Interview with the Right Reverend Mary Douglas Glasspool by Clark Groome for the Diocese of Pennsylvania Oral History Project, Philadelphia, Pennsylvania, January 28, 2023.

CLARK GROOME: Okay. Give me a little bit of personal background. Where were you born? And where’d you grow up?

MARY GLASSPOOL: I was born on Staten Island, one of the five boroughs --

CG: -- boroughs of New York.

MG: -- of New York City in Staten Island Hospital on February 23, 1954, when my father, who was an Episcopal priest and rector of St. Simon’s and vicar of All Saints --

CG: On Staten Island?

MG: On Staten Island -- dropped my mother off at 5:30 in the morning on a rainy February day, and that’s when I was born. But three months later in April, my father was asked to go -- I mean, we would say in today’s world that he was called.

CG: Yeah.

MG: But it was more the bishop who was in New York at that time, Bishop Horace William Baden Donegan, you know, told my father to go to St. James Goshen, New York, which is --

CG: Where is Goshen?

MG: Goshen is the county seat of Orange County, about 60 -- well, it’s actually about 38 miles north of New York City.

CG: Okay.

MG: But it takes --

CG: So it really is out of the New York City --

MG: Yes. But as, you know, this was in --

CG: What -- what diocese is that in?

MG: It’s -- it’s the Diocese of New York.

CG: Oh, it is in New York?

MG: The Diocese of New York is comprised of three of the five boroughs: Staten Island, Manhattan, and the Bronx.

CG: Right.

MG: And then seven upstate counties: Westchester, Putnam, Dutchess, Ulster, Sullivan, Orange, and Rockland counties. Right in the lower -- the mid-Hudson River Valley --

CG: That’s where Cathy Roskam was. It was --

MG: Exactly.

CG: It was up there, yeah.

MG: We don’t regionalize it now.

CG: No, there was --

MG: All three --

CG: -- that -- it was when Cathy was --

MG: That’s how she and first Bishop Grein and then Bishop Sisk kind of divided

CG: Yeah.

MG: -- things up.

CG: And different strokes for different folks. Okay. So you were born in ’54. I learned the other day that your father was a curate at St. Martin-in-the-Fields.

MG: He was a seminarian at St. Martin-in-the-Fields, and that’s --

CG: Okay.

MG: -- where he met my mother.

CG: Yes, I know. They were married there.

MG: My mother was the hired person. My mother was the Director of Religious Education --

CG: Okay.

MG: -- under Phil Sturges.

CG: whose daughter is around and very active with the diocesan history committee.

MG: Right. Um --

CG: And will probably --

MG: So --

CG: -- be here tomorrow.

MG: Wow.

CG: She was a flower girl at your parents’ wedding.

MG: Indeed, she was.

CG: Libby Browne.

MG: Yeah.

CG: Libby Sturges then, yeah.

MG: Yeah.

CG: But I think the small world nature of the Episcopal church is demonstrated by the fact that your father was involved with St. Martin’s, and then all of the sudden, you were at St. Paul’s? Okay. So you --

MG: (laughs) Sorry. “All of a sudden” covers a span of about --

CG: No, no.

MG: Yeah --

CG: Yeah, I know --

MG: -- about --

CG: -- but, I mean --

MG: Yeah, I know.

CG: -- you know --they were both in the -- in the neighborhood. You went to Dickinson. You were a music major with honors. You graduated in ’76, as I could understand from what the --

MG: Correct.

CG: -- things are. And it was just then that women were allowed to be -- it was ‘’76 that the prayer book was -- everybody was regularized. Two questions. The first one is when did you start thinking about being a priest?

MG: I was a camp counselor at Braeside Camp in Middletown, New York, overnight --

CG: Okay.

MG: It was a camp -- an overnight camp -- for children from Orange County who were recommended by the school nurses of public schools. They were kids who were from -- underprivileged is probably not the politically correct term to use -- but anyway, I was a camp counselor there and it -- and -- and during the summer of 1974, of course, the Philadelphia Eleven --

CG: Right.

MG: -- were irregularly ordained --

CG: Right.

MG: -- to the priesthood, and it made news, and that was July 29th --

CG: Yep.

MG: -- Nineteen-seventy-four, and my father, who was against women’s ordination --

CG: That’s interesting to me, yeah.

MG: -- labeled that as the sort of cataclysmic event that was gonna force the Episcopal church to get flushed down the toilet. He just thought that was the end of the church. Um, and he really didn’t come around for a while after that. It -- but I -- I must say he remained true to his colors at the end, and I don’t know if you remember this, Clark, but at my ordination here on March 6, 1982 --

CG: Right.

MG: -- Brooke Mosley and Lyman Ogilby were both here.

CG: Brooke was too?

MG: Brooke was too. He was a friend of my mom’s.

CG: What a great guy.

MG: And my father who had been hesitant about women’s ordination -- you know, at the time of the laying on of hands, all the ordained priests come

CG: Yep.

MG: -- around and --

CG: -- join the bishops.

MG: You’re careful not to be (laughter) suffocated. But Brooke -- my father was sort of on the edge of what was a fairly large circle of priests, and Brooke Mosley said, “Make way for her father.” And the clergy parted like the Red Sea. (laughter) I mean, Brooke was a very commanding --

CG: Oh yeah.

MG: -- bishop, and --

CG: I mean, if -- if you had a picture of the -- sort of the quintessential picture of a bishop --

MG: Brooke Mosley --

CG: Brooke was it.

MG: -- would be it. Absolutely.

CG: Yeah, and he and Jim Moodey were great friends --

MG: Yes, yes.

CG: -- for years.

MG: Yes.

CG: We’ll get to that.

MG: Yeah. Um, so my father, whether willing or unwilling, (laughter) was ushered up and -- and actually laid hands on me. So that was kind of, um, nice.

CG: Yeah, yeah, particularly since he had public-- he had vehemently, I gather from what you’re saying, been opposed to the ordination of women.

MG: He was.

CG: All right. You graduated from college in ’76 and you graduated from seminary in ’81, which means to me that that’s a three-year term. What did you do between college and going to seminary?

MG: When women’s ordination became canonical --

CG: Right.

MG: -- when -- when --

CG: In ’76.

MG: -- in ’76, there was -- there were kind of an opening of the floodgates because there were huge numbers of women deacons who had been ordained to the diaconate, and because the Episcopal church institutionally was not ordaining women to the priesthood, they kind of stopped right there, and when the church made it legal -- when it made it canonical -- the floodgates opened, and there was just a -- a line of women deacons who needed to be ordained to the priesthood. They had served out the maximum 18 months that --

CG: Yep.

MG: -- is stipulated in the canons for a diaconal period of service, and -- and possibly more. But, um, at that point in time, the Diocese of New York, which was my home sponsoring diocese, instituted a two-year work requirement.

CG: Oh, okay.

MG: So you couldn’t -- and what they said was you couldn’t go straight from college --

CG: -- to seminary.

MG: -- to seminary.

CG: I -- I remember that, yes.

