

**LGBT Center of Central PA History Project
Dickinson College Archives & Special Collections**

<http://archives.dickinson.edu/>

Documents Online

Title: LGBT Oral History: Joy Verner

Date: March 24, 2015

Location: LGBT Oral History – Verner, Joy - 119

Contact:

Archives & Special Collections
Waidner-Spahr Library
Dickinson College
P.O. Box 1773
Carlisle, PA 17013

717-245-1399

archives@dickinson.edu

Interviewee: Joy Verner

Interviewer: Wendy Gomez

Date: March 24, 2015

Place: Bosler Hall, Dickinson College

Transcriber: Wendy Gomez

Proofreader: Michelle Clinger June 12, 2015

Abstract:

Joy Verner was born in 1963 and grew up in Franklin Pennsylvania near Erie, Pa. Joy was one of three children and a mother and a father. She relocated to central Pennsylvania during graduate school where she attended school near Shippensburg. She now resides in in Central Pennsylvania with her partner, and now wife, Sue and their four children. Joy has worked mainly on student affairs and also worked at Dickinson College up until 2013. At Dickinson College Joy was an active staff for creating Pride@Dickinson and providing support for students. She is also active in her community church. Joy Verner comes from a Baptist family background and she struggled a lot with her identity as a lesbian and her strong faith. Today, she is active in her church and attends a Lutheran Church here in Central PA. Most of her life today is now defined by her life as a mother, community member, partner and balancing the intersections of all of those.

Wendy Gomez: March 24 2015. We are in Bosler Hall in Dickinson College. I am the interviewer Wendy Gomez and I am interviewing...

Joy Verner: Joy Verner

WG: Joy do you want to start talking about your family of origins, kind of your upbringings and what that was like.

WG: Actually first do you consent to this interview

JV: I do.

WG: Okay [laughs]

JV: I now pronounce you interviewer and interviewee okay yes. [Laughs]

WG: Good. Good [laughs].

JV: It's hard to have a microphone in my hand it's going to be dangerous you will have to reel me in. Yes I do. Family of origin is that what you said. Well I was the youngest of three kids. And we grew up in rural Pennsylvania towards the other side of the state a little bit towards Erie, PA. So kind of the "Out in the silence" if you ever saw that film, that's where I lived in the silence [laughs] and in a small town. Mom, Dad, Brother, Sister, and myself and grew up in the church, Baptist church. It was a big part of our lives. So religion played a big factor faith not even just religion but having a faith experience a relationship with Christ those kinds of things were a big part of the backdrop of life in addition to all the other things that happened like riding your bike in the country and those kinds of things.

WG: What was that like, do you want to expand more about religion and how that played a role?

JV: Yea, I mean it's easy to look back now and understand a little bit more about how that played a role. I think then it was it was just my life. I was born in 1963 and so you know kind of it was where I grew up I think primarily it was I would say these were the things I didn't know much about: people of color, Catholics, and anything that wasn't like the country. So you know that was like the growing up experience. And I don't know that I looking back I can see that but then it was just like my experience, so literally I lived on the other side of the tracks. HAHA, but true. Railroad tracks in front of my house and a train would go by and we'd be like "hiiii", we're in our nightgowns.

JV: But it was you know very much a positive experience but some parts of it that weren't. I think I came to understand a little bit better as I got older. I think I remember again church was a big part of our life it was having kind of a faith relationship, it was the kind of church that might have had revivals and alter calls and as a kid I would go up and be a person who would talk with people if they came forward to accept Christ. These were the kinds of experiences I had growing up. So certainly it wasn't in the script to then be like "Hey I think I like women you know or girls are interesting." And I remember like one thing, and I have a chart here in my mind and also on a chalk board, and when I was fifteen there was a small library in our church and I remember kind of going in and looking through things and there was this book black cover with like fire of hell on it. And it was like "Homosexuals" that was the title something like "homosexuals burning sin" go there. Go to hell burning homosexuals, but I remember finding that book and just being like just taken a back and being like "ohhh this is something". This is something that is definitely bad and definitely not an option. And you know that was kind mental note, mental note. And then I think it was in the same year like in the 70s, late 70s I was playing basketball, the stereotypical you know, I wasn't a softball player so I really failed all lesbians everywhere in terms of sports stereotypes. But I was playing basketball, which meant I was tall, and I stood there but I was on the team and I had a crush on one of the older team members on the varsity team. So I remember these kinds of things but then of course the church library had the burning hell book, so that wasn't okay. So it just was this thing that was like oh. And meanwhile there was all these normal things in life- whatever normal is- my sister's dating guys. I probably dated some guys I recall, but it was it was this thing that I know was a part of my story I just knew it was there but it couldn't be and so I think that really that's really how I would say I went onto other kinds of experiences. Church camp go to church camp, I have a crush on my counselor. It was you know it was destined this is, "oh this a counselor oh my god she's awesome". So there are always these crushes on women, okay a little information bits and then I went finally to College at Edinboro I think Edinboro State College then, but it wasn't far from home about an hour. I went to play volleyball and my brother and sister had gone to a Christian college each of them and I was headed there but I got a better like a better scholarship to play volleyball, which in those days meant that I got like thirty-five dollars probably. [laughs] You know that it wasn't it wasn't real money, but so I played volleyball and literally no idea. So I go and its 1981 I'm you know with my big fro really I did I had like I have curly I got a perm and who knows why I did it was really big that's what I did, but I went there and was involved with the team and had no idea and for the longest time I was like "all these friends they come to all these games. It's so nice and these people travel to all our games" and at some point I said that and the other women on the team were like "Don't you know that they're lesbians [inaudible] they're big dikes." And I was like "Oh Okay" and "Don't worry we'll protect you" and I was like you don't need to protect me, inside I'm thinking that's great oh okay don't protect me, but at the same time I'm like flee the situation and I literally quit the team after my freshman year because it was in my you know again I need to get away this is a sinful thing. The book in the library tells me it's a burning hell situation. So I quit the

