie Walsh and David Beers, and both of them were elected to Executive Council.

I think we certainly need to push women, but we also need good men on those committees. Those appointments are made by David and Ed, and I have sat in on them, and of course, Don Nickerson [The Rev. Donald Nickerson, Executive Council Staff, 1982 -] as the Secretary. But the final decision is the Presiding Bishop's and the President of the House of Deputies'.

MD: What do you think right now about the state of the Church in terms of women being involved in the National Church? Do

you think we've made it?

PC: No. It's interesting, and you know we found in our data gathering for the Committee for the Full Participation of Women that after women could be seated and there was sort of an initial spurt, and it's true for Dioceses as well as National Church, that the percent of women repesented ranges from just about 22 to a little over 25 percent in the House of Deputies, representation on committees and commission. The same thing is true here. It got that far and no further. We also found that there is a point, and it's really around 33 percent or a third, that if the number of women on any decision-making body gets over about 33 percent, then that body begins to lose its credibility, or its attractiveness; that it becomes devalued, and the men are no longer interested in being associated with it, because it becomes a "women's group."

MD: Can you give me an example of one that got more than that?

PC: Well, it's happened in parishes on vestries, you know, that when a vestry becomes say 50 percent women, then it becomes increasingly difficult to find men who are willing to serve on vestries. That was probably one of the most obvious ones. I don't think that there are any national --

MD: I don't think we've got many.

PC: We do have interim bodies that have gotten that high. And, of course, the problem and I know that the Committee on the Full Participation of Women and the successor body, the Committee on the Status of Women, think that David and Ed are not moving ahead fast enough in increasing the numbers of women. But having sat in on those meetings, I know how hard they try. I also know that there are a lot of other factors that mitigate against that, including the fact that there is carry-over. Some terms are six years, and you only have so many appointments to make. Provinces have to be represented, so you have to pay attention to that. Then considering that all Bishops, with the exception of one now, are men, you're going to have all the Bishop appointments are going to be male. Then most of the clergy appointments, up until recently, have been male. So then that means if you're increasing the numbers of women, you have to appoint all the lay people women, and that means that you're discriminating against good lay men.

MD: Do you think that a realization that that's the way the committees were working in the early 1970s is part of what made Church Women more favorable to the ordination of women, because they began to see that unless we have women in the other two orders, there would never be much clout?

PC: That's interesting. I really never thought about it, but I suppose it probably did motivate some people. And I would say probably one of the persons who had the foresight to recognize that was Fran Young, because I've heard her say things, now that you've asked me the question, would lead me to believe that she foresaw that. I would say the rank and

file of people who pushed the ordination of women did not have that as a primary motivation. But I wish we had. I wish you had mentioned it then, because I think it's a good point.

MD: Let me take you back, because that was the other area that I really wanted to ask you about, the whole area about the ordination of women, which means that we're really going to go zooming back now into past history for a bit. Let's go back to 1970 -- now you were in 1970, were you President of the Church Women here?

PC: No, not until '72.

MD: '72 -- so in 70 you were still?

PC: Vice-President of the Episcopal Church Women.

MD: The Episcopal Church Women of Washington.

PC: Yes.

MD: Okay, back about then, do you remember your first even thinking about the ordination of women, when it came to the surface in terms of what you were doing or where?

PC: Not then. I was the Vice-President, and the President was Judy Whitlock, and we were still pretty traditional at that point. I became President in '72, and it was probably just before then, and I think a lot of that was due to Bishop Creighton [The Rt. Rev. William F. Creighton, Bishop of Washington], who was a wonderful bishop, and he was very quiet, very solid, but really on the forefront. So when I became President in '72, and was included in the weekly staff meetings which I referred to yesterday, I just had a real awakening and education because -- And I've talked to Loren Mead about Bishop Creighton's style of leadership, and the staff that he surrounded himself with. He had one of the best Diocesan staffs I've ever, ever worked with. He had Jim Anderson [The Rev. James D. Anderson, Diocese of Washington Staff], who's now the head of the Cathedral College of the Laity. Jim was on the staff. Jack Harris [The Rev. John C. Harris, Diocese of Washington Staff], Charles Perry was his Canon to the Ordinary; Ken Higginbotham, who is now in the Diocese of Los Angeles. He just had really top notch people, and he encouraged them to be very innovative and progressive. I can still see Bishop Creighton sitting at the table at those staff meetings, and there would be this wonderful discussion going on and people just throwing ideas from every direction, and he would encourage them to do that. He would sit and listen and never cut them off, never say no, no, this is the way we're going to do it. And he would assimilate all those ideas and finally use them. But I think that was one of his greatest strengths as a Bishop, his style of leadership.

With people like that, you know, and sitting there sort of absorbing all that, it was during that time that we began to talk about a strategy for the Diocese on ordination of women, and what we would do -- what Bishop Creighton would do.

MD: Do you remember before that, in 1970, when the bill favoring the ordination of women came before the General Convention? Do you remember what Washington voted or --

PC: No. Do you mean when they voted to ordain Deacons?

MD: After that, there was another bill that came before the Convention.

PC: There was the one in '73.

MD: There was a previous bill introduced into the 1970 Convention which said, "The mind of this House is in favor of the ordination of women," and it was defeated very narrowly, surprisingly enough. But you don't remember much talk about that?

PC: No. And I don't know -- I would suspect that Washington would have been in favor, but I don't know. But it was during those staff meetings that I would say that I became very aware of the whole issue, and where the Diocese stood on it.

MD: Do you remember how you felt originally? Did you originally think it was, number one, important, number two, women should be ordained, or all of the above?

PC: Yes, I thought it was important. I thought women should be ordained, and in the beginning, for me it was a justice issue, and I didn't get into all the theological arguments and scripture and tradition and all of that until later. I just thought it made sense, it was the right thing to do, and I couldn't see any reason why they shouldn't be. Also it felt very important to me for my own ministry, because I had absolutely no vocation to be ordained. But I felt that that choice was not really a choice, as long as women couldn't be. And so it felt to me like if women could decide whether they wanted to be ordained or choose a lay vocation, then that really validated their lay ministry, because I could then say, "I could be ordained if I want to, but I don't want to be. My choice is to pursue my lay ministry."

So that seems to me was the validation of the ministries of all women, whether they chose to be ordained or not to be. And a number of times -- they don't do it so much any more, but people would say, "Why didn't you ever think of ordination?" I can honestly say I never, never thought about it. I never felt a call and I never -- I just didn't want to do it. I'd much rather do what I'm doing.

Anyway, it was in those staff meetings, I think, that I began to really think about it more seriously, and then we began to take the power; we really discovered that ECW had power, and we weren't really using it. I had a good Board, and they -- I say good, because they always agreed with me.

MD: A good ECW Board?

PC: Yes.

MD: So you discussed it in your ECW Board --

PC: Oh, yes.

MD: -- and decided fairly early on that the ECW should, number

one, be in favor of the ordination of women, and number two, work toward that, push it.