MG: Uh, three years, and then -- and then go out into the world because you really needed worldly experience. So I went to seminary from ’76 to ’77, took a two-year leave of absence, went back in ’79 --

CG: -- and graduated in ’81.

MG: -- and graduated in ’81.

CG: What did you do on your two-year absence?

MG: The first year, I, uh, worked for the Massachusetts Bible Society.

CG: Okay.

MG: I was kind of the head of the educational program and got to know the protestant and congregational and, uh, kind of other branches of Protestant Christianity, which can be very unique and independent in the New England context, um, um, and so I -- I worked for Mass Bible Society for one year. And then, um, I guess that was the second year. The first year, I did an internship in New York City. I participated in -- this is the acronym -- ISTEM, Inter-Seminary Theological Education for Ministry, I-S-T-E-M. It -- the program no longer exists, but it was a -- a program that involved Union Theological Seminary, General Theological Seminary, Auburn Theological Seminary, and New York Theological Seminary, um, in partnership, and with, uh, th-- th-- the program was for seminary students to have internships in various churches. Uh, and -- and it was -- um, ecumenical. So we had Methodists and Baptists and Presbyterians.

CG: But they were mainstream?

MG: But they were mainstream Protestant, and I did my internship at St. Luke in the Fields Church in Greenwich Village --

CG: Oh, okay.

MG: -- and had, uh, Jim Stein as my supervisor. Uh --Um, Ledlie Laughlin --

CG: Oh yeah.

MG: -- the late Ledlie Laughlin was --

CG: The father of the Ledlie Laughlin --

MG: Yes.

CG: -- who was here, right?

MG: (pause) Um, when you say here --

CG: Well, he was at St. Peter’s, and now he is the rector of a church.

MG: St. Columba’s in --

CG: St. Columba’s in Washington.

MG: -- in Washington, D.C., yeah.

CG: And he’s one of the people that I have done a previous oral history interview with.

MG: Wonderful.

CG: That’s the only time I --

MG: That was his father.

CG: It was at this one -- yeah, I knew his father was a priest. Uh, it’s the only time that I’ve been out of town to do an interview, so I got to go down to Washington (laughter) to -- to interview him. But Ledlie’s a good guy and I knew him before, when he was up here. Okay, so you’re in seminary, and you’re looking for a place to go after seminary because all of the sudden, you’re gonna be a deacon and then -- and then within a year, six months, a year, you’re gonna be a priest. What is it that sold you on coming to St. Paul’s?

MG: That’s a great question. Um, [St. Paul’s rector] Jim Moodey came to Episcopal Divinity School to interview for the assistant to the rector position. You will remember that Jim Ransom --

CG: -- was already here.

MG: -- was also --

CG: But we were doing two --

MG: Yes.

CG: -- at that point.

MG: And I was somewhere else when he -- when Jim Moodey was there, I think he interviewed four or five people, and -- and I -- I don’t know whether I wrote to him or, um, or came back early from wherever I was, but I -- but I sort of wanted to interview with him, uh, almost just to practice. Uh, and I took him out to dinner. We went to a Thai restaurant in Harvard Square, and he remembered that, and we had a lovely dinner and a lovely time, and, um, he offered me the job. And he and I’d had such an incredible conversation. I don’t -- I hardly remember the content of it at all, but I do remember being in relationship with Jim.

CG: Well, he was easy to be in relationship with.

MG: And I -- I -- I voiced to him some of my concerns about coming to Chestnut Hill, I felt like, uh, um, a pretty challenging community, and I didn’t know -- you know, and he was -- I think he was trying to introduce women’s ordination to the congregation.

CG: Yes, he did.

MG: And I’ll tell you what he did when I -- when I showed up for work the first day.

CG: Tell me that story.

MG: He gave me a list of people to make pastoral calls on -- cold calls, just go up to the door and knock -- and they were all the people --

CG: -- who didn’t want --

MG: -- in the congregation who had voiced opposition or concern --

CG: -- about a woman.

MG: -- to him about hiring a woman.

CG: Yeah.

MG: Jimmy Hughes was (laughs) one of them.

CG: Jimmy Hughes?

MG: Yeah.

CG: Oh God. It’s interesting that before you were called, we had a Tuesday morning Eucharist, and he called -- I’m drawing a complete brain cramp -- she was the bishop of, uh, Rhode Island, and she was --

MG: Gerry Wolf.

CG: Gerry Wolf. Gerry came. Jim did one Sunday -- I mean, one Tuesday. Jim Ransom did one Tuesday, and he said, “Oh, we need three people to do this. It’s too much work if you don’t.” And he got Gerry Wolf in here, and it worked out fine, so he was -- he was laying --

MG: He -- he --

CG: And he admitted later to me that he was laying --

MG: Absolutely. It was very intentional. It was very well done, very well done, and I’m forever indebted to Jim Moodey for that.

CG: Yeah. Besides being one of my very best friends, he was also one of the very smartest people that I knew.

MG: Yeah.

CG: And -- and he made -- it seems to me he made your transition here -- he did it exactly right.

MG: Yeah.

CG: It would be much better to send you out and get all the crap over with right away --

MG: Right.

CG: -- than have to deal with it.

MG: But he -- you know, he knew that if I showed up at, for example, Jim Hughes’s door that they would be flattered that -- that I, you know --

CG: The new --

MG: -- that they were the first people that --

CG: The new --

MG: -- the new -- you know, th-- they’d sort of be in on it, and Jim and Harriet Hughes, and -- and, uh -- I can’t remember the others. I -- I remember Jim and Harriet because I went there first, but -- but the whole list were people who had been --

CG: Yeah.

MG: -- in opposition.

CG: Yeah, you’ve said that story before, and I just think it’s -- it’s -- it’s the perfect way to do it, really.

MG: Yeah.

CG: I mean, it’s the ideal way to do it. Okay, so you were here, and you were ordained by, uh, by --

MG: Lyman Ogilby.

CG: -- Lyman Ogilby and Brooke --

MG: And Brooke Mosley.

CG: Brooke Mosley was in the house. Uh, and then Jim went off to be Bishop of Ohio --

MG: Right.

CG: -- which crushed a lot of us, but, uh, when Jim left, was it your intention to allow whoever his successor was to, uh -- was it you’re thinking that you would leave when his successor came? Or did you just get a -- an offer in Massachusetts that you couldn’t turn down?

MG: A little bit of both, Clark. I mean, what happened, if you remember anything about the interim, was, um, I was the only full-time cleric --

CG: Right.

MG: -- here, but Larry Whittemore --

CG: Larry Whittemore, sure.

MG: -- was hired on a part-time basis to help --

CG: Yeah, he was a wonderful guy.

MG: -- with the -- a fabulous guy. Um, and, and so we did that for a year, and when the search committee and the vestry here called Charles --

CG: Charles, yeah.

MG: -- Carter, um, Charles did ask me to stay.

CG: -- to stay.

MG: I had already -- I mean, I -- I, uh --

CG: Well, he started in August 1, 1974, and you --

MG: Eighty-four.