team and I got very involved in the Christian Fellowship at my college and Celebration, where let me be sure all the gay men and lesbians go but needless to say that's what I did kind of ran away from that from that experience and went to one that would support my faith and my values that I was struggling to clarify. So I think that was really my journey and most of college different experiences again with people coming to terms with that finding other people who equally were struggling many times you know you kind of connect with people who were also there in your faith tradition and you're having like prayer time and you're recognizing that maybe prayer time is evolving into something else okay but now we have to go back to prayer time because that something else is The book. You know fire and brimstone. So I mean that it was a huge thing, everywhere there was something. I think in college I remember I remember inner-varsity campus ministry group there was the homosexual struggle. You know, when you try to talk about it with people they would refer you to those kinds of things. I even remember my campus minister when I mentioned something about it or try to kind of confess it she was like well maybe if you read like Red Book or women's magazines and wore more skirts. Literally your just like looking back I'm like are you crazy people. But then it was those kinds of pieces of your life where you're like well okay what's wrong with me something is wrong with me this is bad. So I would say that is much of the backdrop of my own sense of who I was in terms of my sexuality, my sexual orientation, my person. And it wasn't after college I ended up joining the campus ministry group from once I got that great information about Red Book and by the way I never did subscribe nor did I really wear skirts that much but yea so I joined that group and I –there was that period of the professional Christian being a campus minister myself then for about three years, which was a couple years after college, I actually became- I went into Christian radio right after college and worked in Central Pennsylvania at a Christian radio station. Struggling still like it was still my journey. So I would go on the air and kind of be sharing the gospel message, playing music, having these things that probably were playing messages that were saying anything from at that time of the eighties saying things like “hey homosexuals you're going to go die in hell”. “Great. And now word from our sponsors”. And this literally was true and in the mean time I met a woman I was involved with her while I'm working as a Christian radio DJ. And you know it was like conflict hitting walls. So I think in terms of my journey I didn't really become, for me my whole person didn't really come together in one place, until I was able to come to terms and accept who I was. And not in part I almost had to I didn't but in part felt like I had to leave my faith to embrace that part of me. I certainly left being a campus minister. I stayed for three years and worked in that position. Parts of that experience in some good ways were really you had to go on this horrible like journey to backpack and go like out in the wilderness with low impact camping. It was horrible. Okay whatever, but we did it. Except those kinds of experiences were very good because you're supposed to be journaling and thinking things through and kind of exploring who you are and so there was no way around that for me. And so again another opportunity to fill a book that you had to turn into somebody about “here hey I'm a homosexual I think” you know whatever I was calling it them. I think I was using the term homosexual cause that's my upbringing had taught me that word. And so honestly it was probably not till I was 28 and I'm like looking at my chalk board sorry, 1991 that I started literally being able to even say the L word and that was even before probably it was a real show, but it was I couldn't say the word lesbian. Like I just couldn't even utter it and I'd been you know dating somebody who was like “ohuhehhl” you know it was really scary for me. Going to the first lesbian bar, well that's scary for everybody let's be honest back and then in the 90s. It's true there were people that had the cigarette packs rolled up- and that just wasn't on Grease- but you know those kinds of places where you know where it was really scary and also at the same time it was you know I'm finding a new circle. I'm finding a place to be supported with

my truth and along the way a lot of the people that I was connecting with as friends and my circle and/or dating were also Christians who were kind of you know not everybody but a lot of them. I was working I had worked at Messiah College and my former partner was an alum of Messiah College so we would pretty much you know truly again, I'm not joking when I say it's the Christian Fellowship on your campus it's the Christian college there's you know a lot of gay and lesbian people that are that are in those places that are closeted or even- you know- more than closeted. I mean seriously oppressed and burdened with not being able to be who they are. So I think that was [Video cuts out.] So yea that was, that was in the 90's so I think it was a mix of ironically I met a woman who my first official I you know I what is the joke "lesbian what do you bring to the second date" – "a U-Haul." That was true it might not be for your generation but it was you know like okay "yea hey nice to meet you great let's move in." But, you know it was you know somewhat like that. She was leaving a relationship that she had been for in a number of years because she felt I can't be a lesbian and be a Christian. So she's leaving the relationship and I'm like I'm a professional Christian and I can't be a Christian and a lesbian so I'm going to leave that Christian thing and become a lesbian. Like you know, like you make these you don't make these like like "uhhh I think I'm going to be a lesbian today." But that's kind of where we met over our journey. Surprisingly over a sport, volleyball. But you know we connected and it was then that we kind of were seeing and for my part it was really that God brought us back we were on a path that was meant to connect. We were each in a different place in our journey and I really see my faith is still a part of my life, certainly. Some of it I have to leave behind and some of it is still in front of me to figure out, but it definitely I can see God's hand in that. And being able to come together with someone who shared a similar faith tradition and really at a place of having to abandon who she was as a person to embrace that faith and I was abandoning my faith, it felt like, to embrace my person. And so in a lot of ways I think that that those years connected together and really gave a foundation to being able to come to a better place.

And then Grad School, ironically I went to grad school nearby Dickinson [College] I went Shippensburg and that was in the 91-94 so ironically I'm in grad school for counseling for college student personnel and student affairs works, while I'm working my practicums at Dickinson and it's the 90s, you know, it was that time. There was a lot of energy, I'm seeing these students coming into college coming and like they're just out. They're vocal and they're out. It was the 90's you know that was what was going on. And it was definitely to me I'm like if they can be out, then what I gotta do that too. Like that's just they're kids even though I wasn't much older like these are high school kids so I should be able to do this. So that was really the time of being surrounded by students that were some students that were vocal and also staff that were vocal and there were a lot of gay lesbian staff that were supportive and some of the energy that happened then on campus to be able to support that culture and support people and to just make it just a more inclusive campus. So that was my really the soil in which that that grew in a healthy way for me to be able to be strong and to be able to be vocal and to be able to be honest. And so after that I say if I had to think about the next part of the journey it would be you know I've come out to everyone but my family. That's pretty much where I'm at now so I'm you know 28 I'm actually in my early 30's by then and I still haven't told my family. So everybody but my family so I think it's some point my mom had passed away when I was young. She'd had cancer, Hodgkin's disease, and she passed away when I was in sixth grade so I'd pretty much been with my dad and my grandmother lived nearby pretty much directly across the driveway in our rural compound- it wasn't a compound it should've been though- um but uh yea so uh, [clears throat] sorry I lose my own train of thought. Don... Don... Don... Don...

