

Rev. Dr. James A. Siefkes

Narrator

Eli Vitulli

Interviewer

**ACADEMIC HEALTH CENTER
ORAL HISTORY PROJECT**

UNIVERSITY OF MINNESOTA

ACADEMIC HEALTH CENTER ORAL HISTORY PROJECT

In 1970, the University of Minnesota's previously autonomous College of Pharmacy and School of Dentistry were reorganized, together with the Schools of Nursing, Medicine, and Public Health, and the University Hospitals, into a centrally organized and administered Academic Health Center (AHC). The university's College of Veterinary Medicine was also closely aligned with the AHC at this time, becoming formally incorporated into the AHC in 1985.

The development of the AHC made possible the coordination and integration of the education and training of the health care professions and was part of a national trend which saw academic health centers emerge as the dominant institution in American health care in the last third of the 20th century. AHCs became not only the primary sites of health care education, but also critical sites of health sciences research and health care delivery.

The University of Minnesota's Academic Health Center Oral History Project preserves the personal stories of key individuals who were involved with the formation of the university's Academic Health Center, served in leadership roles, or have specific insights into the institution's history. By bringing together a representative group of figures in the history of the University of Minnesota's AHC, this project provides compelling documentation of recent developments in the history of American health care education, practice, and policy.

Biographical Sketch

James Siefkes was born in Iowa. He received his BA from Trinity University of San Antonio, his Master of Divinity from Wartburg Theological Seminary in Dubuque, Iowa, his Doctor of Sexual Attitude Reassessment (DSAR) from the National Sex Forum in San Francisco, and his Doctor of Divinity (honoris causa) from Wartburg Theological Seminary. Early in his career, he worked as a pastor in Galveston, Texas, and Anamosa, Iowa. In 1961, he began working in the American Lutheran Church (ALC) national office as the Regional Director of Stewardship in the South Central Region. He later moved to the western regional office. In 1969, he helped start the new Department of Congregational Social Concerns at the ALC national office in Minneapolis and began serving as its director. One of the first things he did as the new director of the Department of Congregational Social Concerns, in 1970, was set up a trial seminar on human sexuality with the help of the National Sex Forum at the Glide Memorial Methodist Church in San Francisco. From this, he became involved with the University of Minnesota Medical School and the Program in Human Sexuality. He remained involved with the Program in Human Sexuality through the mid-1970s, working part-time on their staff. He served on the ALC national staff until he retired in 1991.

Interview Abstract

James Siefkes begins with describing his background, including his education, his work as a minister and a regional director in the American Lutheran Church (ALC), and how he came to Minneapolis. He discusses the MATRIX program in the ALC, working with the gay community and on issues of homosexuality in the ALC, The Lutherans Concerned for Gay People, the Glide Memorial Methodist Church, his work in the Department of Congregational Social Concerns in the ALC national office in Minneapolis, sexuality and theology, serving on the Venereal Disease Committee of the Boy Scouts of America, different Christian denominations' stances on homosexuality, and working with the Program in Human Sexuality (PHS). He describes bringing the National Sex Forum at the Glide Memorial Methodist Church to Minneapolis for the first pilot seminar on human sexuality, some of the controversies within the ALC about his involvement with PHS, Weeks of Enrichment, funding for PHS, Sexual Attitude Reassessment (SAR) seminars, PHS's Committee on Religion and Ethics, the Family SAR, disability work at PHS, PHS staff work on "human energy", the development of the small group format for SARs, the attitude of the Medical School administration about PHS, PHS's work with different religious groups, and the use of films and media during SARs. He talks about Ted Cole, Wilson Yates, and many other staff and advisors involved with PHS in the 1970s.

Interview with The Reverend Doctor James Siefkes

Interviewed by Eli Vitulli

**Interviewed for the Academic Health Center, University of Minnesota
Oral History Project**

Interviewed at the Apartment of James Siefkes

Interviewed on March 16, 2011

James Siefkes - JS
Eli Vitulli - EV

EV: This is Eli Vitulli with Jim Siefkes on March 16, 2011 at his home at 3701 Bryant Avenue South [Minneapolis, Minnesota]...

...Apartment 801. Thank you, again, for agreeing to be interviewed.

If we could start...if you could just talk a little bit about your background.

JS: Okay, how far back should I go, Eli?

EV: Whatever you think is important, your education, how you came to Minneapolis.

JS: This is a biography, I don't know if you've seen it or not.

EV: I did, actually.