CG: Eighty-four, yeah, excuse me, ’84. Uh, and you left in ’84, so you must’ve --

MG: Right.

CG: -- already --

MG: I was.

CG: -- had the gig in -- in Massachusetts.

MG: Well, I was, um -- here’s another story I may have told you before. But I -- I -- I was, during the interim, applying for other jobs -- for other full-times jobs. I -- I felt as though God were calling me to take on more responsibility and --

CG: In other words be a rector rather than an assistant.

MG: Right. Um, and (pauses) so I -- you know, I could go through the detail of applying -- of -- of applying, but, you know, it was -- it was still really hard. I mean, people here were very accepting, but --

CG: -- not everywhere.

MG: -- not everywhere, and -- and I (laughs) called Brooke Mosley. I said, “What do I do? I’m getting all these, you know, rejection letters. I don’t -- I’m not even getting to first base.” And he said, “How do you, um, have your name on your resume?” And I said, “Um, you know, the Reverend Mary --”

CG: -- “Douglas.”

MG: “-- D. Glasspool.”

CG: Oh, D.

MG: He said, “Try the Reverend M. Douglas Glasspool.”

CG: -- Douglas Glasspool.

MG: And I did, and I started getting (laughter) interviews.

CG: And Douglas was after your father, right?

MG: Yep.

CG: Yeah.

MG: And -- and, uh, the Scottish clan --

CG: Yeah.

MG: -- from which, um --

CG: Yeah.

MG: -- he was spawned. (laughter)

CG: All right. So then you went up to Massachusetts and you were at --

MG: St. Luke’s and St. Margaret’s.

CG: -- St. Luke’s and St. Margaret’s, and while you were there, for whatever the reason, you said, “I think we should --” When you were looking for a suffragan up there. “-- think we should consider Barbara Harris.” Why?

MG: Episcopal Divinity School sponsored a conference titled “Women in the Episcopate,” and --

CG: Of course, there weren’t any when that was --

MG: There weren’t any.

CG: Yeah.

MG: But we had already done -- we, meaning the women who were having conversations about this -- had already sort of talked through the theology about it, and there was no -- there was no theological reason and no canonical restriction --

CG: Yeah.

MG: -- for once we had women’s ordination at the priesthood, then --

CG: -- it was --

MG: -- it -- th-- the way was clear.

CG: I mean, it was everywhere.

MG: Right. However, you know, what popular opinion or -- or whatever, there needs to be some progression. Well, Barbara Harris --

CG: And we’ve got the Diocese of Pittsburgh.

MG: Yeah, that hadn’t happened yet, but Barbara Harris was one of the speakers, and she, I think at that point, was both head editor and chief of the *Witness Magazine* --

CG: That’s right -- well as --

MG: -- as well as priest-in-charge of St. Augustine of Hippo in Norristown.

CG: Right.

MG: And --

CG: I’d forgotten she was doing double -- double duty, yeah.

MG: Um, her mom, Mother Bea, was the organist at St. Augustine of Hippo.

CG: Is that right? I didn’t --

MG: Yeah.

CG: -- know that.

MG: Yeah, ‘nother story there. But, um, Barbara, uh, in her speech just said, “Of course, when the first woman bishop is elected, she won’t have kinky hair or anything, you know. It’ll be a white woman.”

CG: Sure, you weren’t gonna get a two-for. You’re gonna get a white woman.

MG: (pauses) So when she said that, I felt -- you know, I was just listening, you know? I was just there as a participant in the conference. I felt challenged in some way and I knew Barbara from here.

CG: Sure.

MG: She went out for a smoke break after her speech and I followed her outside.

CG: Okay.

MG: I said, “Barbara, I would -- would you consider running for bishop suffragan in Massachusetts? We’re -- we’re gonna have an election coming up and we’re ‘bout to be in the nominating process, and I really would like to put your name in.” And she laughed. She cackled.

CG: I can hear her.

MG: She said, “I -- you know, I need to think about this,” and everything. She, um, called me up about a week later and said, “Mary, let’s run the flag up the flagpole (laughter) and see which way the wind is blowing.” That’s what I remember her saying. I think she may tell the story a little bit differently, but that’s what I remember. So I got all the papers together.

CG: I mean, she -- talking about people who didn’t have any BS, it was Barbara Harris.

MG: That’s right.

CG: I mean, everything was, (spits).

MG: Yep. It was out there.

CG: I loved it.

MG: So I ran aro-- I had to run around and get a lot -- you know, there’s a lot of paperwork that gets submitted when you --

CG: Yep.

MG: -- are an applicant, and in the Diocese of Massachusetts, however liberal anybody sees that diocese, it was, um, not 100% liberal. There were, uh, there were other factors --

CG: Yeah --

MG: -- in the [follow-up?] to the election.

CG: -- and this is all brand new, too.

MG: Yeah.

CG: How many women were in the -- uh, how many women were in the priesthood in Massachusetts when you went up there?

MG: I’m not sure I could quote an exact number, but --

CG: Were there a lot? Or were there --

MG: Well, maybe 25.

CG: Okay. But it’s a large diocese.

MG: Yes.

CG: Is it the largest diocese in the church?

MG: Depends on how -- on the metric use.

CG: Yeah, okay.

MG: If you use the metric of baptized Episcopalians, it’s probably the largest diocese. If you use the metric of the most congregations --

CG: -- it’s New York.

MG: -- New York.

CG: Yeah.

MG: If you use the biggest budget, Virginia or Texas. You know, it depends on the metric.

CG: Yeah. But it -- but it, uh --

MG: One of the largest.

CG: The 25 was -- you -- you weren’t over-- the women were not overwhelming the men at that point --

MG: No, no, no.

CG: -- in time.

MG: Yeah.

CG: Uh --

MG: And certainly not in positions of power, not as cardinal rectors or anything like that.

CG: So what happened, uh, after she was nominated, and as I gather you were her floor manager, how did -- how tough was it -- tough isn’t the right word. What had to be done to convince people that they wouldn’t be sending the diocese to hell in a hand basket if they elected a woman?

MG: The Coalition for Peace and Justice and the Episcopal Women’s Caucus and a smattering of other progressive clergy formed a coalition of support for Barbara, and Barbara and the other woman in that election --

CG: Oh, there was another woman in that? I’d forgotten that.

MG: -- the late Denise Haines, who was Canon to the Ordinary to Jack Spong.

CG: Oh, in New -- in, uh --

MG: New Jersey.

CG: New Jersey.

MG: N-- Newark.

CG: Newark.

MG: The Diocese of Newark. Um, the two women in the election were from outside the Diocese of Massachusetts, so the men who were running in the election were all in the Diocese of Massachusetts.

CG: Did they cancel each other out?

MG: No.

CG: Because that sometimes happens, when --

MG: Yes, but people weren’t -- I don’t believe people voted categorically in that election. I think they voted for the best candidate.

CG: I think they did too.

MG: And I think the walkabouts -- we called them the dog and pony shows in those days --

CG: Sure.