WG: The compound, your dad,

JV: Something my dad? Yea yea so I decided I had to come out to my dad. And it must of rehearsed it and been like I just need to do this. I have to come out to my dad. I was actually thinking it was- sorry I'm looking at papers because this is what happens at my age. Like when was that- I don't know. It was actually in yea October of 1995. So I in when I think of the thumbnails of life I go okay [makes click sound] photo of that moment. I'm in my you know around in our living room I've gone that weekend to see my dad and in part to see my dad but in part cause I knew I need to come out to my dad and I'm not going to do it on the phone. So I was living near Harrisburg and drove home. And I think at that time actually in '95, Sue and I – my current well my wife now- we were we had just started dating in '95. So we I'm going to go do this okay great and she was coming out to her family and I said I'm going to do it too. Great. I think hers was an age related thing, "I'm going to come out by this birthday." Okay and I haven't done it so I will too. So I went home and promised myself that I had to do it. So I literally we were having a conversation about how I should drive home I do it all the time I know how and we were like talking about directions for an hour something ridiculous so finally I worked up the courage and shared with my dad my story and you know ironically things that you hear- on all the- in everybody's story there is this kind of peace where people are like "yea somebody mentioned that other people in the family have said 'do you think Joy's a lesbian' and you know he's like 'I didn't think so but others did'. And again our faith Christianity like fundamentalist Christianity was the backdrop of my life so I'd say my mom was much more the vocal person that I remember, in terms of our faith. My dad certainly shared that but it looked different so it wasn't as passionate or it wasn't as like like kind of viral sometimes is what I think it was. It wasn't like [makes weird inaudible sound] as intense. It was it was still his tradition and also my sister and her husband still lived in that area so my dad when I would leave my dad living in the same town I grew up in. The same out in the silence rural place. The same church that I grew up in. The same church he and mom went to. Nothing had changed for him, so his community was the same. My sister very much on the opposite end of the spectrum on most everything and this would be no exception. She's his support system so I can appreciate I can except that I'm worrying he's going to reject me. And he doesn't obviously and it turns out we are able to talk and he asks awkward questions about what do women do. I don't understand how women are together sexually? And I'm like "this is awkward conversation", but I will answer any questions you have and you know we went through some of that and at the end of the conversation it was just assuring me that he loved me and that nothing was nothing was difference that, that was the case. And all of that is true but at the same time everything was different because it was. I mean it was like when you tell your truth to people it changes things and it didn't change it like it wasn't like he you know – I know of people at different points in their life where that is the cutoff point and that is where people say I'm cutting you out of my life. That didn't happen for my dad, but he certainly the precursor to this is so '95 I talk with him and don't have the courage yet to talk to my sister because she is overwhelmingly like intense about her Christian faith. And just you know sisters can be annoying. And my brother who really he had left our home when he went to college and just never looked back and he was a pastor maybe even a navel Chaplin. So his faith was now like like I call it professional Christian so he definitely was doing that whole experience in life. So I waited probably another year to tell them and came out to them in writing. I didn't do it in person cause I was just like yea never going to happen so I did it and I have these awkward letters that I look back on of what I received back from them and you know from my sister who was like "I can't support this. I do love you but this is sinful" and the language of different things like this was just deception and hopefully the veil of deception will be lifted and I'll pray for that and that kind of language. My brother ironically, as with everything was it it with husbands and wives his wife wrote back to me [laughs] after I came out to them. Whatever, I don't know. I should

have a secretary wife too, but she wrote back and it was kind of funny because she was like “thank you for sharing your lesbianism about your lesbianism”. So at least she you know used the same word, but by and large the response was the same. You know this is not acceptable this is. We love you in Christ because who are we we all sinners and my sin isn’t worse than yours but really it is. You know, but really your sin is worse because it’s like the H word. Homosexuality, remember the book okay. I don’t know if they saw the book but I saw the book in our church growing up. So that’s the journey and then ironically I literally did almost like form letters to everybody else in my life that my family and friends I found these like you know probably I was using word perfect then I don’t know or a type writer, but I literally we were getting ready to have our holy union because back then in ‘97. Sue and I are now together since ‘95. We decided we wanted to start a family and so we did what most traditional people do. We pretty traditional. We decided we should get married of course we couldn’t officially get married so we had to get holy unionized so we did that. Faith was you know a joke, but Sue grew up in Lutheran Church, which is like a refreshing option to being Baptist. But so we decided we wanted to have something related to our faith, but also a big part of it was you know our celebration to who we were, two women joining and you know celebrating our lesbianism to and our wonderful song selections but that was in ‘97 so by the time that was being decided I just had to send letters to everybody like everybody else in my family kind of got a letter and every friend I hadn’t told got a letter just so I could be like and your invited to this here this sorry it’s August. And in October we are going to have our holy union so here’s information. So kind of that was the year of getting everybody brought up to speed and having varying responses from people and it seems it seems most of my family, you know my aunts and uncles they all had to have some conversation as surmising that I was I must have been gay. So you know they all kind of figured it out. Again the only faction of my family the only part of my family that ever really supported that was ironically I remember- my dad’s brother his Brother Paul, my uncle Paul, they live in Philly Aunt Bren and uncle Paul and all their kids. They have like four kids and we always called, they were like the Bad Verners they were like the Bad Verners. They went to the Methodist church but they were like they draaaaaank and they did stuff so they were bad. And I look now I’m like isn’t that funny isn’t shearly beautiful that the people who were in my corner for my important place you know journeys in life were those were the bad Verners. So they, the bad Verners, showed up at my wedding- at the holy union- and they’ve been there in every way ever since, in the ways you would want family to be there. My dad did [video cuts out] not come, my sister and brother did not come to the ceremony- for the holy union in 97 and that you know there were little pieces that each time you kind get one more little bit of kind of eh hh like why is this, this way. Oh sorry did it shut off again? [video resumes]