PC: Then, as I mentioned yesterday, we pushed other things like the appointment of the Task Force on the Role of Women and Girls in the Church, and other sort of justice issues for women.

MD: Did you have much flack about that from other ECW member?

PC: No, not from ECW, as I said, the flack was from a few of the sort of traditional Anglo-Catholic priests -- the Rector of St. Paul's, K Street, you know, has just traditionally been against the ordination of women. Not many of those, but those were pretty powerful people, and they were very outspoken, like the ESA [Episcopal Synod of America] Bishops. You know there aren't many of them, but they are pretty vocal.

So we'd get an occasional comment, like "Well, you're not paying enough attention to prayer and worship." But not real problems or flack.

MD: So did you as an ECW, work to elect the Deputation to the Louisville Convention (1973) that was in favor of the ordination of women? Or did that happen after?

PC: I think it happened after. I'm trying to think -- because of my involvement, and I don't know how Charles Perry got into this, but it was just sort of an ad hoc group that sprung up, and was going to take some leadership in Louisville on pushing the ordination of women. And I can remember mailing out all kinds of brochures from Church House to all the Deputies.

MD: You were kind of doing it for Charles?

PC: We were doing it together, but there was no real organized effort. And I really should go back to that, because I'm not sure whether he just assumed that role or Bishop Creighton asked him to do that, or whether it just sprung up. But it was as a result of Louisville, and defeat of the measure there.

MD: Do you remember how you felt when you heard about it in Louisville -- about the vote?

PC: Oh, I just felt devastated.

MD: Did you think it was going to pass when you went to Louisville?

PC: Yes, I really did. I thought it would. And I remember a lot of people being very devastated about it. It's coming back to me now. I had been over to Virginia Seminary quite a bit, meeting with women seminarians, and sort of working with them. And I had been speaking around the Diocese about the ordination of women. And I became very close to a number of the women seminarians, Pat Park, Pat Merchant [The Rev. Patricia Merchant, Assistant, St. Luke's, Atlanta], as she's now known, and others. Armistead Booth was working on it. He was a layman and the Chancellor of the Diocese of Virginia. Maybe that's how this developed, because there was a kind of nucleus around Virginia Seminary that sort of

developed, and, of course, the close tie between Virginia and Washington. It was about that time that we formed the Women's Caucus and that got going over at Virginia Seminary. So there was a lot of momentum, I think, arising from Virginia Seminary.

MD: Do you remember Sue Hiatt [The Rev. Suzanne Hiatt, Professor, Episcopal Divinity School, Cambridge, MA]?

PC: Oh, sure.

MD: What did she do?

PC: Sue, as a matter of fact, came down -- I had heard her name, but I had not met her, and Eleanor Lewis [Mrs. Fielding], I had her name come up. Well, Eleanor Lewis lives in Baltimore, and I think it was through Fran Young and Eleanor was involved, and she was one of the powerful women in the Episcopal Church at that time. She had been on the General Division of Women's Work, I guess, with Sue. When they elected representatives on the Executive Council, Eleanor was one of them, as I recall.

Eleanor had a meeting in her home, and some woman, maybe it was Sue Rich, and I went from here. I was the President, she was the Vice-President. And we met with Sue Hiatt. Sue came down, and Eleanor Lewis, and we talked about -- and I remember it was the first time I had heard the word "scenario" used. And Sue was talking about the possible scenarios for the Louisville Convention. We spent the day together, strategizing and all that. So there were a lot of things coming from different directions.

MD: Did you feel that Sue had a real grasp of what was going on? Was she cheering you on?

PC: Yes, I thought so. She wasn't prodding me, but I felt that she had a lot to offer, and I respected her judgement and listened to her. They were talking about the strategies for the General Convention. (I gave all of my files from that period to a woman who was a doctoral student.)

MD: Was it Heather Huyck [Historian, U.S. House of Representatives]?

PC: Yes.

MD: Good.

PC: I had tons of correspondence, and that would really clarify for me what happened then. I do recall, and that's where I first met Anne Scheibner. Do you know her?
She was there doing some kind of organizing work.

MD: She was where?

PC: At the convention. That's the first time I met her, in Louisville. And there were lots of different people coming together from different places, but no overall strategy, and that's why we developed after Louisville, the -- I started to say the movement for the ordination of women, the Committee for the Ordination of Women, and George Regas [The Rev. George F. Regas, Rector, All Saints', Pasadena, California] and Pat Park co-chaired that.

MD: Right.

PC: So that's how that group came into being, because we realized our mistake in not being better organized before Louisville, and having all these different people doing different things. So that group arose following Louisville so we could have a unified integrated strategy.

MD: Do you remember after the Louisville Convention, how you heard that the measure had been defeated? You were at the Triennial.

PC: Right. And I chaired the Resolutions Committee for the Triennial, so I was very busy.

Interruption of conversation.

MD: We were talking about the General Convention, and how you actually heard the news that the ordination of women bill had been defeated.

PC: As I recall, as I mentioned, I was chairing the Resolutions, and I was very busy, so I didn't get over to the House of Deputies very much, but I think somebody came over and announced to the Triennial Meeting.

MD: What was the feel of the Triennial Meeting in response to the vote?

PC: I think there were some people that were very unhappy, but I don't think Triennial, for the most part, was that heavily invested in it yet.

MD: Do you think they became so after Louisville?

PC: Yes. And, of course, what galvanized the Church was the ordinations in Philadelphia. You know that really made it an issue for the Church, and it wouldn't go away. A lot of people who had not really thought about it too seriously were almost forced to think about it, after '74.

MD: Do you think if there had not been the Philadelphia ordination, and the issue had just come up in Minneapolis at the General Convention, without having that interfere, do you think it would have passed?

PC: No. I don't think so, and there's an editorial by Dick Schmidt [The Rev. Richard Schmidt, Editor, The Episcopalian] in The Episcopalian this time, and he talks about the Philadelphia Ordination as being crammed down our throats, and I'm going to write a letter to the editor about that. First of all, I think that's a perjorative term, you know, "crammed down our throats." But also I think that that forced us to really look at it. I know that it did in this Diocese, because Bill Creighton had said that he would wait until after '76 Convention, but if the Convention did not pass it, he was going to go ahead and ordain women. Well, of course, as it happened, after the Philadelphia Ordinations, remember Bill Wendt [the Reverend William Wendt], at St. Stephen and the Incarnation, ordained four women here.

MD: Well, now, he didn't do the ordination?

PC: No, but he permitted it.

MD: Who was the Bishop?

PC: It was the retired bishop from Rochester, the Right Reverend George Barrett. But Bill Creighton had to deal with it.

PC: We had a trial, and --

MD: What was the feeling, kind of the overall feeling of the Diocese about Bill Wendt's [the Rev.] action? Do you think --

PC: I think people were angry, because Bishop Creighton had so much support, and the people were so loyal to him, and they knew where he stood. He and John Walker, you know, who was the Suffragan, were so supportive, and Bill Creighton had said if '76 did not take action, he would go ahead and ordain women. So I think there were a lot of people who felt that Bill Wendt had put Bishop Creighton on the spot, just like a lot of people think that Jack Spong [The Rt. Rev. John S. Spong, Bishop of Newark] is putting the Presiding Bishop on the spot about the ordination of the active homosexuals, when they know full well that Bishop Creighton, or Ed Browning, are doing everything they can to move the issue along.