MG: -- kind of proved it. Barbara was outstanding in the walkabouts. She was prophetic. She was, uh, you know, spoke truth. I won’t say truth to power because it -- it -- she was just speaking the truth, speaking the truth in love, and -- and -- and being herself --

CG: And she has a --

MG: -- and putting herself out there.

CG: And she had a sense of humor.

MG: And she had a sense of humor.

CG: Which I think is critical --

MG: Absolutely.

CG: -- for somebody running for that kind of an office. Okay. So she becomes the, uh, the suffragan in Massachusetts, and a lot of people were not happy with that in the church. I understand that. But she did the right thing, I believe people have said, by saying basically, “I’m not gonna go out and preach until there’s another woman in the priesthood in th-- in -- uh, in the episcopacy. I’m gonna just stay here in Massachusetts and do my -- do the -- do the things that we’re supposed to do.”

MG: I’m not aware of that, Clark.

CG: That’s what she said to me.

MG: Okay. I’m not aware of that.

CG: That she wasn’t gonna go out and be a -- you know, an advocate for --

MG: Well, she may not have gone out and been an advocate, but, uh, as a bishop, she was immediately preaching all over the diocese, and she was -- wh-- desired by other dioceses to come and --

CG: --ceses to be coming in, preach?

MG: -- and embody what -- what a woman in the episcopate looked like.

CG: Okay. Okay. I -- I -- I was -- I -- I thought that she had basically said, “I’m gonna stay here until --”

MG: I -- I -- I don’t remember it --

CG: I don’t --

MG: -- that way. I -- I -- I think -- the point that I remember her making was she was very clear that she was elected a bishop suffragan for Massachusetts.

CG: Yeah.

MG: And what she said was, “Just because I’m the first female bishop in the Anglican communion does not give me license to -- to travel all over the world, preaching about women bishops, because Massachusetts elected me. Massachusetts is paying my salary. I’m here to minister in Massachusetts.”

CG: That’s --

MG: Primarily.

CG: -- I think that’s what she -- I think that’s what she did, and I think when we were talking about it and, uh, it was after Gene Robinson’s election where he very definitely went out and worked to increase the number of openly gay, uh, bishops, and I think, from what I’ve heard -- it may not be true -- that there were some people that resented that, and that there were also the people in New Hampshire that said, “You’re not home enough.” And so it’s a fine line, isn’t it, when you’re the first at something, and, uh --

MG: Well, in fairness to Gene, um, I -- first of all, the Diocese of New Hampshire is smaller.

CG: Yep, and -- and -- and he got 90 percent of the votes or something.

MG: Yeah, a-- and on -- again, I’m not aware -- I’m not aware of an abundance of -- of discontent wh-- over Gene’s --

CG: Okay.

MG: -- episcopate in New Hampshire.

CG: Okay.

MG: However, I, uh, what you say is, um -- you know, I don’t think he was out trying to get more gay or lesbian bishops, but I think he was called upon by those of us in the LGBTQ --

CG: Right.

MG: -- community to come speak and come be an inspiration, come give us hope --

CG: Right.

MG: -- about something, so he did. I remember him coming to Maryland when I was in Maryland. He was sort of politically campaigning for gay marriage.

CG: Yeah.

MG: Um.

CG: Yeah. When did you move to, uh, Annapolis? I mean, I know when you moved to Annapolis.

MG: Um.

CG: What took you down there?

MG: Well, I was called to become rector of St. Margaret’s Annapolis.

CG: You kept with them.

MG: And I became --

CG: You kept with St. Margaret’s, right? (laughs) The St. Margaret’s stayed with ya.

MG: Yeah, followed me.

CG: Yep.

MG: Um, I was called their a-- in 1991. I actually started there in 1992.

CG: Two.

MG: And served -- I -- I-- that was a parish, um -- I just --

CG: I remember telling me you really loved it down there.

MG: They -- they -- they were wonderf-- they taught me so much and, um, among many other things, they taught me how to talk about my relationship with Jesus.

CG: Okay.

MG: And, uh, and i-- you know, I -- I kind of describe that as something of a love affair, which I -- I mean, my relationship with them, with the people --

CG: Yeah.

MG: -- of St. --

CG: Yeah.

MG: -- Margaret’s Annapolis. Probably with Jesus as well (laughs) but -- um, it -- they were a conservative group of people, and I was -- there were, like, 90 people -- 90 names that that search committee considered.

CG: Phew.

MG: And there was only one woman among those names, and it was me because Jim Ransom, who was then the Canon for Clergy Deployment in the Diocese of Maryland --

CG: Diocese -- right.

MG: -- the then Bishop of Maryland, Ted Eastman, said, “Nobody’s gonna do a search process unless you interview at least one woman.” So I was the token woman.

CG: That’s when Jim said, “I know the person.”

MG: Jim called me up. I was in Massachusetts. Jim called me up and he said, “Mary, I -- you need to make one -- (laughs) you -- you may not wanna come south of the Mason-Dixon line.” I didn’t. I wasn’t looking anywhere in Maryland. I didn’t wanna move south of the Mason-Dixon line. I was -- I -- I was movin’, you know, I was -- I app-- I applied to a whole bunch of different places in Massachusetts and New England, Maine, New Hampshire, Vermont, Connecticut, you know, all over New England and, uh, even some in New Jersey. And I wasn’t quite getting’ there, and Jim said, um, you know, “Ted Eastman has this rule -- and I need to find a woman. There’s no -- none of the women in Maryland is gonna interview there because they’re very conservative.” So I -- he twisted my arm and I said, “Okay, I’ll come down,” and, uh --

CG: Bless him.

MG: -- and I interviewed. And I could make a -- a long story out of it ‘cause it’s actually very touching, but to make a long story short, I was so shocked that they called me that my response was, “The Holy Spirit has got to be involved in -- in this.”

CG: “This is meant to be.”

MG: “This is meant to be.” I didn’t -- I didn’t really (laughs) wanna go, but, you know, they call-- I went ‘cause they called me.

CG: Well, and that’s sort of what you have to do, right?

MG: Yeah.

CG: And also you gotta -- it was a new gig and you were lookin’ for one, and they also hired you, so it was a --

MG: Yeah.

CG: -- practical, as well as a spiritual move, it would seem.

MG: Yeah.

CG: And, blessings on Ransom, again, St. Paul’s, that’s --

MG: Exactly.

CG: Yep, and then you -- you were there for nine years. Why did you decide at that point to leave the parish ministry and go into the administrative diocese inside as canon to the bishops?

MG: Well, again, I wasn’t lookin’ for that. Um, the Bishop of Maryland, Bob Ihloff, called me out of the blue and said, “John Kitagawa, who was the canon to the ordinary, is leaving --”

CG: Could you spell that?

MG: “-- to go to --” Yeah. K-I-T-A-G-A-W-A.

CG: Okay.

MG: He’s a Japanese American.

CG: Okay, ‘cause of the --

MG: Uh.

CG: -- the transcriber will --

MG: He’s --

CG: -- wanna know that.