WG: Yea it stopped okay we’re good. We’re good again

JV: So yea basically you know I guess my story is about celebrations but it’s also about kind of you recognize how far people can go. And not everybody can go there with you and my family they couldn’t go there with me. They for reason and I think if I could change something that would have been great to have them there but they didn’t and they couldn’t and so they chose not to for based on their faith convictions to not be there. And I remember having a you know serious argument with my sister pretty much saying you know okay I get it. So I’m the sinner and okay so what you know what is it, what would Jesus do I’m like what would Jesus okay like So Lisa yeah I’m the sinner, so what did Jesus do, he like spent time with sinners and then the Pharisees said we don’t like this guy let’s kill him. So going with the theory of your faith story and experience then you should be at my wedding because I’m the sinner and you know Jesus went to their parties. So this is why you are supposed to be there. She didn’t go with that but I did my best. But I really think I’m kind of the thorn in

her side right I'm always like. She would say this this and I'd be like well you know the bible says instead of you know pointing the finger at me why you don't pluck the log out of your own eye like you what are your problems that you need to. Like I'm working out my salvation with fear and trembling you're supposed to work out yours. These are our spirits of self and again it was a very important time in our life and my parents my mom obviously not there. My family wasn't there except the bad Verners. Sue's family was there although her mother was crying not for like this is a beautiful time it was like a horrific cry. You know she was also Sue has a her parents have had their journey. She did she came though, so we look back at that video and were like we remember your mom crying, like horrified that you are marrying a woman. That's fun [chuckles]. So you know, but time and time moves on and our family grew from Sue and I and we've had four children now. Sue gave birth to all of them so we've gone through like everything. We have like the year 2000, 2002, 2004, 2006 like it's as if we one were on the plan of having babies every 2 years or something. But we you know we had to jump those hurdles to get pregnant and then jump wait a long time to jump the hurdles to adopt, for me to be able to adopt the kids in Pennsylvania. We were among the first couples in Dauphin county, where we lived at the time, in Harrisburg to do that among the first four couples to get through the court system there to do that. And it took a long time like I mean by the time Pennsylvania was even willing to entertain that we had two children. So it was Ethan was probably two and Hannah was four by then. So it took a long time for this to happen in our state, but each time like it's not like everything seems to be some journey of like how do we get health insurance. So it's like how do we do this and how do we fight to get partner benefits at the next job so that I can have insurance for my my partner at that time and my children and so it would be like bringing it into the conversation and it would be like the one at the job at the city of Harrisburg to do research and make the policy happen and you know so you could take care of your family. Then adopting the kids continued to grow our family. And I think a little bit at the beginning it kind of a little bit sort of changed things and we invited people to their baptisms and I think my dad made it out to some and my sister has been involved but it's I don't know. It's mean hey whatever they can give is- has to be enough, because I can't make them give more. But you know it's that reality, so I think it happens in all families it's not just because you're gay or lesbian. I think sometimes people that our in families don't approve of who you marry so then they treat you differently so you'd be -I'd be like look here's Sue's family's Christmas cards posted and I would see ours and every time it would bother me. Our card would be up and somehow it would block the words on it cause it was always just our kids and it would be this kind of like some little card I have here, I don't know, and her mom would cover up my name. So I would be like what's that you know like it would be covered, and so there are times that I'd go strategically out in their dining room while everybody was in the living room and I'd be like and I'm moving my card. And you know these kinds of things or there would be the gift that Sue's brother's wife would get the extra gift and I'd be like heyyy Merry Christmas to you too you know and you didn't get the same celebrations because you weren't the right gender. So that was really you know that's just truly believe that I probably have no idea would the same held true for other issues, if Sue had married a person of color that who was male. Would her mother have had the same issues, possibly? Because she grew up in a even smaller town than I grew up in the middle of the place where there is fire under the earth in Pennsylvania so near Centralia or something. So people come with their baggage and they come with their lessons learned and so it's over the year's things have changed. Now the cards aren't hidden, I'm there and in the church directory photo and you know I am who I am. I'm the wife of her daughter and then when we got legally married the shear they were both able to be there as well Sue's dad passed away a few weeks after that but you know there were there and I think that what the example of that is from Sue's mom crying of like horrified tears to pushing her husband in a

wheelchair through to our marriage- our legal wedding- in this past October in 2014. You know those, those that are a journey they had to take too just like my journey. It's a journey that like it or not people have to take with you because they either have to decide to cut you out their life which some of my friends did and some of my family it felt like they did. Or they have to decide to keep walking along side of you. Sometimes sometimes completely in a different vehicle sometimes back in the same vehicle, but eventually you know just have to continue the journey and I think that's what I've seen now with my own family. You know I think I was able to tell my dad what I needed to say and say "hey dad these are your grandkids, whether you see it that way or not just because Sue gave birth to them". We had a whole conversation about that. "Well their not really your children" and I'm like "they are my children their totally my children", and this was before I could adopt them. But you know I'm like how are they not my children I didn't give birth to them but you know I can adopt them how is that any different if my sister and her husband adopt kids because they haven't had any children yet and they'd been talking about adopting. How is that different you know so it's you come up against attitudes that you don't I don't even think your family members know they have until they are pushed. So that's that's bit of my journey and I think for us for me I think did I ever imagine that I would you know I was looking at something I did for national coming out day in 2010 when we had this here out on Britton early with the PRIDE at Dickinson working to create that initiative and being involved on that and I remember saying you know the plan where I grew up in Franklin, Pennsylvania the plan was to grow up, go to college, maybe that not everybody did that in Franklin, marry a man and then have 2.5 children. Like that was the plan so I was off script you know I did grow up I did go to college and then I went off script and the only way I could have been off script and been approved to be off script if I didn't get married then I would need to do probably service work or be a Christian like ministry service person and I was kind of headed that way and then you know I say God had different plan for my life. So that's what I see this, that God put me on a path back when I was playing volleyball and that I needed to leave my Christianity and be embracing my lesbianism to find another person who was in the same kind of questioning phase from a different angle and I guess for me I see that I always see God as kind of in my life and that will always be the case my faith is important to me but not always have I found a place at the table with other people who share my faith. When I am bringing them my truth and so that's the peace that in some in some tables where you gather with Christians and they'd be like let's get some stones and baths and do something to her because she is a lesbian or they would take it out on people as we have seen in lots of different places and people have a lot of hatred that are in the church just like people have a lot of hatred that are anywhere else and I think that the other side of that is that when you are willing to I guess let people share their truth and hear their truth and let me share mine and come together then it really doesn't matter what our faith tradition is and it doesn't matter where we are at and our belief or whatever it is that we can we can just try to I guess let the central theme be that loving one another isn't that the basic, as basic as it can get and how do you demonstrate that love. You know in life and I think that that's the biggest piece. If I were to look at my journey family of origin to now that's you know it's coming to terms with that. Now I'm now left as the, my dad's passed away and it's just my siblings and I now and my brother and sister. And I and I truly like kind of – you know a funeral is opportunity to come together as a family as well and at that at that moment we are sitting around a table in small town Franklin Pennsylvania. Lisa is the only one who still lives there my brother Don is from some out in Wyoming or something but we it was this kind of yet we were still sitting there and here we are back in our same roles as what you know I just thought this is a perfect chance to say what I'm going to say so it was finally like "guys you know what, I know you don't approve of me and I know you don't approve of my life and my life choices and who I am but you