So I think there was some anger at Bill over that. And it was interesting because he was nominated from the floor for Suffragan Bishop in '86, when Ron Haynes was elected. And he withdrew his name at one point, and the Convention gave him a standing ovation, and he said, "I never thought I would witness so much love from the Diocese of Washington again. I love it."

You know Bill is an old curmudgeon. Everybody knows what he is like, but they still like him. But there was anger toward him then.

To get back to your original question, I think the Church was forced to deal with the issue, and the way this Church moves often times, unless the issue had been crammed down their throats, they probably would have said, "Well, next time." Look at seating women as Deputies -- how long that dragged on, and probably would have dragged on and on. That's when John Coburn called this wonderful Council of Advice meeting in Colorado Springs. Helen and I were talking about that the other day. She was invited to that. I was invited because I was going to be the Presiding Officer of the '76 Triennial. He had a marvelous group of people there.

MD: Now Coburn called these people as President of the House of Deputies.

PC: Yes, and as his Council of Advice, to talk about strategies for presenting and dealing with these very divisive issues, like ordination of women, and the prayer book, and --

MD: And the meeting was called after the Philadelphia Ordinations?

PC: Yes.

MD: You were even invited after --

PC: Oh, yes. And I think probably the motivation for his invitation was the ruckus caused by Philadelphia.

MD: When do you suppose you met? You met in Colorado Springs in the Spring of '76.

PC: I remember it snowed as we drove back up from Colorado Springs to Denver, but, of course, that could have been in the Spring.

MD: Right.

PC: The Convention would have been about in September -- yes, it was in the Spring, because by then we knew pretty much who the Deputies were.

MD: Who all was there again?

PC: It was a big group. I remember Helen Eisenhart was there, and I was there. Of course, Jim Gundrum was there. That was one of his first conventions as Secretary. Bob Parks [The Rev. Robert Ray Parks, Rector, Trinity, New York City], from Trinity; Kermit Lloyd [The Rev. Kermit L. Lloyd, Rector, St. John's, York, PA] was there. He is from this Province.

MD: Were there ordained women there?

PC: Carol Anderson [The Rev. Carol Anderson, Rector, Beverly Hills, CA] was there. That was when I really first got to know Carol.

MD: Were there bishops there?

PC: No, no bishops. This was a Council of Advice for the House of Deputies, so there were no bishops.

MD: Was David Collins, probably, because he was Chairman of the Ministry Committee?

PC: I suspect he was. I don't remember David too well, but I imagine he would have been there as Chair of the Ministry Committee.

MD: So what did you do? You met in Colorado Springs.

PC: We met at the Broadmoor, which was a nice place to meet. We had some presentations on the issues and Jim Gundrum talked about the legislative process, and then we talked about the possible strategies for handling these issues on the floor, and more the process than the content, you know, like how should it be handled; should it come up in the House of Bishops first; the House of Deputies; should it be handled in the Ministry Committee; should it be handled in Constitution Canons, sort of legislative kinds of things. Then as Sue Hiatt says, scenarios for "well, what if it doesn't pass, then what do we do?", that kind of thing.

MD: Sue wasn't there?

PC: I don't she was. I think that George Regas and Pat Park were there. Charles Crump was there. Now all this is coming back. I had been, and there were several of us from this diocese went, to an organizing meeting in Dayton, before this Committee for the Ordination of Women actually was constituted, so we went to that, and then there was another meeting I went to in Atlanta. Jan Duncan was there, and Nan Marvel, she was then Nancy Bumstead. Marion Kelleran [Professor, Virginia Theological Seminary] was there.

MD: That was all women?

PC: No, they had men there. Carter Heyward was there. Sue Hiatt, Stu Wood [The Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan] who was just recently elected Bishop of Michigan.

MD: That may have been an Episcopal Women's Caucus Meeting.

PC: It may have been.

MD: Now the meeting that you went to at the behest of John Coburn --

PC: Right.

MD: Who paid for it?

PC: I guess it came out of the General Convention budget, or you know, the budget for interim body meetings. And I think that may have been the beginning of the so-called Council of Advice for the President of the House of Deputies. And so since then, Charles Lawrence and David Collins both have had Council of Advice meetings, usually in January or February of the year of the Convention, to identify the issues that will be coming before the House and they have included the Chairs of the most active committees, who will bring people up to date on what their interim body expects to report out, and how it will be handled.

MD: That's interesting. So that kind of thing continued from then on.

PC: I think so.

MD: You're pretty clear that it was the impetus of John Coburn.

PC: Oh, yes. Absolutely.

MD: He was very much involved in it? He knew discussions and who to recognize, and he was listening too?

PC: He was listening, obviously he was very much in charge and everybody knew that.

END OF TAPE 2, SIDE 2.

MD: This is the start of Tape 3, and we were just talking about some of the events leading up to the General Convention of 1976, and how John Coburn called together a Council of Advice to talk about strategies for dealing with particularly the issues of the ordination of women.

Do you remember, was everybody at that Council clearly in favor of the ordination of women?

PC: No, there were some people there who weren't. I remember the concluding Eucharist, and we were all in the big ballroom of the Broadmoor, and we were in a circle at the very end. Whoever was leading the Eucharist suggested we hold hands, and the man standing next to me obviously knew my position and he was against it. I started to take his hand, and he pulled away and just crossed his arms over his chest and would not hold hands with me.

MD: Who was that?

PC: I don't remember who it was. But obviously were people there who were not in favor of it.

MD: What did you go away from there with? Did you have kind of

an assignment or was there anything you were going to do because of that meeting?

PC: No. I was there because I was going to be Presiding Officer of the Triennial Meeting, and I didn't have any particular assignment, but I did have a sense that things were in good hands. John Coburn was very reassuring, and I knew that it would be handled fairly and would be handled well. There was really not that much that the Triennial could do one way or the other as far as affecting the outcome than what we had already done, by being involved in different ways with the Coalition for the Ordination of Women, or whatever.

At that time, I don't know when they started that, but the Presiding Officer of the Triennial was asked to have lunch every day with the platform people from both the House of Bishops and the House of Deputies, and we talked about what was going on in each of the three houses, and what was scheduled to come up later, I mean in the next 24 hours, and to just touch base with how things were going. So that was very helpful to be included as a part of that to know the Triennial was considered a part of the total picture.

MD: Do you think maybe that was the first time the Triennial President was asked?

PC: I think it might have been, because Peg Gilbert would have been the President before me, and I don't recall that she ever said anything about going to those meetings, or to meetings such as that.

MD: How did you get to be the Presiding Officer for Triennial? Who chose you?