JS: I was born in a Lutheran parsonage. My father was a minister. So was my grandfather. So I'm about a third generation clergy type. I went to high school in San Antonio, Texas, a big high school, and, then, went to Trinity University in San Antonio, which had its earliest start as a Presbyterian school. It's the oldest university in Texas and in good standing. I went there on a football scholarship. That was an easy one to take, but hard work. I don't know if I'm still paying for aches and pains I have today for the four years of doing that. [chuckles] I was president of the student body in my junior year there, and as a senior captain of the football team. I graduated from Trinity in 1951 with a Bachelor of Arts Degree.

Then, I went to Wartburg Theological Seminary in Dubuque, Iowa, where my father had attended and some of the early work there had been done by my grandfather. He, in the early missionary days in the United States, did some work in Iowa and established a small seminary of his own, in which my grandmother helped cook, clean, and wash for

several students. I graduated from Wartburg Seminary with a Master of Divinity Degree in 1955.

I became associate pastor at First Lutheran Church in Galveston, Texas. I had interned there, also, and then went back and took my senior year in graduate school and, then, went back there as an associate pastor where I stayed a year.

Then, I moved on to a congregation in Iowa— a small town; it was labeled Small Town, U.S.A., a town of 2,000 or 3,000, a county seat town—a congregation that had had lots of difficulties in the past and several pastors had turned down a call and several didn't even want to live in the parsonage that we were supposed to live in. Naïve as I was, I went there. I could hardly find the membership list, maybe a couple hundred people and about \$40,000 worth of debt on the building. Things went well. One of the previous pastors had to leave because he had some sexual affairs with one of the members of the congregation. As long as you were straight and narrow, you could hardly go backwards. You had to go forwards.

EV: [chuckles]

JS: With a couple hundred names and addresses, we developed, in about the five years I was there, into about 1100 members in that small town with about five other American Lutheran Church congregations within a fifteen-mile radius of myself, so that was easy sledding in Lutheran territory, but still a lot of hard work.

I was married during my last year in seminary or just prior to my last year in seminary. My wife, Sally, went back with me for the senior year there and, of course, has accompanied me every since, up until this time when she's now in custodial care with an Alzheimer's disease diagnosis. That's been a difficult and important part of my life these last ten years.

From that congregation in Iowa, I was called to be stewardship director in the South Central Region. The American Lutheran Church had divided itself into five regions and twelve districts across the United States. It had about 5,000, 6,000 congregations and six regional offices. I managed the office that was opened up in Dallas [Texas]. There were others there that served the region from the National [Church] Office, such as developing new churches, youth ministry, and parish education. I managed that office and covered about eight states, starting at the South Dakota border down through Nebraska, Kansas, Colorado, Texas, a little bit of New Mexico, Louisiana, Arkansas, and Oklahoma. So I had a lot of travel to do. I met mostly with congregations. My biggest job was to interpret the program of the National Church within that area, serving alongside a couple of bishops or what then were called district presidents. The other part of it was to deal with individual congregations, particularly who were having difficulty with their financial arrangements. I was pretty much on the road.

By the time we left Dallas, we had two sons and a daughter.

Then, I was asked to move from Dallas to a change of venue in Palo Alto, California to the Western Regional Office where I served nine states, which included Alaska, Hawaii, Washington, Oregon, California, Idaho, Nevada, Utah, Arizona, etcetera. It was fun territory to work in, but a lot of geography.

It was during that time I visited with congregations one after another and one of the first questions I would ask, if they were having financial difficulties, "What are you doing?" I could almost guess what they'd say: They had a pastor and they may have had an assistant pastor, they had Sunday School and church on Sunday, had a choir and choir practice, had some kind of an educational program, but seemed to be out of sync with what was really going on in society. Were they really serving the broader people, other than doing the traditional stuff that might be found in most churches?

I decided that it would be a good thing to bring these pastors along with their spouses or significant other, and walk them through some of the issues of the day. One way to do that would be to take them to where that action was really taking place.

On the West Coast, I started in San Francisco. In order to have any kind of credibility in San Francisco, I'd roam around there and talk to people. I'd go to the youth centers where kids who had left the Midwest, for example, had come, left home, sort of lost their identity. I ran into parents who had pictures of their children and asked if I'd seen them and so on. In order to gain more credibility, I volunteered to help fix up some of the youth centers, did some painting, got to know the kids and what was going on. I wanted some kind of a license to bring others out of their social context into this context to see what was really happening.

I designed a program which we called Matrix. Matrix got that name really from an understanding of the Latin word *mater*, which really means a womb. The word mother comes from that. It's described as an empty spot in which new life is conceived and developed. So I was looking for new life in the church and the conceiving of new ideas.