need to know that the only reason we've stayed connected over these years is Dad he's the only connection we've had. We come together we've had conversations about Dad. Dad is gone now so as far as I'm concerned I know that we are not going to stay in touch because you pretty much judge me and you act like you hateful and it's not okay. And if you're speaking like, and I turn to my brother, and you're a pastor and that isn't a Christ example. So if you are Christians you either need to start sharing love of Christ with me or realize that doesn't like we don't have a reason to be connected anymore Dad is gone, none of us are going to come back to Franklin our home town is just that it's a place that we look back to. So you know the attorney at the time who was sitting there was like this is getting interesting cause yea know like yup I'm a lesbian okay and I'm tired of the way you've treated me and I have four children and you know and now its them bah bah bah bah bah. So you know it doesn't end so that's when I say I do kind of the chronological thing because that's the way it works for me but you know it's still a coming out process. You come out and I certainly out that's clear but the process isn't just mine and so in the journey I don't know if my sister will ever come to a different place or my brother but their journey continues [video cuts out] they choose to be alongside of me and sometimes they chose not to be and sometimes we part ways and come together um but it just uh neither of them came to my wedding- the legal wedding- but it didn't matter in the same way certainly their lose. Love for them to have been there, an opportunity but um it meant something very different to us it was really just for us you know as much as there is debate in the community about should we should we not get married, should we just settle for marriage, does marriage matter? Well certainly matters to me because um we've already lived a married life and if it never happened in PA legally we didn't have certain things but uh we've been married since 1997, but now in the states eyes we just got married in 2014 so you know whatever. Pennsylvania has finally embraced something that matters um so for us it was an interesting experience because our children were there as a part of our wedding. So its I don't know at each place you just hope that you can keep embracing your truth and I think anything that experience in October was a good um way to see so many people come together um just kind of let everybody come we did a potluck – we have no money- so we were like it's going to be a potluck. Potluck reception, in a church and that's why we picked it because it's big and cheap and we don't have to buy chairs and all this cross section of people. [video resumes] So I think that that experience in October is a good closing point to say that really what this family of origin until now and like I see that gathering, I'm what in my midlife right now in my 50's and my children are various ages and their okay its exhausting. 8, 10, 12, 15, just turned 15, so they got a lot of life left and I'll be I'll be in a wheelchair soon that's how I feel sometimes and I'm like okay you're going to be pushing me in a big stroller called a wheelchair but when we were together at that at that experience bringing all the people in our lives together over these years and some are from the neighborhood where we live, and some are from the church where we attend and some are oh yea the throwback lesbians we haven't seen for a long time- the bar closed a long time ago its now some kind of who knows what country western bar- but from all the different pieces in life coming together. Jobs, people that never go to church that came to that church to come to our wedding you know it was just this really interesting experience that we won't replicate again that's for sure, but that's really the summary of what is our history what is my history. This thread is definitely the two threads that are interwoven you know and my identity as a lesbian and my identity as a Christian and that those to have continued to be a cord in the center of my life and now I think the irony is that where I've been at probably I most identify as a mother I'm used to going to groups that are like "how do you identify and what's your pronoun" and I'll be like "mother. Tired." I know tired isn't a pronoun but that's where I'm at, but so in all that's I think how my life would look so different if I had not come to embrace the truth and to be able to celebrate who I was and that's that that's what I hope

for anyone who is stuck in a closet somewhere who feels you know unable to be who they are and I think it doesn't matter if it was the history of central PA like way back up until now there is still so many people so many kids who struggle with acceptance and for lots of the same kinds of reasons. New words I need to learn new terms that I don't know because I'm an old lady lesbian but you know there are lots of experiences that people are having and this other than and you're not and they find the book and they feel condemned by the attitudes of people around them by the actions of people around them and they don't have hope and I just that's the biggest piece. That doesn't seem to change no matter what year it is on the calendar and I hope that that everybody can be honest and share their truth because it helps the next person and the next persons of generations.

WG: So I kind of have another question. How was the process or the experience of finding your place within your church either the church you attend now or churches you've been to?

JV: Right how does one find that?

WG: yea

JV: You know what's funny it doesn't always feel like a finished process for me yet because what's happened because I'm there. I'm there. Not always in spirit I'm there in body. Sometimes for the last few years it feels like we decided, we actually started going to the MCC Church. The Metropolitan Community Church as I call it the gay church, but we were like lets check that out because there is one in Harrisburg so we went there when we were kind of early in our relationship and thought we would try this church out and it was fine it was definitely a nice place that was very accepting but we also didn't have, we kind of wanted something traditional. We had both grown up with churches that had Sunday schools and churches that had church education program so we wanted all that. So children kind of changed everything. When it was just the golden retriever dog thing it didn't change everything, but children changed everything so we started looking for other churches that would be more aligned with our faith our faith tradition but also with who we were. So we went to like Unity Church, we went to the Unitarian church, I think we went to the Unitarian church on the "plants have souls" Sunday and I'm not joking and I was like I'm not sure I understand about the plants having souls, but you know. What was wonderful about the Unitarian church and equally annoying that's just a fact you're used to things and so I'd be down there and people would know and they'd be like Hiiii it's so great to see you. Come come we love lesbians. It wasn't that but that's what it felt like. "Come we love the lesbians. We're having a lesbian movie, we're having a lesbian potluck, how are you getting pregnant?" and you're just like this is interesting and you walk away so that was one experience and the Unitarians were very welcoming very knowledgeable very kind of in your face and we know about your pregnancies and how you do it. And let's talk about it, right now." You know and then you'd go to another church and they'd be like "your partner, ohh really do you have a business together?" and I'd be like "oh my gosh no, we don't have a business together, but okay you know we'll talk about this." So I don't know how to explain this so we ended up back at Sue's home church where she grew up and that was something that was comfortable for her. And Lutherans they are certainly a far cry from there is a little high church in there for people who like that but we go to contemporary worship. But they're not hung up on some of the things that my tradition was, so I don't know like the irony is we have just, our daughter who -- Hannah -- who just turned 15 last month went through, what is it called? Confirmation I guess in the Lutheran church. So she went through that last spring and then it was a big success as my mind I'm kind of like haha cause she was like yea I'm agnostic that was helpful thank you. So I think Sue was like dying because she grew up there