PC: We had two committees. After they did away with the By-Laws and all that stuff and as we mentioned earlier, the Committees were primarily planning committees, and we had two committees, one to work on program, to plan the program for the Convention, the other to work on the structure, because they had done away with the By-Laws. We didn't have any kind of structure. Marge and I were on the Structure Committee.

MD: Marge Christie?

PC: Yes. Madge Brown was on the Program Committee, under the chairmanship of Dee Hahn, and I chaired the Structure Committee.

MD: Now, Dee Hahn --

PC: She was a delegate to the '73 Convention from the Diocese of Indianapolis. She chaired the Program Committee, and as I say, I chaired the Structure Committee. They were planning the program for the Convention; we were trying to come up with the structure that could be adopted to fill in the gap left by suspending the By-Laws. So the two committees met together at one point to choose the Presiding Officer, because there was no mechanism for doing that. We did solicit nominations from throughout the Church, from different ECWs, and we had a number of nominations, including Cynthia Wedel [Mrs. Theodore O. Wedel], who had been a previous Presiding

Officer of Triennial. There was a long, long contest. We kept voting over and over again. It was finally between Cynthia Wedel and me. I remember spending more time in the ladies room on the fourth floor. I had to be excused while they voted again and discussed it again. I felt I knew every ceramic tile in that bathroom. I think I counted them all!

There were a lot of people who felt that Cynthia had the national recognition, the name, and probably would be a major name to be Presiding Officer, but there were also other people who felt that Cynthia had been Presiding Officer many years before, and that to choose her again would look like a backward step. We needed to have somebody new. So finally I won. But I think Cynthia would have been interested. Well, I know she would have been, because we had talked about it. She really would have been interested in being Presiding Officer then.

MD: Tell me a little bit about Cynthia Wedel. How would you describe her work with Church Women?

PC: Cynthia was -- when I think of the "grand old women" of the Episcopal Church, and I don't mean old in the sense of age, but being role models and mentors, I always think naturally of Marion Kelleran and Cynthia Wedel. Cynthia came out of a little different background than Marion. Marion's work had started really in Christian Education, and then on the staff, I guess, of Bishop Dun [The Rt. Rev. Angus Dun, Bishop of Washington] here in Washington. Cynthia was married to Ted Wedel [The Rev. Theodore O. Wedel, Warden, College of Preachers, Washington DC], who was head of the College of Preachers, and was a professional woman in her own right. But I think her work took her more in the direction of Church Women United, and the National Council of Churches, and the World Council of Churches. It was more ecumenical, whereas Marion's was more Christian Education, being on the faculty at Virginia Seminary, and then, of course, being the first woman Chairman of the Anglican Consultative Council.

MD: Had you known Cynthia Wedel in Washington?

PC: Yes, not really well, because she was such a major figure on the horizon when I was coming on, but I first knew Cynthia not so much through the Episcopal Church, but the Mortar Board National Chapter was giving its Distinguished Woman of the Year Awards, and one year we gave it to Cynthia Wedel, and I was on the committee that selected her. So I got to know her through that aspect really before I started working with her in the Church. My work in the Church as I was just becoming involved brought me in contact a lot more with Marion than it did with Cynthia, because of Cynthia's work with the National and the World Council of Churches. So I did not know her or work with her as much as I did Marion.

MD: Tell me about Marion Kelleran.

PC: She's wonderful. She is just -- I think Marion was one of

the brightest, most down-to-earth people, but most marvelous wit. Some people can be very funny, but it's with jokes they've heard from somebody else. Marion had that quick wit to see the humorous in whatever was happening, and to comment in a very witty way on that, so that her wit was really directed at what was happening or what was said. It was just marvelous. She had such respect on the Anglican Consultative Council -- people from all over the world. And she was such a lady, very gracious, very charming, and always handled herself with such dignity. As you can tell from the way I rhapsodized about her, I think if there was one person that I would like to be most like, it would be Marion. She really was very pleasant.

MD: Unbelievable. Do you suppose she ever wanted to be ordained? Did you ever talk to her about that?

PC: I suspect that in the early days, if Marion could have been ordained, she might have. After a certain point, she probably didn't. And I think there's a feeling, especially with lay people, like Marion or me, probably with Marge [Christie], is that you reach a certain point that you've got a lot more clout as a lay person than you ever would if you were ordained, as far as "power" is concerned. I did hear on occasion Marion make reference to it, and she said, well, she just never thought about it because that was just not an option.

MD: It just was not even something to think about.

PC: But as opposed to Verna [Dozier], now Verna just gets livid if anybody has a viable lay ministry, and then starts talking about being ordained. Verna just goes into orbit. It makes her so angry that lay people seem think they don't have a valid ministry unless they are ordained.

MD: Tell me about Verna. Was Verna ever active in the ECW in Washington?

PC: No.

MD: She never, even on her local parish?

PC: I don't think so. I'm pretty sure she wasn't.

MD: So how did she get into speaking?

PC: Verna taught in the public school system, and she decided to retire, and this is a story that Marion Kelleran told me. Verna decided she wanted to become an authority on the Bible, and so she started teaching herself. She's a self-taught theologian, and she has become an authority. Of course, you know she's asked to speak everywhere, and she's probably one of the leading Episcopal theologians.

I remember in '78, I was invited to lunch in Alexandria with Marion and Verna, and Fran Young, the four of us. It's like John Kennedy's statement when he entertained all the recipients of these awards at the White House, and he said, "Never have so many brains been gathered under one roof, since Thomas Jefferson had dinner by himself," something like that. But to have lunch with the three of them sort of felt that way to me.

Marion said before Verna arrived, "This woman is just incredible."

MD: How had Marion met her? Did she go to the Seminary or to the school?

PC: Maybe through the Seminary.

MD: I'm a little bit curious as to how she first started to speak to Episcopal groups. Once you've heard her speak, you can see why she's such a popular speaker, but I wonder who invited her to speak first.

PC: When we were planning the program for the '76 Triennial -- Dee Hahn, who was chairing the Program Committee for the Triennial, suggested the people to work on the program, and she's the one who introduced Verna to the Triennial, or she suggested her for a speaker. And we had Carman Hunter [Executive Council Staff, 1963-74], and Marion Kelleran and Verna were the three speakers and they also met with us as thread people throughout the meeting. So that's when I first got to meet Verna.

MD: And then once she had spoken to the Triennial --

PC: Once she spoke and, you know, had that national exposure, then everybody wanted her to come speak.

MD: Yes. She is quite a gal.

PC: She really is.

MD: She is marvelous.
So we were just talking about Triennial and your presiding over Triennial. So you presided over the 1976 Triennial, and what do you remember from that meeting?

PC: I remember more about my election. The way we had to do things, having no By-Laws, meant that we had to set up a structure committee, and we had to elect a presiding officer in the committee. By then I was getting a national reputation for being a flaming liberal, and there were a couple of organizations, ECW organizations, including Dallas and Northern California, who did not want me to be Presiding Officer at all. They kept writing to the Committee and protesting the way in which I was elected, and threatening that when we got to Minneapolis they were going to see that I was removed, so that the Presiding Officer could be elected by the entire Triennial meeting. So the first night, they made some parliamentary moves and said, "We are going to get you out of there." I was successful in meeting the first challenge, but those two presidents came up to me at the end of the evening, and said, "You won tonight, but the battle isn't over yet." So it wasn't very easy. I had as my Parlimentarian a black woman who was on our board here, and very supportive.