Bit by bit, I would set up a program, take maybe thirty, forty people and move them into the YMCA [Young Men's Christian Association] in the Tenderloin [Neighborhood] in San Francisco and, then, would try to introduce them to what was going on in the Bay Area at that time. So we got into things like the campus riots at San Francisco State [University] and helped walk them through the line with the picketers to hear a few heads being hit by clubs. We ran into a lot of gay and lesbian people. I got to be friends with the people at the Glide Memorial Methodist Church in San Francisco. The chief people there were Ted McIlvenna and Louie Durham. Ted was the director of what became the National Sex Forum. They dealt chiefly with sex and drugs there, which were two big issues of the day. I would walk these people through half a day of the National Sex Forum's presentation and as well as the local drug scene. We had several of them. We went to meetings with the Black Panthers. We did work with people who were involved with the environmental stuff, which was big in the Bay Area especially. We walked right through what I would guess was the action that was taking place and what often is described now as the 1960s. I found out that it's not too easy to talk about the 1960s.

Outside of what other people might have read about it, there was nothing like having experienced it. People were being shot. Martin Luther King, J.F.K. [President John F. Kennedy], his brother Robert Kennedy, all within a span of a short amount of time. The Vietnam [War] was going on. People were resisting the draft and those kinds of things. We spent time talking to draft counselors, environmentalists, sexual varieties, drug addicts, and the homeless.

Since I had a broader geographical area, we began doing Matrixes in Seattle [Washington] and Portland [Oregon], and Los Angeles.

Word got back to the National Office here in Minneapolis what was going on out there, It just so happened that the man [Paul A Boe] who was the head of the Division for Social Service for the American Lutheran Church in the headquarters heard about this. He came to California to talk to me. It happened to be at a meeting that both of us were attending. His concern was that we had a lot of congregations, 5,000 congregations, but there wasn't much happening in terms of social justice and the real concerns of people who hurt.

Shortly thereafter, I received a letter of invitation to come to Minneapolis and start a new office in the National Church headquarters to be called Congregational Social Concerns. I accepted that invitation. It was hard to move from San Francisco, the Bay Area, to Minneapolis. My orientation to winters and pushing snow off the roof was brand new for me.

One of the first expectations when I met with the board that was set up to help me out was that they expected me to write a manual on how to do congregational social concerns. I said, "You've got the wrong guy." The social concerns that there were in our society at this time were multiple. They were large. The only people who really knew what was going on were those who lived inside of those issues.

So the next question was, "Well then, what should we do?" I said, "Let's keep going with Matrix exposing people across the church to these various issues wherever they lived. So we established Matrix experiences in places like Phoenix [Arizona], Denver [Colorado], Miami [Florida], Washington, D.C., Wisconsin, and Seattle. Each time, we would have one of these Matrixes, I would pay for a carload of people from another city to come in and go through it with the idea in mind that if they wanted to, I would help fund them to do the same back in their own city. In other words, the people from Phoenix came to Denver and went through a five-day Matrix and, then, went back to Phoenix and they set one up, so it spread. We had lines going out across the church and, in a sense, doing an infusion of information and data into the ecclesial system.

It so happened that there was a reporter with the *Minneapolis Tribune* who heard about this. His name was Howard Erickson. Howard died just within the last year. Howard came to my office. He, also, was a ghost writer for *The Advocate*, which is the national gay journal published out in Los Angeles. He also had a name Bjorn Bjornson, I recall or something like that.

EV: [chuckles]

JS: He was interested in finding out more about Matrix, so he wrote this article about Matrix and me, in which he described me as a rather rotund church executive.

[laughter]

JS: It got published in *The Advocate*.

JS: Then, it was national, and I was outed as an open Lutheran Church executive to the whole question of homosexuality because of Howard's concern about the gay community. Then I began to receive names and letters from gay people all across the country, particularly Lutheran gay people. So I was building and I began learning much from these people as things developed.

Then the other question they asked me when we started this new office was, "What else should we do?" I said, "Let's take an issue at a time and explore it and see what we can do with it?" They said, "Well, what do you think we ought to do?" I said, "I think it's probably human sexuality. It's very key." The gay community was coming out and women were raising questions. There were books being written. There was political stuff going on around the country in different places. They said, "Okay. How do we do that?" I said, "Let me get my friends out at the Glide Church in San Francisco to come to Minneapolis, and have them do a two-day seminar, and we'll invite people from the church and related people and institutions in the area. We invited the bishop and his wife. We invited people from the national staff and the YWCA [Young Women's Christian Association], from Catholic Social Service, Lutheran Social Service of Minnesota and South Dakota and Wisconsin, to a two-day seminar. We had to do some quick training of leadership for small group discussions. Glide came with explicit sexual material and much of it was just off the street. Glide did make their own films later on, which were more legitimate and real expressions of people that weren't just performing.