MG: “He’s leaving to take a job as rector of St. Philip’s in the Hills in Tucson, Arizona, and I want you to consider being canon to the ordinary.”

CG: Okay.

MG: And I -- I said, “Bob, do I have time to think about it?” And -- and he said, “Oh, of -- of course.” And I said, “Well, I wouldn’t wanna take the job unless you interview some other people too because I don’t want to just be appointed. I really wanna be called. I wanna make sure that --”

CG: Yeah.

MG: “-- that this is a legitimate call.” He said, “Fine.” Um, so he interviewed four different people. I actually talked with the late Sue Hiatt and Carter Heyward back at Episcopal Divinity School, and Sue Hiatt, who was in hospice care at the time, she -- I said, “Sue, I -- it’s -- I don’t -- you know, do you mind if I talk with you about this? ‘Cause I don’t know if I should do this.” And she said to me, “I think it will give you greater exposure and you’ll learn a lot, and if they call you, I hope you will take it.”

CG: Yeah. She was one of the 11.

MG: Philadelphia Eleven.

CG: Yeah. Okay. So you did that. Did you ever have any thought in the back of your mind -- I’ve known you a long time. Did you ever have any thought in the back of your mind that all of these -- as you were moving through the ministry, that all of these important things were gonna happen to you? And that you would ultimately end up being considered and elected as a bishop?

MG: No. I mean, it’s -- it’s sort of a one-step-at-a-time, and the one thing we sort of haven’t talked explicitly about is the fact that I’m a lesbian, and --

CG: I’m gonna get to that.

MG: Okay. And -- and -- and so through my ministry at St. Margaret’s, I was not entirely out to the congregation.

CG: In -- In Annapolis.

MG: In Annapolis.

CG: That St. Margaret’s. Okay.

MG: Some people knew and some people didn’t, and at -- and -- and that created an uncomfortable situation.

CG: When were you fully out?

MG: When I -- uh, well, I was canon to the bishops in Maryland for another nine years.

CG: Right.

MG: And again, I -- I didn’t -- I -- you know, I didn’t -- I didn’t feel the need to sort of come out. I --

CG: Right.

MG: Com-- Coming out, as you know, it’s just kind of a -- it’s -- i-- it’s not a binary (laughs) process, right?

CG: No.

MG: It’s not one day you’re not a homosexual and the next day, you’re a homosexual, and --

CG: But at least people know it, yeah.

MG: Or at least people know it. It just doesn’t work that way. So, um --

CG: But you were in a relationship at that point.

MG: I was.

CG: With Becki?

MG: I’ve been in a relationship with Becki for the last 34 years.

CG: Wow.

MG: And, you know, Becki had to fend for herself in Annapolis. She went to the Unitarian Universalist church in Annapolis and, uh, she -- she came to St. Margaret’s a couple times. She said, “Way too conservative.” (laughs) So she went to the very liberal --

CG: But there were people there that did know that you and she were partners?

MG: Yes.

CG: And, of course, you couldn’t marry at that point.

MG: Exactly.

CG: Are you married?

MG: Yes.

CG: Okay. When did you get married?

MG: Well, legally, um, February 23, 2015.

CG: Good. So it’s been a while.

MG: Yep.

CG: You were -- I mean, that’s when things were really beginning to open up.

MG: Well, that’s when -- the -- the window in California -- I mean, the i-- the irony of this --

CG: Oh, you were in California then?

MG: No, I was in Maryland. The minute we left Maryland, Maryland passed marriage equality. The minute we moved to California, they (claps) stopped Prop 8.

CG: Oh, that’s right. Prop 8.

MG: And the -- and the -- and --

CG: All hell broke loose --

MG: -- and then they -- they’d had --

CG: -- with Prop 8.

MG: -- two -- two years of marrying gay and lesbian --

CG: -- people, and then --

MG: -- couples, and then they --

CG: -- stopped, yep.

MG: (claps) -- closed the window.

CG: Right, I remember that, yeah.

MG: So I -- we were caught in that. Um, but I had to be at -- you know, when I became a candidate for bishop suffragan in Los Angeles, it was --

CG: -- you had to be gay.

MG: -- I had to be out.

CG: Yeah. Uh --

MG: So it was a public thing.

CG: My impression, having watched -- and we talked about your election and what it -- what it was even gonna mean -- we did an article about it for the -- for the [Chestnut Hill] *Local* -- but my impression was that you were the first lesbian to be out, and I think, if I’m not wrong, at that point, you may still have been the second openly partnered gay bishop.

MG: Yes.

CG: After Gene. I mean, there’ve been a bunch since, but, uh, how difficult did you find your reception? I mean, I know you were -- you were -- you are who you are, and that’s -- you’re tough and, you know, that’s all very admirable. But did you get a lot of negative feedback when you were -- when you were a candidate?

MG: Not so much when I was a candidate. The people of Los Angeles were very welcoming, although the election was another story. They elected two suffragans at once.

CG: No, I know they did. Both women.

MG: Both women. Um, the House of Bishops was a different matter, and, uh, there were -- you know, Clark, even -- even today, I don’t -- I don’t wanna go to my grave harboring any regrets or hangups about anybody. There were -- there are bishops whom I know whom I feel at least collegial with who did not consent to my election.

CG: Yeah, and it’s -- it’s -- it’s -- it’s the -- it’s the diocesan bishops --

MG: Right.

CG: -- that consent. It’s not everybody.

MG: Right. And in some cases, they, uh, made a point of telling me why.

CG: And what were their reasons?

MG: Um, the church wasn’t ready for it. It would split further after Gene -- Gene had been a -- a -- a bishop, what, from 2003 to 2009, for six years, without anybody else being elected.

CG: Pub-- who was out, anyway.

MG: Who was out.

CG: Yeah.

MG: It’s a good corrective. Uh, and the -- and the thing about a -- the thing about my election was you remember the documentary that Macky Alston did on -- called Live Free -- *Love Free Or Die*?

CG: No.

MG: About Gene Robinson, and they interviewed me for that documentary. It was part of the Sundance Film Festival the year that it came out. And my election spurred Gene Robinson to consider (laughs) retirement, and I thought, “Gene, I just got here, you know?”

CG: (laughter) “Don’t leave me.”

MG: “Don’t leave me.” But, you know, he had challenged so much, and it -- it had worn him --

CG: Yeah, and -- and -- and he -- he was --

MG: He --

CG: -- fighting some personal problems too, I gather, at that point.

MG: Um, you know, I -- that may well be true. I -- I’m speaking only of the battles that he had to --

CG: Yeah.

MG: -- that he took on for the rest of us, like -- Lambeth 2008. Uh, and -- and just being a bishop in the church --- having to deal with all the fellow bishops who were, you know, just, um, uh, being under the microscope for -- for so long, and I’m sure he would -- he was truly, and is, still a trailblazer.

CG: Oh no, there’s no question.