MD: Who was she?

PC: Marion Jackson.

MD: So did the matter come up before the entire Triennial ever?

PC: They tried to bring it before the meeting, but I got the support of the group through their refusing to let it come up. They said, "We have a Presiding Officer, we don't need

to do anything else."

Things went along pretty well after that, but then that year The Witness magazine was going to have a panel on sexism, and I was asked to be on it. We were each making a presentation. Coleman McGehee [The Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan] was on the panel, and Rosemary Reuther, and I was on it, and there was a fourth person. I can't remember. And John Walker was the moderator. They had a series of panel discussions of different issues at lunch. I don't know if you remember that. This one was on sexism. Nancy Geyer was the consultant to our Triennial Meeting, and knowing all the brouhaha that we had encountered before over my election, she was trying her best to make sure that I kept my nose clean and didn't get into any trouble. But they had asked me to be on this panel and I had said yes, I would. And before I went I was working on my presentation. That was the summer that my son was going away to Princeton for the first time. So he had said, "Well, Mom, I need name tapes."

Interruption on tape.

MD: We were talking about the Triennial.

PC: Yes, and I was telling you about my speech for the sexism panel.

Cabell was getting ready to go away for the first year at college, and he had a set of name tapes. Name tapes had to be sewn in all of his linens and things like that, and he kept saying, "Mom, aren't you going to do this for me?" And I said, "No, Cabell, I have to write this speech on sexism." [Laughter] And I never will forget, we had a third floor there, and I had my office in one room, and his bedroom and bath were in the other section. I was sitting at my typewriter writing a speech on sexism and here this poor little thing was sitting in the middle of the floor sewing name tapes on all of his clothes and his linens. And I felt so guilty.

As I said to somebody afterwards, "It was probably the best thing that ever happened to both of us." You know you liberated him and me both.

But anyway, I went to the panel, and gave my speech. You know, there are certain speeches that you give that you feel good about, and there are others that you don't feel so good about. And I always thought that was one of the better ones I did.

MD: Did you tell them the story about Cabell?

PC: Not then. I've since told some people about it, you know, my journey toward --

MD: Liberation.

PC: Right. The next day, the Convention daily newspaper, on the front page, right in the middle, had big headlines, "Church Sexist, Chinnis Says." I thought Nancy Geyer was going to

have a stroke. I mean after trying to shepherd me through the still waters, she'd done so that I wouldn't make waves, and then to have the headlines on the front page of the Convention Daily, that I was saying the Church was sexist. It was absolutely amazing though. There were more women in that Triennial that came up to me afterwards and said, "You know, we got a completely different perspective of you after hearing you on that panel than we did in Triennial, because you were just a totally different person." It was one of the nicest compliments I ever had. It was nice to be able to say what I wanted to, and have it received well -- not by all people, but by some.

MD: What did you say? Did you say the Church was sexist?

PC: Oh, yes.

MD: Why?

PC: Because women could not move into decision-making roles. That was only six years after they were seated, and then the statistics were just incredible after we did away with the By-Laws, and I have them in some of my speech material, but out of all of the appointments of lay people, there were maybe five women appointed to interim bodies. The statistics about the use of women in decision-making committees and their appointments are just awful. And the number of women who were elected to Deputies was very small.

But then I even took it from the national level to the diocesan and the parish level, and showed really how women had sort of gone backwards in terms of representation after Seattle, which essentially what you said, too. I carried it through to show that -- I remember an example I used. In symphony orchestras, men were conductors and women were harpists. And in medicine, and in education. So I've used a lot of examples to show that society was sexist. But, of course, what the Convention Daily picked up was that the Church was sexist, which was a part of it, but it was not the only institution that was.

And then Coleman McGehee [The Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan], and we've since become very good friends, took issue with me, and he said, "How can you sit there and say that you want full participation and still preside over a Triennial Meeting, a separate meeting of the women?"

Rosemary Reuther came to my defense during the question and answer period afterwards, saying, "When you have two people running a race, and one is crippled, you have to give that person a handicap. That's what I perceive the Triennial Meeting to be. It gives women a handicap, because they have not yet learned how to operate at the same levels that men have, on the same wave, and they have to have a vehicle to train them and to prepare them to move into decision-making roles."

So it was really an exciting time!

MD: A fun panel, because you grappled with real issues.

PC: Another interesting thing about that Triennial Meeting was that after the opening session -- Oh, at the opening session, they had asked me as Presiding Officer to be in the processional and to read the Old Testament lesson, which was from Isaiah. Ed Browning and the Deputation from Hawaii brought beautiful leis, orchid leis, to John Coburn and to me, and to Jack Allin [The Most Rev. John M. Allin, Presiding Bishop, 1973-1985]. When we processed into the auditorium for the opening movement, there were women crying, because a woman was finally a part of that service. It was very touching.

Afterwards, Jack Allin and Ann had a luncheon, and Donald Coggan [The Most Reverend F. Donald Coggan, Archibishop of Canterbury] was there. He was the Archbishop of Canterbury then. And they had a little luncheon and John and Ruth Coburn were there and the Allins, and Coggan, you know, the leadership. So I sat at a little table with Archbishop Coggan at lunch and we chatted. Then afterwards, John and Ruth and I were out on this -- they had kind of a penthouse hotel room, the Allins did, with a little balcony. So John said, "Tell me about your family." Well, that morning, about 8 o'clock in the morning, and this was the opening day of the Convention, now, the telephone rang. It was Cabell from Princeton. He had left on Wednesday or Thursday for college, and I had left the next day to go to Minneapolis. He said, "Mom, I'm dropping out of school." [Laughter.]

MD: Oh, dear!

PC: I said, "What?" He said, "Yes." He was homesick. He said, "I don't want to do this."

I said, "Cabell, you can't. I'm here. I've got to be here for this meeting for ten days or two weeks. Please just stay until I can get home and then I'll come up and see you." Well, he was crying and I thought, Oh, God!

John Coburn and Ruth were talking to me, and he said, "Well, tell me about your family." I said, "It's interesting you should ask." I told him about Cabell's going to Princeton and about the telephone call. Well, I didn't know of John Coburn's close ties with Princeton. He wanted to know about Cabell, and he said, "I have ties with Princeton." I said, "Oh, no, I didn't know that." He said, "What's his name?" And he wrote it down. He said, "You just go home and have a nice afternoon." This was after the service. He said, "Don't think about it. I'll call a friend up at Princeton, and don't worry, we'll take care of it."

Of course, I wasn't any busier than he was, if as busy, and later that evening he called me and said, "Pam, I've talked to a friend or two. They're going to be in touch with your son, and don't worry. I'm sure things will be fine, at least until you get home."