We also invited the [University of Minnesota] Medical School. At that time, they had formed a committee to make some curriculum changes at the Medical School. The chair of that committee was Richard [A.] Chilgren, and Ted [Theodore M.] Cole was on that committee, as well. So the invitation somehow—I don't know how this was tracked—went to the Medical School, went to this committee, and Chilgren wasn't available to come at that time, so he handed the invitation to Ted Cole. So Ted and his wife, Sandra, came, and it began another whole chapter of excitement, I guess you'd say, because they were really turned on by what was happening and thought it would be a good idea to add this to the curriculum at the Medical School.

So what followed then was calling the people back from San Francisco and asking them to come and do a program at the Medical School, particularly for the Medical School faculty and spouses. We wanted to make sure that we had significant others or spouses along so it didn't become a kind of stag party, a show time.

The trial run that we did here in Minneapolis was held at the Towers Condominiums right downtown. We used their community room and set up drapes over the walls so it could be dark. They brought their media, films, and slides. After the first day of the seminar, we came back and about three-fourths of the films were gone from the Towers. They had been locked in for the night. People from San Francisco were upset, because it was probably about \$5,000 worth of films and they were on their way to the University of Michigan for another seminar right after Minneapolis. I called the police in order that they can file an insurance claim as a theft. I called the police and nobody came and nobody came and nobody came, which made me suspicious. I did find the security guard in the building and reported it to him. I'm not sure whether he brought somebody in, an officer off the street or not. I'm not quite sure how all of that transpired. The Glide people called to San Francisco and asked them to put another supply of film on an airplane that they could meet in Chicago and take with them to Ann Arbor. When they went to deliver the films to the airport in San Francisco, they were picked up by the FBI, which indicated then that phone lines were being tapped and we were being watched. J. Edgar Hoover and his gang were out to fight against pornography or whatever they wanted to call it. That was proven later. Glide, eventually, got their films back, I understand. They later went over to the FBI headquarters in San Francisco, wore their clerical robes, took incense pots and other paraphernalia, and excised the evil spirits that caused them to steal these films.

[laughter]

JS: They were trying to build a case against Glide by raising the question, "was this really church business?" Glide's response that they were interested in training professionals who help people with all kinds of problems, anything from hunger to drugs to sexual matters. People flocked there. Cecil Williams was the pastor and did a dynamite job leading that congregation. He's retired now, but they still feed thousands of people to this day every day there. So we soon knew there was a spotlight on what we were about.

There was a spotlight on our division of the ALC already, because our division had already done the initial funding for the American Indian Movement. The first \$18,000 that helped them get organized came from the American Lutheran Church,. We had full board approval. Paul Boe was the one who initiated it. People well known in the Twin Cities such as Clyde Bellecourt and Russell Means and others were around our office quite a bit. To help with support, it caused a lot of negative action in the church, particularly in Indian country where white people didn't like Indians. These were the "wrong kind of Indians". We were getting used to dealing with some controversial issues.

I knew a lot of people now through all my experiences, my Matrix stuff, my regional work in both jobs out of Dallas and out of Palo Alto. I began to meet with individuals who were dealing with such things such as racism, dealing with health issues, dealing with shared-time ministries, clown ministries. In other words, one by one, I'd pull them in. The first ones were environmental, peace issues that had to do with Vietnam, and the

clown. They were the first three or four that I gathered and pulled them together for a meeting and said, “Hey, you folks got something in common and we’ve got to find out what it is instead of having you struggle against each other for a place on the budget lines wherever you can hustle it up.” That list grew. Before too many years, I had as many as forty people doing different things all around the church and all around the country. These people would report to me, and I would give them subsidies of sorts, maybe only to pay their way to get different places, to get around the country, or to provide a stipend if that was all they could do, operating on a shoestring. These were the kind of people you didn’t have to motivate, because these were their issues.

There’s a bunch of them right there, you can see [Siefkes points to a number of pictures on his wall]. That was the last regular meeting we had before we got pressed to go out of business. There they were, a coalition on Latin America. One’s got the Cuba chair in Washington, D.C. One was men’s issues. One was the tensions between the Hispanic and the Anglo community, the environment, transnational corporations, criminal justice. A couple of them were just dealing with Matrix, and another with domestic hunger. There was this long list of people that I was responsible for and had to answer to the church for. I did a good job. It took a lot of doing your homework, because some of people were angry or couldn’t understand what was going on. This was along in 1972, 1974 and following.

In the process, I kept running into GLBT, gay, lesbian, bi [sexual], and transgender people who were Lutherans, which gave me a license to deal with these Lutherans. It was in 1972... When did I do that? [pause while Reverend Doctor Siefkes looks at his papers] Well, I was invited to go to New York City, 475 Riverside, where the National Council of Churches was housed. The group called the first meeting of gay and lesbian people—didn’t have the BT too much at that point. I went there and I found out that there were other caucuses, other groups, the Presbyterians and Catholics, and so on, but there wasn’t any such Lutheran caucus.