and was confirmed there and the whole thing and so here is Hannah and parents come up there and they are beaming and most of the kids have like really answered and get involved and Hannah sat there and would leave the room and be like umm, didn't participate but you know so here we go. Like I don't know we will I hope that what we pass onto our children is how to value people and how to respect people and how to treat people and if along the way one of them, you know, if they decide that faith has some spiritual life means something or faith tradition means something that's great. If they are agnostic, okay, I'll work with that too. If they are hateful nasty people then they might be Baptist, no okay no. [Chuckles] If they are hateful nasty people then you know that's not good whatever faith tradition. So I don't know the question of how have I worked it out? I mean we've been the parents who take our children to church and for a while we'd go to the coffee shop while they were at Sunday school. But then they had a parenting class so we went to that and then what do you do you just, a great equalizer is children and so we'd be there talking about our children. And it came up a little bit because some of the people must have been clueless they didn't really get that like I don't know how they didn't know we were there like our children are being baptized. We put the names in the bulletin the same way everybody does, but they just would be like "so okay, so you're lesbians and okay. What's that? How's that?" [video cuts out] you know they just they didn't want to know details but it was clear that we had to talk about some of that before we could move on and by in large for us its really and maybe there was one time we were interviewed by the patriot when that movie "The Kids are Alright" came out, they were looking for people to interview and I think Louie from the LGBT Center sent our name and then we got connected and so of course this is something I said because you know "we're not lesbians. We're mothers" [laughs really hard]. We're not lesbians anymore we're mothers, like I know okay I'm exhausted and the things that I think about and deal with are all about mothering you know. Someday it's like who vomited and who is cleaning it up and okay who did this in the bathroom and its pretty much all about who is cleaning stuff up, but um you know that is where we are in our journey. So you know what there are times when I don't even know what my faith experience is anymore, maybe it would just be the same because I don't know. I don't know what it means and that's not because I'm a lesbian it's just because I'm a 52 year old woman who's going eh I don't know.

WG: wait the SD card is full hold on. Okay we are back [video resumes]

JV: And now we are back on the second SD card. So your question was how the essence of what you're trying because I go all over the place. Vwoooo, vwooo, vwooo [airplane sounds]

WG: I think it was how you integrated both parts of your identity?

JV: Well I think it was truthfully the interesting part is there was a period and I remember it was-I think it was- during grad school it was definitely at odds like because I would I was moving in and out of different experiences like I would be maybe at a there was a conference we would go to as student affairs professionals and I would go maybe to the LGBTQ meeting and everybody would be in there kind of complaining about religious right and Christians and then I'd be like hey excuse me and I'd bring up some point that was like I think we should like step back and you know you guys are attacking people and you're like I get it but like maybe you need to step back and try to apply some of the same principles that you do about this umbrella of understanding and like this is part of their under the umbrella. You need to understand people from where they are at and I'm not saying it's okay to hate and that's something we should be not upset about but I remember I was getting mail from both sides and I would be getting mail from like the 700 Club Pat Robertson you know about and it was the 90s so Gay Lesbian life was in the view cause everyone would be talking about it. So Pat

Robertson would be like oh the homosexual agenda oh this is a problem blah blah blah and then I'd get the mail from the HRC [Human Rights Campaign] saying oh the religious right is attacking us and oh blah blah blah the Christian agenda. And it was just like oh my gosh, so I remember that being a point and it was just like come like we should both set aside our agendas right now and listen. Like put it down and try to understand and talk and certainly sometimes argue so that was then and this is now. I guess in a way my faith, my experience was very much like early on it was very much the evangelical Christian experience like I need to talk to other people and tell them about my faith and ask them if they too would like not to be a sinner anymore and become a Christian, like that was kind of my thing like it was this thing it was what I learned to do it was that's how it operated. So that looking back I'm like that was just weird. You know I went to like Wildwood, New Jersey not like most people do to go and like work in a t-shirt shop. I went and worked at the boardwalk chapel so if you ever go to the boardwalk there, there's this place where people are like "Angie is a stardadadada come in here" [singing]. It was like we'd go up to people and talk to them on the boardwalk and we had this script that we would say "if you die tonight do you know that you'd go to heaven." Literally, we would occupy people's time this way so that was then college and this is now. You know well now when I'm at the beach I'm like stop fighting you guys. I'm here, I'm there with four kids. I don't know Christ-- my faith is definitely a part of my life but it's a very different part, I think also because I... my faith is very personal I don't know if I feel like I have a community that I connect with about it. In the same way ironically that being a lesbian is very personal and I don't really have a community that I connect with any more. Like it was there was a time where that you know there was a circle of life and the people I was with and my community and that's you know you'd get together and do lesbian things. I don't know what that was really but you know, you'd connect and be a community. Christians, we'd get together and do Christian things and generally both sides had food, so some sort of potluck. But now I don't know what that looks like I think there are times its meaningful to me to be at church but do I feel it's a community I am a part of , no sometimes I don't, sometimes I do. You know generally it's in the smaller experience of parents and talking about how do we deal with kids and connecting things that are practical or talking about some issue. I go to a Sunday school class now, called the Wired Word, and we talk about something that happened in the news and it was about the University of Oklahoma, the fraternity and the chant and the video and all that so that's what we talked about at Sunday school. So that was good to you know a good experience, but sometimes it's not a good experience so and sometimes I get the vocal Joy that has to well when something comes up like I remember something came up about what it that Hobby Lobby some store that was like anti-gay and there was this big class we were in and I could see Sue being like "no Joy. Don't" and I was like sitting up in my chair. Because people started talking and everybody was like uh-huh and it was like 20 people and they were just it was I don't know how to explain it. It went from talking about this thing into kind of pretending we all agreed with what everyone was saying and I'm like I don't like A, you're talking about this thing that is very anti-gay and now you're talking about prayer mats in schools can you even imagine. Like it was attacking somebody's religion and I like this was in my church and so of course my ugly lesbian got bristly and talked, but you know I don't know. Like sometimes all those things come back and intersect and how do we deal with that I don't know. My faith I guess the reconciling of the two, it just that it is sometimes you know, faith, being a Christian is something to me and sometimes it's just this thing that I used to be. Same way no joke that being a lesbian is something to me and then sometimes it's yea, yea I used to be a lesbian and now I'm not I say that jokingly and there's times that I'm just like whatever I don't know, what. Yes, we are struggling to raise children we are outnumbered and the issues that our children and things that we deal with on a regular basis are less and less about social justice