A couple of days later, Cabell called and he said,

"Mom, whom did you talk with about me?" I said, "The President of the House of Deputies." He said, "I want you to know that the President, the Dean, the Chaplain, the psychologist --" About five people had him in to talk to them, wanting to know what they could do to help.

So I told John Coburn that story in a couple of days, and laughed. He laughed and said, "He's just lucky the Governor of New Jersey didn't call." [Laughter]

I thought that was a wonderful story. As busy as he was getting ready for this Convention, which would probably be the on of the most controversial ones, and he had taken the time to call and get people at Princeton to check on my son, not only to help him but to relieve me. I just thought that was the most wonderful thing. And I love that story. "He's just lucky the Governor of New Jersey didn't call!"

MD: Cute!
How about Archbishop Coggan? Did you talk to him at all particularly about the ordination of women?

PC: We did, as a matter of fact, and there's an interesting follow-up on that story, too. He had to be careful then, but after he left office, he's come quite often to the College of Preachers, and done week-long seminars, so I would usually see him. Since then he indicated that even at that time he was very strongly in favor of the ordination of women. In the beginning he was very upset with Archbishop Runcie [The Most Reverend Robert A. K. Runcie, Archbishop of Canterbury]. Runcie certainly was never in the beginning -- well, he was not only not strong for the ordination of women, but he was really against it. He's come a long way.

MD: Have you heard him say he was in favor of the ordination of women -- Archbishop Runcie?

PC: You know, I have. But what sort of troubles me about Archbishop Runcie is that at the ACC meetings, or Standing Committee, we will be having lunch together, and he will say things that are very supportive, but then he will come back from meeting with the Pope, or be out in a public gathering, and sound as though he's changed his mind. Maybe he has to do that because of his position, but I would like for him to just come out and say, "Yes, I am in favor," and let the chips fall where they may.

MD: I have talked to other people. I've never heard him say one way or another, but I have talked to other people who said that he had finally actually said he was in favor of women's ordination. But I was very disappointed in the publicity from the last meeting of the Synod in England, when his public statement was, "I have not yet made up my mind on this."

PC: And that's what I find baffling about him, that I don't know whether he really is having trouble with his decision, or whether he's trying to be too circumspect in what he says. But you get mixed signals from him, I think.

MD: It certainly seems to me like that.

It may be that in America he felt freer to speak with the Americans in favor of, because --

PC: Yes.

MD: Do you remember anything else particularly about that Triennial? How did you feel by the end? Did you feel you had done a good job?

PC: I did. And I thought that partly because of the people we had on the committees, including Marge Christie and others who have a really well-developed social consciousness, that we had at the Triennial moved more in the direction of taking positions on social issues and a lot of other people felt that way, too. A number of them thought it was not for the better, but then there were other people, especially people in the House of Deputies, who said, "Oh, we're so pleased to see that the women are taking positions." We had a resolution on the ordination of women, on the prayerbook, on abortion, and that was the -- We were talking about UTO grants, I think, and that was the time that UTO had two grants for the Women's Caucus, and there was such a flap over those that they had to be withdrawn or they were defeated, I've forgotten which, because so many of the delegates to the Triennial felt that the Women's Caucus was too political.

But I thought it was a very liberal, in the good sense of the word, and progressive Triennial Meeting, and the women were really out and involved in social issues. Now, I will say obviously that there was a backlash to that. I don't regret it. I felt good about the way the meeting went, and about everything that happened. Betty Connelly [Mrs. Daniel Connelly, Presiding Officer, Triennial 1979] was elected Presiding Officer of the next Triennial Meeting. And they said very early on that they were giving up their involvement in social issues and that they were going to concentrate on Bible study and prayer and worship, and they had lots of renewal speakers, and lots of worship services, which is fine, but I thought perhaps we had gone too far one way, and then the pendulum swung back to the other.

MD: Now that next Triennial Meeting, which was the meeting in Denver, I believe that Triennial Meeting also defeated a resolution in favor of -- what was it?

PC: Abortion, wasn't it?

MD: No, it wasn't. There was another national issue, but it wasn't abortion. It was NOW. It was something, some -- Maybe it was abortion. I think it was another one, though, it was a political -- Oh, I know what it was! It was the Constitutional Amendment -- the Equal Rights Amendment.

PC: Yes.

MD: And they passed a resolution, or they defeated a resolution that would support the Equal Rights Amendment. So it was a much more conservative group who were elected in Denver. Were you involved at all, once you finished as Presiding Officer of Triennial, were you involved at all in the planning

of the next Triennial?

PC: No. There was one meeting where I was invited to attend. It was sort of the transitional meeting, when I went and the new group took over and that was -- And obviously they didn't want me, which is right. You know, it was a new group and they had to move on to new things, and I was not interested either in being a part of that.

I remember Jack Allin saying to me after the '76 meeting, and we had a meeting of people who had been in leadership positions at Minneapolis. He said, "What happens to old Presiding Officers of Triennial?" And I laughted, and said, "Oh, they just fade away." You know how Jack Allin can look very stern, and he said, "I don't think that's funny." [Laughter] He said, "I really think after you've been through that experience you have expertise that should be used." So that's when he got me involved in Venture in Mission. And then it was not until '79 at the Convention that I was elected to Executive Council. But then after that, it sort of became an accepted fact that the outgoing Presiding Officer of Triennial would then run for Executive Council, and there were some people who objected to that, you know, that it should not be an accepted fact, just because one who has been Presiding Officer of the Triennial shall then be elected to Executive Council. But I was elected in '79, so it wasn't immediately at the end of my term. Betty Connelly was not nominated by the Nominating Committee, but she was nominated from the floor, and she was elected. And I think was first in order of elections. But then the next Triennial was when they had all that controversy between Betty [Thomas] Baker [Mrs. William Baker, Presiding Officer, Triennial 1982] and Marylyn Adams [Mrs. John Adams, Presiding Officer, Triennial 1985]. They had a division of responsibility-- one was Chair of the the Committee and one was Presiding Officer. Nobody knew who was in charge. So Betty -- one of them, I've kind of forgotten, one was nominated by the Nominating Committee for Executive Council, and the other -- Oh, no, it was Sylvia Corey -- and one was nominated from the floor, and, of course, it was obvious that there something going on and a lot of tension. So neither one of them was elected.

But then Marcy Walsh was elected this last time when she finished her term, and Marge Burke tells me that she hopes to be nominated.

MD: So that has been one way to at least bring some of the expertise that one develops from the women's side to the Executive Council.

PC: But that had not happened before.

MD: Well, it happened to Lueta Bailey. She also was elected to General Convention after having been Presiding Officer. And in a sense, it may have happened with Cynthia Wedel. Was she on Executive Council? I don't remember. I'm not sure.

But let's return to 1976. It was the 1976 General Con-

vention, of course, that approved the ordination of women. How did you feel going into the Convention? Did you think the ordination of women bill would be approved by the General Convention?