I returned to Minneapolis and went to my list of Lutheran GLBT people and invited about twenty-five or so of them, maybe twenty—I don’t know exactly; I’ve got a list somewhere—to come to Minneapolis and to meet with each other and talk about what it meant to be gay or lesbian and to be a member of the church. Then I provided at least three resource people. One was John Preston, who worked with the Episcopalians and one was Ron Matson, who was a Quaker. The other was an American Baptist woman. Her name was Luise Rose... Five people sent regrets and five people agreed to come. I paid their way and brought them in and had them stay here for three days.

There is an interesting story available... “The Lutherans Concerned for Gay People/The Beginnings” [edited by Jeannine Jenson, co-chair of LCNA, 2002-08, and distributed at the LCNA 2008 Biennial Assembly.]

EV: Hmmm.

JS: [Five persons became the founders of Lutherans Concerned for Gay People.] One founder was Jim Lokken. Another one was Marie Kent. She worked with handicapped children. She was assistant professor of sociology in Saint Peter [Minnesota] at Gustavus Adolphus [College]. Allen Blaich was a gay student from Utah, Salt Lake City. [A fifth founder was Howard Erickson.] Jim was an executive with the American Bible Society in New York City.

EV: Hmmm.

JS: This [28 page booklet] was put together and dedicated to these five founders and to me, also Chuck Lewis who was active as a chaplain in San Francisco in the Night Ministry. He wore his clerical collar and moved around from bar to bar and restaurant to restaurant talking and working chiefly with gay and lesbian people.

I was asked to write an article about how this all began. This went into this booklet, which will be the first chapter in the history of the Lutheran gay caucus. They're a pretty good outfit now. Here's the first gay newsletter, and some clippings from it. The dues were three dollars a year. Then they added national meetings. Here's an article by Jim Lokken who was with the American Bible Society. He honored me by saying, "Once upon a time in the beginning, there was Jim Siefkes, etcetera, etcetera." So I was now a "once upon a time" guy... Then there's an article by Howard [Erickson]. He was the guy who outed me in *The Advocate*. He was the first editor then of the newsletter. He was a professional journalist anyhow and a writer.

Then, they had their brochures, went to church conventions, showed up even though they weren't welcome. I would see to it that some of them got there, at least enough to set up a table in a hallway. They weren't allowed to be inside the conventional hall. Word got out as to what I was doing and that we had funded gay people, and I had funded the program in human sexuality. I gave the medical school that first \$10,000 to help get them off the ground. It grew to be \$60,000 over the next few years. That was a lot of money in 1973 and 1974. The ALC had its national church convention in Detroit [Michigan]. They called for an open hearing to talk about the Program in Human Sexuality. Rick Chilgren went along with me there. The room was crowded and people were eager to find out what this was all about.

I soon began to receive both inquiry and hate mail. I've got a thick binder of nothing but correspondence that's thicker than this. This was used to help write that book [*SAR Sexual Attitude Reassessment Seminars: A Retrospective of SAR Early Years in Minnesota* by Karin Weiss].

EV: Yes.

JS: I'll tell you about that in a minute. [pause as Reverend Doctor Siefkes looks at his papers] Here we go. I got about 176 individual letters and I broke that out. Thirty-six letters were commendations and thanks from people who'd been through it. Eighty-two letters were chiefly letters of protest or complaint, and they were divided into two

categories. Seventy were against the general involvement and eleven were against an episode that took place in a community in southern Minnesota. Oftentimes, there would be five letters from a single congregation where usually a pastor got a burr under his saddle and got people to write letters send in. Fifty-eight letters, usually from pastors, who had the program brought to their attention and needed more information so they could respond to the people who were raising questions. The rightwing people were out there spreading information. There was a national newsletter done by rightwing people in the church called *Lutherans Alert*. They sent it to every pastor, all 5,000 pastors of the ALC [American Lutheran Church], nearly every month and made war against everything we were doing. So you can imagine the turmoil that was going on out there at the time. I answered every letter.

EV: Wow.

JS: I did have some paragraphs that would fit in different letters because of what they asked, so I could use the word processing system to help at least to do that. That binder of those letters is ready for the archives of the American Lutheran Church.