issues sometimes it is that, sometimes that comes in the door with somethings that my kids say. And I'm like what let's talk about that. What are you saying? What do you mean? Oh you like the word fag more than the word dyke. Thank you can you tell me why? You know these are my kids and I raised them and you like a middle schooler who's telling me you like the word fag better than dyke because dyke seems really harsh. Like can we talk about both words. So these are the ways that social justice enters my world, but you know I think and being you know I guess being the voice when you need to be but mostly you're also just trying to struggle to raise your kids and hope that they all are going to be okay you know when things aren't working for them and that would be no different if we were two women, two men, a mom and a dad, a grandparent, and an aunt, you know the things that happen at that age where kids are struggling with their selves and their self-esteem and anxiety and all those things so that pretty much is what consumes my energy these days. And sometimes we go to- I think we went to Provincetown like two years ago. We were like yes we're going to Provincetown. We're lesbians again. Yea let's go. So we went out and ate a lot of food and then we went back and slept. So that was our big celebration of lesbian life, but you know I guess it's that still coming out still. The journey still continues and I don't know what that will look like in two more years or in five more years you know how do I, I guess we all keep trying to be the person you know we are as we come into new places, new experiences. I think I was saying before that I don't think it really, I think that me losing my job was a big like impact on our family and it was one that I would say looking back now it probably strengthened our family or Sue and I because it's easy it doesn't matter who the couple is you're like ughhh I'm so sick of you are you kidding me and you know so it's like you kind of say it's hard to be parents, it's hard to be a couple and then it's hard to be parents together and there a lot of pressure there, so just like other people it's like are we gonna make it we have been together 17 years can we do this anymore I don't know and deciding about things. And so then comes the job lose and it was really really devastating because we had one income as a family so it was devastating but-sorry there's- at the same time Sue and I started going to this bible study in our neighborhood that had just started, weirdest experience in some ways but also really good. There this woman called Beth Moore who if you have ever seen Joyce Meyer on TV, it's like Joyce Meyer but with blond hair and on steroids. She's an evangelist so I'm like okay this will be weird we are going to go to a Bible study in our neighborhood with these Christian women this will be weird. But it was probably at the time the best thing we could have done together Sue and I. The kids are at school and we walk down [hums a funny tune] to this house go to the bible study on something like mercy and Beth Moore wonderful southern voice and clearly a lot of production quality going on there. So it was the right thing at the right time. Would I say now, "Hey I wanna go to another Beth Moore bible study?" I don't know, maybe, maybe not. It was this very important thing at that time, because there was a big, big loss and it was a way to connect, like I said, with a community of people. It wasn't our church; it was this group over here. And so there are times that I think these things are handed to me and come to us because it's the thing we need. It wouldn't be like, "hey, let's yeah let's go to this Bible study together." And now ironically Sue, who I would say her experience was a lot different than mine growing up, it wasn't so negative, there wasn't so much pressure surrounding her faith, it wasn't a lot of bad messaging, so she, you know and growing up where I did, I would've looked at her and been like, "oh yeah you're not a real Christian, whatever. Okay. You go to church but you're not a Christian." Like that's what I would've come at from my growing-up experience. So she then now has really been involved in other Bible study and it's really been grown into this really big part of her life, and it's just like "okay, back off Beth Moore Beth Moore lady." Like it's very much very important to her, because it's really supporting her in times, like giving her hope in some way that life feels overwhelming sometimes, for us, just like I said with the

kids, and everything. So, you know, I think it's at different places and at different times. And I guess that's that's the comment thread that I see, is that the element of community. And so I find that community sometimes by gathering with Christians, and I find that community by gathering with old lesbians, it could be young lesbians too. But gathering with community, like the community, and the community could be often times, and I think that was Dickinson was in part felt like it a community that I was a part of too, because when you deal with a campus [video cuts out]it's so vibrant and residential, people living here, there's a lot of good conversation, a lot of issues working at Landis House, you feel like a part of something and it's very personal and it's a community, like another circle of life that these overlapping circles are where I lived, my work community, my home community, my church community, and then this other part of sometimes-seen friends we only knew because, hey we all somehow met and we're lesbians and we share this common theme. So I guess that's the way I see it, and I think from my part God is not only in the faith circle, God was always in my life, and even if I never went to another church or never walked in another church service or never did, God would still be a part of my journey. And in the same way as when I'm at church or in church circles where people are talking about beliefs or Christianity or faith or spirituality or anything that, you know the social justice piece is there too, [video resumes] they're integrated just because they exist for me, like in me, they are all real in my life. So that's how they coexist, sometimes one is dominant and one isn't, and sometimes they coexist and sometimes they're at odds, and I don't know, that's how I see it.

WG: I was wondering if you could talk more about your time at Dickinson, and how that community was like.

JV: Well again I think for me, coming I was at Dickinson when I was at grad school so in the early 90s I was here for like three years while I was doing my graduate work, I was here doing my graduate practicums like for grad school, so I pretty much lived on campus and had free housing in exchange for working for them then. So that was like kind of the grad school era and that was very much a work-related connections with people, and there's a certain list of people that I felt connected to then but it was very much like I was doing grad school as well as connecting with these people. Coming back to Dickinson I think, I'll say that that piece in the 90s was when it really hit me, coming as a grad student, as an older returning student, that was when I was able to find my voice and Dickinson, I say I will always look to Dickinson as the place and community that helped me find my voice back then, to be able to come out and just be like "you need to do this." There was support, there were professionals that I worked with, there were students, there were and it was just the right time for me to be here. So that is always what I look back to as the place that gave me my voice at Dickinson. Then coming back here, I think I came back in 2008 to take the position that I was working in Student Development and it was certainly a little bit different because I was older and I wasn't in grad school and so it was coming back in a functional role, like a full-time role as a as a staff member administrator part of the Student Development team. But I think that I really, really think the two pieces that I think, for me, were the part that really elevated that community sense again were when at some point I think maybe a year, maybe in two years or something, at some point I said to my-then boss if I could use some of my time to do something with LGBTQ issues, because it felt like having been here in the 90s and then coming back it was like, "what, what's here I was not seeing it or hearing it so much. There were pockets of it, but I was like "What's here for these students." Like I don't see anything, there's nothing really visible, I don't see anything that the College is providing that's really a good message of support. It was Spectrum and it was some student things but where was the piece from the College? So I just said, "hey could I use some of my time, some hours to do something for gay and lesbian students?" and she said yes and I ended up working with Paula

then and that's when it took kind of my brain insanity and like worked with somebody to create Pride@Dickinson to come up with the images and do some branding and some programming and create Out on Britton as an event that would be a signature event the college would do out of ODI. I think that that piece first off it connected me with some students because I pretty much largely was in my office doing research kind of policy work [video cuts out] and didn't really have connection with students]

[Off the record on video due to changing a battery pack]

JV: They did the Queer caps for a few years.