MG: Um --

CG: But I -- I -- if I’m wrong about the reasons for it -- I mean, his marriage or his partnership has split and he had some difficulty with alcohol -- and all of this has been public -- and I wonder how much of that was just who he is or whether some of that was from the pressure and the -- the strain of being the -- the leader.

MG: Uh, uh, it’s, uh, obviously, I think, a combination of --

CG: It probably is.

MG: -- all of that.

CG: Yeah.

MG: And, you know, uh, being a bishop, being a priest is very challenging. It’s a difficult vocation, and --

CG: In what way?

MG: Well, I think there’s an occupational hazard of becoming isolated because the very nature of the sacrament is that you are set apart for particular functions --

CG: Yeah.

MG: -- that have to do with the institutional church, and fortunately, I’ve served in dioceses -- Maryland included -- where I joined the bishop diocesan and then the bishop suffragan in the rotation of visitations as the Canon to the Bishops. Um, but I’ve served in larger dioceses where there’s more than one bishop, which has taken the pressure off. But when you’re the only bishop in a diocese, that can be such a lonely job, and, um, I -- I don’t know what else to say about it except it’s a naturally an occupational hazard, and one needs to --

CG: Well, you’ve been a bishop in dioceses where there were multiple bishops.

MG: Well, I’ve -- I’ve served in -- in --

CG: As bishop.

MG: -- as bishop in --

ALL: -- Los Angeles and New York --

CG: Yeah.

MG: -- where there were --

CG: -- of one.

MG: -- at least two other bishops around --

CG: Yeah.

MG: -- if not a host of others.

CG: Yeah.

MG: And -- and that, I find helpful.

CG: I would think so.

MG: It’s like a cottage of bishops.

CG: I mean, you can -- you can go out to dinner and have a -- have a beer and -- and talk about, “This is what it’s like being a bishop and this is what I’ve faced. How did you deal with it?” You can do that kind of thing.

MG: Yep.

CG: But if you’re the -- if you’re [Bishop of Pennsylvania Daniel] Gutierrez, he’s the only game in town.

MG: Right.

CG: I think there should be two bishops in this diocese, but that’s another issue.

MG: There has been in the past.

CG: There -- yes, there certainly has, and Brooke was one of ‘em.

MG: Yep.

CG: Uh, and so was Frank Turner.

MG: Hmm?

CG: But, uh, question. You were -- you were called, or you were elected, suffragan in Los Angeles. Why did you move to New York?

MG: (sighs) I served as bishop suffragan in the diocese of Los Angeles for five-and-a-half years and one of the challenges there was that the Bishop Diocesan, Bishop Jon Bruno --

CG: Right.

MG: -- uh, was exercising his ministry in a way that, in my view, was not healthy, and when he attempted to sell St. James, Newport Beach --

CG: I remember reading about that.

MG: -- with the congregation still worshipping there, a congregation we had started as a new start -- a fresh start, after the, um, after some of the dissidents had left, uh, he did it -- or attempted to do it -- without consulting with the parish or the standing committee.

CG: He just did it.

MG: He just attempted to do it.

CG: Yeah.

MG: And -- I’m giving you, Clark, the Cliff Note version, and I don’t think it would do posterity wh-- I’m -- uh -- I mean, his trial -- his ecclesiastical trial -- is all on public record --

CG: Yeah.

MG: -- if you wanna do the research.

CG: No, I don’t.

MG: Um, I -- I loved the people of Los Angeles. I loved Jon Bruno, and --

CG: Bruno was a -- Bruno was a big player at that point.

MG: Yeah, a --

CG: He was a major national player, as I remember.

MG: A big person.

CG: Yeah.

MG: Big personality, and my sister bishop, Diane Bruce, was also a big personality there, and, um --

CG: She was the other suffragan?

MG: The other suffragan. Um, so it was very difficult for me to be myself there because I found that I was the odd person out, the odd bishop out, almost all the time.

CG: And that’s not only uncomfortable, which, of course, it is, but I also think it -- and I’ll betcha, knowing you, that it made you feel as though you were not as able to be effective at what you wanted to do as you could be. Is that a fair --

MG: I think that’s fair. I did -- I did as much as I could do within the parameters that had been set --

CG: Right.

MG: -- for me and got to a point where I felt -- I mean, I was, um -- frankly, I was in therapy. (laughs) I was, um, trying to work out these relationships, um, and actually, I wasn’t -- I wasn’t looking to move. When Becki and I went out to Los Angeles, I thought I’d be retiring there.

CG: Yeah.

MG: But --

CG: Climate’s good.

MG: Yeah, if you like sunny blue skies all the time.

CG: I’ll take ‘em sometimes.

MG: Um --

CG: But you really did never -- you’d never --

MG: Well, I -- I didn’t --

CG: -- planned to come back.

MG: I didn’t -- um, I wasn’t really looking to move, and -- and Andy Dietsche, the Bishop of New York, chatted with me at a House of Bishops meeting at Camp Allen in Texas and said, would I consider coming to New York as assistant --

CG: -- as his assistant, right.

MG: -- bishop. Full salary, you know, full-fledged --

CG: -- everything. Just a different title.

MG: Yeah, and -- and so we, um -- that was in March. We met in August. I said I’d let him know by the end of September, in, um -- this was 2015.

CG: And you moved in 2016.

MG: Moved in 2016.

CG: The church -- as I said before we started the conversation, you have been involved in perhaps two of the most significant things to happen in the Episcopal Church in the last 50 or 60 years. One, Barbara’s election, and one, your election, uh, as, uh, another openly gay priest -- the second one to be elected bishop. Now there are how many gay --

MG: Well, Thomas --

ALL: Brown in Maine.

MG: Bonnie Perry in Michigan, Deon Thompson in, uh --

CG: So half a dozen, maybe.

MG: Well --

CG: Or four?

MG: -- four. Three -- three in addition to me.

CG: Yeah. And -- and there’re, what, 12 or 15 women bishops?

MG: Oh my heavens, - 46, 47.

CG: That shows you how (laughs) up to date I am. Uh, and -- and, uh, the first diocesan woman was in Washington, wasn’t it?

MG: Jane Dixon was --

CG: -- was right after Barbara, I think.

MG: Yes, but she was bishop suffragan.

CG: Oh, she was?

MG: The first diocesan was Mary Adelia McLeod in Vermont.

CG: In Vermont, and then after that, it was, uh, Carolyn Irish, Cathy Roskam and, uh, Gerry Wolf, and they were elected at the same time, and Cathy Roskam -- and this is a story that Cathy has told and so has Gerry -- Cathy Roskam was consecrated a week before Gerry (laughs) so she’s number four and Gerry’s number five, and I don’t think they’ve ever spoken since. But, uh, where is the church today, in terms of, uh -- people talk about it shrinking and people talk about the blessing of being in full communion with the Lutherans, that the church is -- the Episcopal Church is a different place than it was when Jim Moodey said, “Go talk to -- (laughs) go talk to these people that don’t like you in advance.” And, uh, how do you think we’re doing?