The next national church gathering that was held in Washington, D.C. There were people there ready to lower the boom on us. Some of the people knew more about me than I did. They would come with their arms full of material. One managed to get to the microphone—her husband was a delegate to that convention, a voting delegate—and raised a question and some conversation on the floor. So the convention called for an open forum that night for anybody who wanted to come. Well, the place was jammed. I thought now what do I do? By now, we had several thousand people through the program, many of them from seminaries, including a couple of bishops. One bishop and his wife were there at that hearing. He got up and gave a positive report. One of the seminary students happened to be African American. He gave a great, glowing report of his experience at PHS. I didn't have to say a word. I just stayed there and sat in the front row and waited to see. I was ready to stand up and say, "I, frankly, don't believe that being homosexual is a sin." That's where I stood and if anybody wanted to talk more about that, we could. I think some people thought I was a member of the gay community. They would have their table out there. I'd walked up and they'd give me a hug. We were just great friends. There were a couple single women on our staff I think that might have been pegged by others as being lesbian. But, you know, it wasn't really anyone's business.

As a result of that convention with a 1,000 delegates, they passed a resolution that they then sent to a committee. They passed a resolution that this matter should be studied by a committee of the church council, which is made up of the bishops and one lay person from each of the twelve districts. They would elect a committee which would be appointed by the President, the head bishop, the presiding bishop, [Dr. David Preuss] who at that time was really not very much in favor of what was going on and I believe would like to have shed our relationship with the Medical School. He didn't like dealing with what he called predictably controversial issues. They passed a resolution that this matter should be studied [and findings be reported to the church at large. These

resolutions and findings can be found in the 63 page report to the church at large: “human Sexuality: The Findings of the Action Research Project in Human Sexuality”, published by The Division for Service and the Mission in America, The American Lutheran Church. April 15, 1978. Over 10,000 copies were requested by and distributed to the constituency of the ALC.]

EV: Was this specifically focused on your work with and the ALC’s work with the PHS [Program in Human Sexuality] or was it also other?

JS: It overlaid.

EV: Okay.

JS: I was doing both.

EV: Right.

JS: One thing led to the other.

PHS and the church collaborated in pursuing mutual concerns... We designed a program we called a Week of Enrichment. It was an opportunity to... My office was a part of the Division for Service and Mission in America which was responsible for all the Lutheran Social Service agencies around the country. So we could help pay for it by bringing in social workers from the Lutheran social service system as well as pastors, clergy, doctors, anybody else who wanted to take the course, A Week of Enrichment. A Week of Enrichment was usually five days, maybe five and a half. We would sort cover the water front.

In order to keep giving some money to the Medical School, some of the \$10,000s grants, \$5,000 of that was to pay for a staff person from Lutheran Social Service to spend halftime at the University of Minnesota Medical School. That, then, set things in motion that helped set up a dialog between the theological seminaries here in the Twin Cities, as well as the Medical School. So that we had Medical School faculty and theological faculty involved, at least for a time. Luther Seminary dropped out before too long. The United [Theological] Seminary [of the Twin Cities] took the lead. They, themselves, would put on a Week of Enrichment. They would invite other theological schools, and they used people like John Armour to do the media work, Anita Hill who was one of the first lesbians to be *irregularly* ordained in the American Lutheran Church, and others like that who took over some leadership responsibilities. So there was an interplay. The idea was that we could train clergy and medical students at the same time. We set up a schedule of courses. I did a talk about the church and sexuality and, then, others like Ted Cole would deal with the church and disability and so on and so forth. So there was an intertwining of the two disciplines.

I was invited to be on a panel at the first International...

[loud background noises interfere with Reverend Doctor Siefkes' words]

...Congress on Human Sexuality held at the medical school in Paris [France] circa 1974. I was to represent the Protestant [unclear]. I was able to attend others since then in Mexico City and Rome. Again, that was unique [in that my presentation to the plenary session was to explain our efforts to bring the church and sexuality together in a cross disciplined approach to healing].

The interesting thing about the combination between the two disciplines is it was welcomed by Dean [Neal] Gault at the Medical School and it was welcomed by at least the social work interests in the church. This got people stirred up in the State Legislature and it got people stirred up in the church. I worked very closely with Richard Chilgren and if the church was under fire, I could go and talk and say, "Well, look, it can't be all bad because the Medical School is doing it," and vice versa.

EV: [chuckles]

JS: If the Medical School got into debates about this, well, they could simply say, "We've had a lot of support and participation by a mainline Protestant denomination.

Incidentally, the United Methodist Church was interested, as well, and did help with some initial funding.

It raised a lot of hackles in the Lutheran Church to know that one of the early funders of PHS was the Playboy Foundation. So we were accused of being in bed with the Playboy Foundation. They had no real input into what the product was, only insofar as they liked what we were doing. The Playboy Foundation funds all kinds of educational endeavors, and this happened to be one of them. But it raised hackles by a lot of the more conservative people.