PC: I sort of thought it would. Of course, my problem was I kept talking to people who felt the same way I did -- I was on the Coalition for the Ordination of Women with George Regas and Pat Park, and then that got Charles Crump involved in that, and Hunsdon Carey was on it, who were really very strong people. And when Charles Crump joined the group to talk about the legislative process, I sort of thought that that was a big step.

MD: Why?

PC: Because Charles had so much influence as one of the long-time members of General Convention and he was respected by a certain element of General Convention that was considered old and establishment, and not a fly-by-night liberal new group, that was coming in trying to push something. So I felt that he would represent a constituency of the General Convention that we really didn't have on that coalition.

MD: And he came voluntarily, or was he recruited?

PC: No, I think he sort of offered himself. But I understand from Pat that it was Diana [Crump] his wife, who had a tremendous influence on him. And Pat had been invited to --

END OF TAPE 3 - SIDE ONE.

Pat had been invited to approach them and they had gotten along well together, and I think Diana was very influential in persuading Charles to work with the coalition.

MD: Would you say the Churchwomen -- either the ECW leadership or ECW people on the local level, were influential in that vote?

PC: Oh, yes. You see, in the beginning, I mean even in 1972, there were not any -- obviously there were no ordained women, except for Deacons. And it was the Episcopal Churchwomen who had the power base, who had the influence. We were the ones going around speaking; we were the ones talking to people. So ours was the only voice that those who later came to be ordained women had, because there weren't ordained women except for Deacons, and they certainly didn't have any power base.

After the 1973 convention, I remember a very painful experience, because there were a lot of women Deacons, and Katrina Swanson [The Rev. Katrina Swanson, Rector, St. John's, Union City, New Jersey] was one of them, who were devastated by the vote in Louisville. And I can understand it, you know. Obviously, to a woman Deacon who is expecting to be ordained, and that roadblock is thrown up, it would be very traumatic. They had decided they would -- those women Deacons would have a meeting at Virginia Seminary, and it was in Sparrow Hall. I can remember it just as vividly

today as I did then. And they had invited lay women who had been fighting for the ordination of women. They also had Armistead Booth, the Chancellor; John Baden, who as the Suffragan Bishop of Virginia had been wonderfully supportive. And we were going to talk about doing a post mortem on what happened, and what we needed to look at for the future.

Katrina got up, and she was so red in the face, and she said, "I have a lot of pain. I feel victimized --" and so on and so forth. And she said, "I don't want you outsiders --" meaning the lay women and the men -- "here. I want only us who are the victims."

We sort of looked at one another like, "What the heck is going on?" So we said, "Sure, we don't want to be here if you don't want us," although we didn't feel it was any more their meeting than ours. I said, "I'm going, but I just want to tell you that you wouldn't be as far as you are if you didn't have lay women and men supporting you, and you won't get anywhere in the future if you don't have them." And we left.

MD: Oh, really?

PC: Oh, yes. We left.

MD: Did you go into another room?

PC: No.

MD: You all went home?

PC: We all went home. And we waited to see, and sure enough, a lot of the people, the women deacons who were there were very upset about what had happened, and immediately started reaching out to us and apologizing. And I can understand how they felt, but it was sort of --

MD: Wrong thing to say?

PC: Yes.

MD: And you all had the truth on your side.

PC: Well, we had been working hard for them and with them, and then to hear them say, "We don't want you; we don't need you. Get lost." But then things came together.

MD: Do you remember what was going on in Louisville? Did you go to hear the vote when it was announced?

PC: No.

MD: You weren't in the Convention Hall when the vote on the ordination of women was cast?

PC: No, not at the Louisville Convention, but I was in Minneapolis.

MD: You were? And you knew the vote was going to be --

PC: That was a decision that the Triennial made -- to recess. And there were some members of the Triennial, including Dallas and Northern California, who strenuously objected to that. But we knew when the vote was going to take place, and we recessed.

MD: You recessed when? Did you recess to go hear the debate or hear the announcement of the vote?

PC: No, I don't think we heard the debate. It was to hear the announcement of the vote. But we were there when David Col-

lins, who chaired the committee, asked for -- was it five minutes of silence and prayer? And I never will forget looking at people in the visitors' gallery, and there were those women deacons, like Pat Park, and Bill Coats, who was a priest, and had been active in the coalition, had his arm around her, and they were just -- you know, like this, waiting for the vote. And George Regas was there. He was in a wheelchair. He had phlebitis.

You were there, weren't you? So you know the atmosphere when it was announced.

MD: Yes, I was there. How did you feel?

PC: It was just -- I guess felt sort of like I did when Barbara Harris was consecrated Bishop. It's a moment that you live for and you work for and you think, "Ah, if it will ever come, but I don't expect it will in my lifetime." And then when it does, you don't quite know how to -- I mean you want to pinch yourself and say, "Am I really here for it?" So I guess that's how I felt. It was just sort of a state of suspended animation for a while, until it really sinks in, and you think, "Well, sometimes things you really want badly enough, you do live to see them." I had that same feeling at Barbara's consecration. I thought that it's been so important to me for so long, and I've given so much to it, and I'm just so grateful that I lived to see it really come to fruition.

MD: What do you think is going to happen? Do you think more women will be elected Bishops?

PC: Oh, yes! Sure! I think it's just a matter of time. And I think that Barbara has handled herself so beautifully. And there were so many people who thought she was going to go up there and shoot off her mouth and be a thorn in everybody's side. She hasn't done that. As Marion says, "The dove makes some strange landings." But also I think people grow into jobs and -- some of them don't. [Laughter]

MD: No --

PC: But I just think she's done a magnificent job, and that cannot do anything but help women who follow after her. And I've been very impressed with what I've read about Penelope Jamieson [Elected Bishop of Dunedin, New Zealand, 1989] has said in -- you know, the new Bishop in New Zealand. I think she sounds very sensible. So I think it's going to happen. Jane Dixon ran a strong second in North Carolina for Suffragan. North Carolina was one of the Dioceses did not consent to Barbara Harris' election. I think there was some guilt there, too. [Laughter] And I'll think we'll have a woman candidate here in Washington. I don't think she'll be elected. But I think the time has come when any forward-looking Diocese will be almost embarrassed not to include at least one woman nominee in its list of nominees. I mean, they would have to have a pretty darned good reason for not doing it. Of course, there will be other Dioceses like Fort Worth that won't.

MD: As you look back on it, what's been the most fun about all your involvement with Church work? What's been the greatest reward?

PC: You know, it's funny, Mary, when I look forward to going to conventions, it's almost like -- I guess like these exercise nuts with their endorfins working overtime. I really get energized by it. And the network in the Church is so close and, as Fred Borsch said, "There are only 500 people in the Episcopal Church and you keep running into them over and over again." But I just really enjoy that "coming together" there and seeing people and getting together with them. It's almost the same when you go to 815. Iif you stand in the lobby long enough, you can see 25 people that you know from all over the country. And I think that's exciting. I guess it's the contact with other people, and even the ones I don't agree with, I like to see.