MG: I think we’re all -- and not just the Episcopal Church -- we are all trying to figure out how to be the church in the 21st century. When the pandemic didn’t institute the -- the decline, based on the metrics of the number of people worshipping in a particular building on a particular day of the week at a particular time of day, if you set as the sole metric, but, um, but the -- but the -- the -- the pandemic sort of, um, accelerated the decline. I am very hopeful for the church and I believe that God is doing a completely new thing. We need to rethink a whole lot of different things. For example, in Los Angeles, there is a program, and it’s shared pretty much across the country, called Laundry Love, um, where a local congregation takes a bunch of quarters, partners with a public laundromat, goes there, say, 7 to 9 at night on a Wednesday night, and does laundry for the homeless people who come in or people who come in --

CG: Right.

MG: -- and do their laundry. We had a -- a -- a deacon in the Diocese of Los Angeles who wanted to be ordained at the priesthood at the laundromat.

CG: (laughs)

MG: And Bishop Bruno --

CG: That’s really cool.

MG: -- said, “Sure.”

CG: “Why not?”

MG: Because he had been the chaplain. So we’re in the laundromat. We’ve clear-- we’re doing laundry. The washers are going, the dryers are going, and we’re having this --

CG: (laughs)

MG: -- ordination service, and this homeless guy comes in. We’re in the middle. We’re passing the peace and, you know, we’re almost getting ready to celebrate the Eucharist, and this homeless guy comes in with the bag over his shoulder of dirty laundry, and he looks around and he says, “What is this, church?” And -- and we all looked at him. We said, “Yeah.”

CG: “Yes.”

MG: “Yeah. This is church.”

CG: (laughs) That’s funny. The, uh -- what has been the toughest thing for you as a lesbian in the church? Was it the beginning when -- I mean, things are better now, certainly.

MG: Much.

CG: Obviously, if we’ve got -- if we’ve got four or five bishops who are -- who are gay.

MG: I think the toughest thing has been the amount of time -- I mean, Becki and I have been together 34 years, and -- and we’ve been out in the church together since my election in 2009.

CG: And you got married -- well, you got married in 2015 when you could.

MG: Legally.

CG: Right, right.

ALL: Yeah.

MG: In my therapist’s office.

CG: (laughs) That’s -- I don’t know why that makes me laugh.

MG: Why not? I thought it was great. Um --

CG: Your -- was your therapist a priest?

MG: No.

CG: (laughs)

MG: Um, the hardest thing has been reflecting on how invisible Becki was for so long --

CG: Yeah.

MG: -- in my public life, and trying not -- trying to be gentle with myself in processing that, but there’s --

CG: It’s hurtful.

MG: -- a kind of pain and grief in that.

CG: It’s hurtful, isn’t it?

MG: So when I was elected bishop, the people of St. Margaret’s Annapolis wanted to give me something. They gave me this ring. They -- the gold setting is theirs. The amethyst was a gift from Jon Bruno. It’s a teardrop amethyst. But the gold, they -- they donated gold to make --

CG: From Annapolis?

MG: -- the setting. From Annapolis.

CG: Even though you’d been away from there for nine years at that point?

MG: Exactly. They wanted to give me something. And when I went back, I had to say to them, “Please don’t feel badly about the fact that you didn’t know Becki existed.” We -- you know, ‘cause many of them didn’t.

CG: No.

MG: And I had to take them off the hook from feeling guilty, and me off the hook from feeling guilty and saying --

CG: Not -- not having been -- yeah, right.

MG: You know, it’s just -- it’s just where we have to honor one another with where we are in the conversation that is ongoing, and, y’all, here we are now, you know?

CG: Yeah.

MG: And all is made clear.

CG: Okay, taking a look at the wider -- the wider Anglican Communion with its 38 provinces, how many -- if you know, and you may not know the exact number -- how many provinces now ordain women to the episcopate?

MG: I actually don’t know the number, but a -- but I would be surprised if -- if it weren’t somewhere in the neighborhood of half. So let’s say there’re 40 provinces now.

CG: Are there?

MG: I believe.

CG: Yeah.

MG: I’ll bet 20 of them --

CG: [St. Paul’s rector] Eric [Hungerford] said, when I asked him that same question the other day when we were having lunch, he thought it might be 15 or 16, and we -- we started nam-- he started naming them. I mean, you know, thank God for Desmond Tutu and --

MG: Yeah.

CG: -- South Africa --

MG: You know, South Africa --

CG: Kenya, apparently.

MG: Yeah, yeah, yeah.

CG: And then all of the -- (laughs) I’m gonna say something horrible, which I think will be edited out -- but all of the sensible countries in the -- in the -- in a-- in, you know, Australia and New Zealand and --

MG: Canada.

CG: -- Canada and the United States --

MG: US.

CG: -- and --

MG: Mexico.

CG: -- Mexico, Belize, I think.

MG: Mm-hmm.

CG: I mean, there are a number -- you just keep going -- and -- and England and, uh, now, I guess, even Scotland.

MG: Oh yeah.

CG: Yeah, and Wales. All of the --

MG: Yep.

CG: -- all of the, uh, UK countries.

MG: Yep, yep, yep.

CG: Uh, so it -- it may be 20.

MG: Yep.

CG: And clearly when, uh, the Windsor Report came out, there were probably only five. Four, maybe. Maybe it was just Canada and the US at one point. Uh, how has it been? I mean, I’ve read the article that -- the interview that you did about your time without Becki being allowed to be an official spouse at Lambeth in, what, 2018 or whenever it was?

MG: This past year, 2022.

CG: Oh, it was 2022? Is that -- was that recent? Uh, (pauses) what’s going to happen? How is the -- how is the overall Anglican Communion going to -- is it just gonna be timely? What’s gonna --

MG: Well, let’s talk about that, because the Anglican Communion, I don’t mean to be crass about this, but there’s a way in which one can look at the Anglican Communion and see it as the last vestige of British colonialism -- of British --

CG: Sure.

MG: -- imperialism. And, uh, I said in my convention address this past November, you know, if -- if we’re gonna look at -- we’re looking at where the church is gonna be in the 21st century. Let’s look at the Anglican Communion and how it’s grown -- I mean, you wanna -- you know, if you say the church is in decline, you’re only thinking of the United States --

CG: -- States --

MG: -- right?

CG: -- or Canada or --

MG: Because --

CG: -- whatever, yeah.

MG: -- because the church is growing in -- in Africa, right?

CG: Yep.

MG: So -- so that’s a good -- that’s good news. Christianity’s still growing. Um, so let’s see how we need to adapt to that. Why can’t we have the Lambeth Conference in Cape Town, South Africa? Or, um --

CG: Or Vancouver.

MG: Or Vancouver.

CG: Yeah.

MG: Or Montreal or Melbourne or --

CG: Right.

MG: Um, it doesn’t have to be at --

CG: Christchurch.

MG: -- but --

CG: Have it in Christchurch.

MG: -- well, you know, whatever, but have it somewhere other than England --

CG: Yeah.