[pause]

JS: I don't know where to go from here.

EV: [chuckles]

JS: There's a lot of threads, you know.

EV: Yes. I have a bunch of follow up questions.

JS: Okay. Why don't you go with your questions?

EV: I guess we can just start with the end, what you were talking about. I notice that there were a lot of specific instances of controversy within both the Medical School, the Regents in particular, and...

JS: The secular and the religious, yes.

EV: Right.

JS: One thing that happened was after we did the trial run here that I talked about in 1970, one of the persons invited there was the director of Minnesota Catholic Social Services, a large social services agency. He wrote an article describing it and that got published in the *Commonweal*, which is the national Catholic journal. It described the event as being sponsored by the American Lutheran Church. He talked about it in very specific detail as to what the seminar amounted to, which was a pretty accurate description. That got distributed all over the country. Somebody out in California picked up a copy of the *Commonweal*. “Sex,” “Sex,” “Sex,” was written all over the cover and goes off into z’s like you were snoring or being bored. The *Commonweal* is still going some forty years later. A pastor from California formerly in one of the large Lutheran churches here in the Twin Cities came flying to Minneapolis and took it to the head bishop here. The search was on as to who had done this. We had to say in our office, “We did it. We think it’s in our purview to do this because we did our homework and we had constitutional permission to direct programs for the promotion of human welfare.” A lot of people thought that meant charities but we understood welfare as the whole human scene.

Go ahead, you can pick up from there.

EV: Were you around in 1975 for the Board of Regents of the University...?

JS: I was around, but I wasn’t involved in that meeting, to my recollection.

[pause as Reverend Doctor Siefkes reviews his papers] Nineteen seventy-five...by that time, I was on the Board of Directors for the Sex Information Education Council in the U.S. I was on that board for about seven years.

Another thing that happened in 1975 is we worked with the American Broadcasting Company. They did two films—one was a two half-hour documentary show—one was on Christianity and Human Sexuality and the other was on Christianity and Homosexuality. They filmed during a Week of Enrichment when we particularly focused on theological students, even though there were medical students involved in the process. It showed the training of SAR leaders and a whole Week of Enrichment. We had two Weeks of Enrichment that year.

I was a major presenter with a Multi Media SAR experience, at the North American Broadcast section of the World Association of Christian Communicators, which is a worldwide association which has a North American section for all the major denominations in the United States and Canada. They have a meeting once every two years, and this one was held in Fort Lauderdale [Florida]. It was staffed by Medical School people. Tom Mauer came down. Mary Briggs and some PHS media people helped in the presentation. Do you know Mary?

EV: I've seen her name.

JS: Somebody you ought to talk to is Mary.

EV: Yes.

JS: She's in the San Francisco area now.

EV: Right. I'm hoping to interview her.

JS: She was very key [in the development and early success of PHS]. I have a picture of her over here taken when she was here visiting me recently. [Reverend Doctor Siefkes leaves to get the photo] There she is. She always comes to see me when she comes to the Twin Cities.

We used media people. John Armour didn't come, but Suzanne Bristol came and did the media piece. Anyhow, I had a crew down there, saw to it they got there...service in kind by Medical School people. We saw some people walk out, but it made a big difference. We got a lot of good feedback from that. Again, these are the kind of events that took place in which we leaned on each other between the religious community and the medical community to achieve a common purpose.

At that time, the dean of the faculty at the United Seminary was Wilson Yates, who later became president, and he also became a large group leader. We did seminars at United Seminary and used, again, some PHS faculty, John Armour and some of those people, and four theological professors from across the country.

All kinds of things were happening. I could think of it if I went down this list.

[I was] writing articles for the *SIECUS* [Sexuality Information and Educational Council of the United States] *Report*. I did one there on Sexual Orientation and Human Rights. Again, that was a secular newsletter, the *SIECUS Report*, and it still is sent out today. They still are located in New York. This was all raised when you said 1975. I did some book reviews at that time.

No, I don't have any note about me being involved in the [Regents meeting].

I bought the film *Test of Faith*, which was the ordination of the first United Church of Christ clergy, Bill [William R.] Johnson [first openly gay man in mainstream denomination Christian ministry]. They did a wonderful film on the whole process of having to go through the politics of it. When you get involved in sexual issues, you're involved with theological questions.

We formed a Committee On Religion and Ethics [CORE] at PHS. That was a function of the Medical School, but involved people from the Theological Schools as well... I

headed it for the first year or two. Then, Jim [James B.] Nelson did it for a year. Jim was the professor of ethics at United Seminary. Then Wilson Yates became the chair.

EV: Could you talk a little more about the Committee on Religion and Ethics, what its role was, how it worked with PHS?