So I am really energized when I go to conventions, and work with other people on the issues. I've often sort of worried about this, but I'm afraid the politicial aspects of the Church stimulate me as much as anything, and I guess that's because of my political background.

I said to Jim Gundrum one time -- he was talking soon after I first met him, and it was in our Partners in Mission Consultation. That was about what? '77 or so? And he was talking about that and doing this, and I said, "Jim, have you ever thought of going into politics?" and kind of laughed. He almost exploded, saying, "I am in politics." [Laughter]

MD: Exactly.

PC: But, you know, I think it's stupid for people to say we have no politics in the Church, and there's nothing wrong with politics. It's just how it's used.

MD: What do you see as the big issues before the Church today?

PC: Well, the whole issue of sexuality and what we do about ordaining homosexuals and --

MD: What do you think we should be doing?

PC: It's a very hard question to answer. It's one thing to answer it intellectually, and that's not hard for me.

MD: What would you say to that?

PC: I'd say homosexuals are children of God, and it does not bother me if we ordain homosexuals. What I do have a problem with is a promiscuous lifestyle, whether it's homosexual or heterosexual. And I guess where I have a problem is when I see homosexuals who slip from one relationship to another, and so it's not so much ordaining homosexuals, if they are in a committed relationship, but I feel the same way about ordaining heterosexuals, if they're flitting from one relationship to another. For me the issue is the quality of the relationship and the commitment, and I think that should apply to heterosexuals as well as to homosexuals.

And I guess then I do have a problem when somebody like

this priest in New Jersy who was just ordained, goes around saying, "Monogamy is for the birds." I don't like that.

MD: What other issues?

PC: I have not seen many of the reports from the Interim Bodies, so I don't know where they are and what's going on. I think we're going to move more and more into more autonomous areas of the Episcopal Church, like Mexico and Central America, and places like the Philippines. And I think that's great. I do think we need to continue to give them all the help we can, financially and otherwise, but let them have the freedom to be self-determining.

I'm concerned about a lot of the clergy, because I think the times have changed so much and so quickly, and apparently there is sort of an identity crisis for a lot of clergy, a lot of substance abuse and that sort of thing. And I'm pleased I'm on the Board of St. Barnabas Center in the Diocese of Milwaukee. I think what they're doing is a very much needed and worthwhile thing.

MD: What are they doing?

PC: They have established, in connection with a private hospital, a program for clergy that integrates the physical, the spiritual aspects of substance abuse, and it's a residential treatment program that's also ecumenical, and spiritually based and people, clergy, can either come there on their own, or their Bishops can send them. They have a, well, I guess like most of these drug abuse centers, a residential program for about a month, and then they have an out-treatment program based in connection with the De Koven Center, so that their families can come and have some family counseling.

It's been interesting to me to find how many priests suffer from pedofilia. It was just something that I never thought about. Some were alcoholics or drug abusive. And apparently the recovery rate for pedofiles is very low.

MD: Are they treating that, too?

PC: Yes. They are trying to, but the success rate is not too good.

MD: So the continuing strengthening of the clerical profession is another really issue before the Church.

PC: Yes.

MD: Any other things that you see that ought to be or you wish were?

PC: I think that they've done, based on this Diocese, that the Church is -- at least I would like to see it doing more in the area of social issues. I mean we've been so turned-inward for so long and when you look at the teenage pregnancy and the drug addiction, and babies born to mothers on crack cocaine, and they simply just walk away and leave them. And we have them with us for the rest of their lives. Most of them are impaired physicially. And the murder rate here in Washington is just atrocious. So I have not seen the Church, certainly in this Diocese, doing anything to

begin to address those issues, and I don't know that it can. I certainly don't have any answers. But something has to be done.

MD: How about the Churchwomen? What do you see the role for Churchwomen today? Do you think it's important to continue meeting as ECW?

PC: Oh, yes. I think it's going to be a long time before the House of Deputies represents the demographics of the Church, if ever. And I think the Triennial has a very effective voice, and I think it's a good training ground for women, and not all women want to become political, or move into decision-making roles. A lot of them are perfectly happy just doing what we sometimes refer to as "traditional" ECW things, like bake sales, and prayer and worship. That's fine. I don't think those women should be made to feel guilty about that, because we aren't all alike, and being on a big committee of General Convention might be the last thing in the world that would appeal to a lot of people, men or women either one.

So I don't think we have to make those women feel that if they're not there they're not doing a worthwhile thing.

MD: Do you think more of the National Church budget should be spent on supporting Triennial?

PC: I'd like to see more of it spent, but also I know from being on Executive Council, there's so little money and so much time. You know there are so many needs in the Church that, and so many areas that are going to have to take rather drastic cuts, that -- which is not giving you a very definitive answer, but there is just so much that needs doing, it's hard to say, because that is to say, "What would you take it away from?"

MD: Like President Bush, trying to balance the national budget.

PC: Yes.

MD: How about -- and we really haven't talked about this much at all, and that is your involvement with World-Wide Anglicanism. Could you say just a little bit about what that's meant to you?

PC: I think it has added a dimension to my involvement in the Church, which certainly I wouldn't have otherwise. And it gives you a little broader vision. You're less parochial, and less inclined to think that the United States has all the answers, and that our Church is the only one that knows how to do things. I have really enjoyed it very much. I must admit that when I first started doing it, I was a little bothered that the Americans were almost always looked at as the "ugly American." And I found in this in ACC meetings, that if a suggestion comes from the Episcopal Church in the U.S., people are almost always inclined to say no before they even listen to what you're saying. And I think you probably encountered the same thing at Lambeth. You know they felt that the American Bishops were going to come and call the shots. So I've run into some of that, but I

also met some wonderful people, particularly the women that I met, who are on ACC. I found I established a rapport much sooner with them.

MD: Such as who?

PC: Betty Govinden from South Africa, and Ruth Choi from Korea, and Fagamalama Matalavea from Samoa [Members of Anglican Consultative Council]. There aren't that many women. And a young woman named Lorna Helen represents Ireland.

MD: What do you think is going to happen in terms of women's ordination in some of these other countries?

PC: I think it will happen eventually in England, I'm not sure how soon. [Laughter]

MD: Not in this millenium maybe.

PC: And eventually in South Africa. But it's going to be slow. And it's interesting that the people in ACC that I've found the most -- or been the most sympatica with -- represent the countries that already have ordination of women, like New Zealand, and although England doesn't have it, Collin Craston who's on the ACC Board, and the Bishop from Brazil. And you wonder if you get along well because you both have the same faith or if what made you what you are in having taken a decision about ordaining women, means that you're really alike. But I just think anything that will give us a world-wide perspective on the Church and the world is helpful.

MD: What would you say to students who say that the Church is of no use any more, and not really an important institution?

PC: Well, that's an interesting question, because I've got a couple of them in my own family that I need to talk with. [Laughter]

I guess more than what you say is what you do, and who you are, and I can only say that I'm sorry they feel that way, because it's so important in my life. I guess I just keep living in such a way that I hope they will find something appealing about it. I'm not sure that we can sit down with them and intellectually convince them.

THE END

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