WG: Yea, they still do.

JV: Do they? That's cool if they do.

WG: They still have them I don't know if they do a ceremony.

JV: I got a hat one year and it blew up for a little bit on the Dickinson page or the alumni page and they were like "this is ridiculous. They are merh merh..." It was hilarious but at the same time like are you kidding me. And some other alumni go on there and were like listen. They were like you're making a big joke of the hats and the other organizations. There were some people that were very much negative about them.

WG: Really?

JV: It was stupid though you know. It came to me it seemed as though it was this entitlement like "you can't do that. You can't just make hats. Hats exist because they are really serious sanctioned." You could tell it was coming out of some place of like "homophobic but I'll say it out some place of reason." But you know but yea they did just make some hats and they are doing it. In part of it's like a flippy thing, like it has a helicopter on top of it (speaking about the physical hat) so it was supposed to be like "hey don't take yourself so seriously but this is a real thing too."

WG: Right!

JV: I think it was like Sarah Gold and some other people who started it back in the day in the prehistoric era.

[Back on film and on the record]

WG: okay we can continue.

JV: I forget what we were talking about. There was something you said that was insightful and then I rambled.

WG: about Dickinson and the Dickinson community.

JV: Yea for me Pride@Dickinson and getting connected to that and being involved in making something and creating something that was really meant to serve students and connect students with each other and the community that was very positive and from there you know it was just really it was very personally important for me. As an old lesbian person to kind of do something that mattered and Out on Britton seemed, with the closet door and people sharing their stories, it was really I think a powerful way to be connecting people and that was just it was a powerful event. But then out of that came other chances to connect with

students and you know people that were then involving themselves with various projects and the task force that was put together to decide what was happening next for the prior to the director's job being developed. It was really a lot of positive energy and a lot of just energy coming together and then I think I was relocated. My office had initially been in the Hub and then I got relocated to Landis house. So initially I was like "ewww that's a smelly building and it has plaster walls. Also it's hot." Whatever people do [laughs]. But it was awesome I think that was a really great chance to be really just literally in this home. A home of in a sense of the services provided to students and kind of just this really safe space that became the signature diversity initiatives, Pride@Dickinson, and whatever it is now LGBTQ Center, Violence prevention, and all the services that you know really, really important things and the way the space was used was really neat and seeing people come and go. It was just a very positive connection. As much as it was on campus, it was its own world in some place too. Some parts of that you'd joke and be like "Great wow. All the cool diversity things are like over there." But eventually then the messaging got, you know. The tours would come that far and they would talk about it at admissions. So it became definitely an integral part of campus, but you know it was definitely an enhancing time and a real positive time for me as well. Just mainly because of the chance to connect with students and to see and to work with other people with kind of a core common purpose.

WG: Was that your first time kind of doing activity work or do you have extensive experience in that?

JV: You know I think not not really not really well I guess it's how you define activism.

WG: How would you define it?

JV: I mean for me I wouldn't see that I was doing activist work from my end of it, but I was probably. It certainly looks different at different places in your life. I remember times like at the march on Washington you know screaming "we're queer, we're here, get used to it." Back in the early 90's you know that kind of stuff that kind of visceral like looking at people that I wasn't supposed to be doing and some other guy screaming hateful things. That, that was a little bit startling experience, but yea that I would say marching for rights being involved in those kinds of things. This is a similar experience for sure. I did a lot with student activities and events so this was really just a nice way of doing something that mattered a little bit more than a bouncy wall or like the Velcro wall and bouncy house, spring fling. Not that those things aren't awesome and spin art is awesome too, but its spin art with a cause. Its spin art that matters. It was definitely activism in the sense that when you have a passion about something and you want to put yourself out there and support other people but certainly by far I would say that people doing activism- on this campus- were students. Watching that happen and seeing and supporting that and you know in whatever way possible. The kiss in. I remember them doing some creative and wonderful things in the library and across campus. I think Spectrum and some other entities were a part of that.

WG: can you explain that more?

JV: Well I remember this event and it was early- it might have been the first year of Pride@Dickinson was happening- and I think it was an admissions day, when people come for tours. All I remember, I don't know circa what era, I remember some of the students faces, but they started you know this kind of grassroots thing where they had slips of paper. I have one somewhere. I would save these little bits and be like "this is interesting and awesome." They started in the library and people started- same-sex people started kissing- everywhere. It was very cool. It was this kind of organic thing. I know students organized it

and it happened and then it moved its way, kind of like a wave, across campus. All I remember was somebody, I think Flow yelled at me “These are your people” and I’m like “okay, but I’m not going to kiss anybody. I’m kind of at work but I’ll come down.” So yea I just remember the event and it was just very, very powerful. I also remember watching I’m sure it was downstairs in the Hub as it made its way through I’m 100% sure I saw a mother cover her child’s eyes. I remember we talked about it afterwards to different people and we were like “are you kidding me people.” You know cause what? Because two guys are kissing. Two women are kissing. But yes so you know there’s lots of different places and different things I remember but you know for me [video cuts out] it’s the being able to remember and being available to people and being able to connect with people and listen and support in any ways I could.

WG: Is there anything that I didn’t ask you and that you feel you didn’t share that you would like to share?

JV: I don’t, I don’t think I have anything. If I did I’ll probably think about it in my car so you know that’s where I always think my best thoughts, but um no. I think, I don’t think of anything so big that has been missing. I think my story you’ve helped me tell it. I did try to look at my chalkboard and I think I’ve followed it.

WG: Should we take a picture of the chalkboard?

JV: I don’t know it can stay there I don’t think it makes a difference.

WG: Did you want to share the things you brought?

JV: I have copies of our Holy union and our wedding. I have that I can give. I don’t know I don’t have anything. I don’t have t-shirts things like that “hey this happened.” I remember looking at some of the artifacts that were cool um so yea I don’t think so. I have a family calendar, but again I don’t know what people are looking for.

WG: I think it’s good and it’ll be fine.

JV: Yea I don’t know I don’t.

WG: Okay, well thank you.

JV: Thank you!