MG: -- because we are, you know -- it -- it -- but that -- but that’s the challenge of we’ve got to figure out how we visualize what’s going on, and the Lambeth Conference is sort of only bishops, now bishops and their spouses. The laity, I believe, need to have a much greater role --

CG: Yeah.

MG: -- in the -- in the administration of the church.

CG: Isn’t that interesting? And, of course, I think one of the re-- one of the -- at least the superficial answer to your question about, “Why can’t it be somewhere else?” is that for all -- for whatever the reason, the Archbishop of Canterbury is still sort of the senior -- the senior officer, and we are all members of the Anglican Communion, and we were the first member of the Anglican Communion in he-- in the United States, we are all -- because of our relationship with Canterbury. So that makes it tough, but, you know, why, then, if it’s always in Canterbury, aren’t all general conventions in Philadelphia --

MG: Right.

CG: -- instead of all over the country?

MG: Well, for the same reason that they call --

CG: Which, they should.

MG: -- our presiding bishop Presiding Bishop and --

ALL: -- not Primate.

MG: I mean, we --

CG: (inaudible).

MG: -- Archishop, you know.

CG: Yeah.

MG: We don’t -- we don’t do it that way, and so --

CG: But he is.

MG: -- so it’s a question that I would have that Justin Welby would say, “Well, because the Lambeth Conference occurs at the invitation of the Archbishop of Canterbury and only at the invitation of the Archbishop of Canterbury. I can’t very well invite you all to somebody else’s house in Capetown, South Africa--” I mean, that’s what he would say, I think.

CG: And it’s -- it’s --

MG: I get that, but -- but I think -- I think we need to rework all this. We need to -- we need to have some fresh ideas and some creativity as we engage in the -- the real issues that are -- that -- that the church has something to say about, like climate change and racism internationally -- internationally.

CG: Yeah. What, as you look back on your 41 years as an ordained person -- 42 now, I guess it is, since ’81 -- what are you -- what are you the -- I know pride is a sin, but what are your -- what are -- what are you proudest of? And what do you wish you could’ve accomplished that you didn’t? Or that you would like to have accomplished, but couldn’t? (pauses) They’re two questions, I know.

MG: Yeah. I think I only ever wanted and want to be the best priest or the best bishop that I could --

CG: -- can be.

MG: -- can be, and I believe, for the most part, I’ve been able to do that, and -- and that’s just -- the parameter is me. I’m not -- I’m not able to move mountains or, um --

CG: Well, who is?

MG: -- uh -- yeah. Um, I -- you know, I’m -- I am grateful -- I -- I -- to say I’m proud is not accurate for me.

CG: Okay.

MG: But I’m -- I’m grateful to have been allowed to participate in Barbara’s election.

CG: I knew you were gonna say that.

MG: And I’m very grateful for my time at St. Paul’s and -- and my time at St. Luke’s and St. Margaret’s and my time at St. Margaret’s in Annapolis, and my time --

CG: And they were all different, weren’t they?

MG: They were all different. I’m -- I’m deeply grateful for the many people who have both taken a risk with me and have loved me and have formed me and -- to be the person that I am. So I -- I -- I -- I’m grateful. Um, I -- you know, I think -- I’m not -- you know, I’m not sure, aside from thinking about individual instances where, um, I -- I guess I just don’t think that way, Clark. I don’t -- I don’t think --

CG: Okay.

MG: -- about what -- I mean, I -- there are individual situations in which I wish I could’ve done that differently. I -- I --

CG: Or, “I would’ve rather -- I would -- that sermon could’ve been better,” or something like that?

MG: Yeah, yeah, all those little -- all those little --

CG: The human things.

MG: -- all the time.

CG: Yeah.

MG: And that’s -- that’s part of being human, I think. Um, but there’s no -- in the bigger picture, there’s nothing that I regret. Uh, I -- I -- there are things that I grieve. Um --

CG: Well, you talked about Becki and being --

MG: Yeah.

CG: -- foreign -- I mean, being unknown and unpublic for so long, that that’s one of the things that you --

MG: Absolutely.

CG: -- you expressed some sadness about.

MG: Yeah.

CG: Did you ever have the desire to be a diocesan?

MG: That’s an interesting question. (pauses) You know, I -- I think I can honestly say I had a desire to be a bishop, but not a diocesan.

CG: Okay.

MG: And -- and one of the big reasons why is that the -- the way in which the bishop diocesan is set up is that they have to do not just the administrative stuff, but all the disciplinary stuff.

CG: Yeah.

MG: And -- and they get --

CG: That’s the tough stuff.

MG: The -- the bishops diocesan that I know, their -- their regrets, their bugaboos, are that -- that they have all this crap that they have to deal with legally --

CG: Yeah.

MG: -- because they’re the legal people.

CG: No, yeah, the -- the -- the canons --

MG: They -- they --

CG: -- they got the job.

MG: -- yeah, they -- but, you know, bishops suffragan, they get to go out and teach and preach and pastor and do all that good stuff with a lot more, um --

CG: Or if you’re Barbara Harris, you go out and smoke.

MG: Yeah. I mean, there’s -- there’s just a -- a -- there’s just a way in which I don’t regret not being a bishop diocesan. I think I can -- I think I could manage the job --

CG: Oh, there’s no question --

MG: But God didn’t --

CG: -- about that.

MG: -- clearly didn’t call me to that. So, you know, I’m -- I’m fine. I’m good.

CG: It’s -- and it’s funny. I have gotten to know over the years a number of bishops, uh, either personally or just professionally, and there are some that you know all they ever wanted to do was be the boss, and there are others that all they ever wanted to be was a priest.

MG: Mm-hmm.

CG: And a pastor. Pastor’s a better word than priest.

MG: Mm-hmm.

CG: Uh, and, uh, I mean, Brooke Mosley. I mean, he was both at one point. He was the Diocesan in Delaware. But he was just terrific as an assis-- as a suffragan or assistant --

MG: Assistant.

CG: -- whatever he was. And, uh, he was the first -- and this will end up on our interview -- but he was the first person, because he was such a good friend of Jim’s and I was -- Jim Moodey’s -- he was the first person -- he’s the first bishop I ever got to know that was a human being --

MG: Mmm.

CG: -- as a human being. I mean, all of the sudden, it wasn’t, you know, “Ooh, that person is the bishop.” This was Brooke.

MG: Yeah.

CG: And at the Moodeys, it was Brooke and Betty, and I never sensed that he -- he cared about being in charge. He just wanted to be -- just wanted to be --

MG: Exactly.

CG: -- a pastor.

MG: Exactly. Exactly.

CG: And he was really good at it --

MG: Yeah.

CG: -- as (laughs) you. He got your father to lay his hands --

MG: I know, I know. My gosh.

CG: What else do you want us to know about you that I haven’t asked?

MG: Always a good question. I think this has been a wonderful conversation, and I, um -- I can’t think of anything right at the moment.

CG: All right. Well, as -- as I said, I’m gonna turn this off. An hour and 12 minutes.

MG: Okey-doke.

CG: It’s not bad.

END OF AUDIO FILE