JS: Okay. We were trying to deal with the ethical questions around human sexuality. Probably one of our chief scribes and writers in that was Jim Nelson. Jim's first book, which was kind of a breakthrough, was *Embodiment* [: *An Approach to Sexuality and Christian Theology*]. Here's another book that he did, *Body Theology*; and *Between Two Gardens* [*Reflections on Sexuality and Religious Experience*]; male sexuality [*Masculine Spirituality*]; *Rediscovering the Person in Medical Care*. This is all Jim Nelson.

EV: Wow.

JS: A lot of stuff was happening, Eli. The good thing about it was that it was networking and people were doing it because they were excited about being involved. We celebrated the fortieth anniversary of PHS last October, and I sense this same excitement in some of the current staff that's there now.

But it's a different day; it's a different day. I still think that the use of explicit films is an important way to educate and, then, to help people deal with their feelings and emotions in relationship to whatever experiences in that setting.

PHS did events led by Pearl Rosenberg. Pearl was associate dean to Neal Gault. She did an event in Stillwater [Minnesota], which, I think was probably initiated in part by Sandra Cole, who was with the League of Women Voters in Stillwater. They [meaning Ted and Sandra Cole] lived in Stillwater at that time.

Then, PHS did a similar event here for families, a SAR [Sexual Attitude Reassessment]. It was kids and parents and even a couple grandparents came and began to measure the differences about how parents were feeling about it, how kids were feeling about it. The kids were sitting up in the front row of pillows saying "I'm not sure how my folks are going to take this," knowing that they were going to see explicit films. We were already starting with some ancient films from China and India and so on, slides. The parents were sitting in the back on chairs worrying about how their kids were going to respond to all this.

Yet, there were some breakthroughs that happened at the Medical School, but not without conversation about the ethics of it. This goes back to the CORE thing again. Wilson Yates always did a lecture on the ethics, different styles of ethics, such as deontological ethics. Once decided, always decided what's right and wrong and that's the way it's always going to be. There were teleological ethics that have to do with end results; in other words, the end justifies the means, as long as the end comes out okay. Then there was the existential kind of thing: you do the most loving kind of thing in any given

situation at any given time. I since have worked on a fourth ethical style. We tried to see to it that those kinds of things were a part of the SAR process...

[break as apartment announcement is made]

JS: I didn't mean to load you up with a lot of stuff.

EV: No, no. [chuckles]

JS: Jim Nelson is coming to the United Seminary the end of March for two days of lectures.

EV: Oh.

JS: He's talking about the end times and sexuality in the dying process. He lives in Tucson [Arizona] now. His wife recently died with Parkinson's [Disease]. She put herself in hospice after taking a cruise with her grandchildren and kids up to Alaska and back. Then, she came back and the next day went into hospice and had difficulty... He'll tell the story, I'm sure about how difficult it was to remove her pacemaker, to get a technician who would do it.

EV: Hmmm.

JS: Otherwise, it's assisted suicide and all kinds of questions get involved.

We did a seminar on sexuality and death. We even brought in a casket and had a person laying in it, to help people to come to grips with [the reality]... We did some Weeks of Enrichment that covered the lifespan. Again, all were invited. Doctors were invited. Ministers were invited. Theological students and medical students were coming in. SAR became required curriculum within weeks after we did the first one with the faculty and some students back in the 1970s. Rick Chilgren saw to that.

Then, that led into involvement with disability. That's where the Coles came in. Ted said there was nothing in the books. Frederick Kottke who was the head of that department lives here right now.

EV: Yes.

JS: But I don't think you'd get much from him, Fritz [Frederic] Kottke. He was recognized worldwide though. He was really well known. Ted Cole—he'll tell you this when you talk to him—when Kottke resisted being involved with that, Ted quit his job right there on the spot. Then, there was a reunion that brought the two back together and the program continued. Ted, after about seven years of this program, he went to the Medical School at the University of Michigan and took over the physical medicine and rehab department there. John Armour's wife [Barbara], for example, was Kottke's

secretary, and she was in a wheel chair. So there were all these different kinds of wonderful people excited about what they were doing.

I don't know if you've seen this book.

EV: No, I haven't.

JS: This is an explicit how-to book ["Sexual Options for Paraplegics and Quadrapelegics" by Thomas Mooney, Theodore Cole, and Richard Chilgren. Published in 1975]

EV: Wow.

JS: It was gutsy stuff, the disability segment. The University of Minnesota, when Ted Cole left, PHS pretty much dropped that. I feel bad about that. Cole saw to it that it got around the country and did seminars [from his new post in Michigan].

We did a first thing on disability with Cole's involvement at the Sister Kenny Institute here in the Twin Cities. Ted and I may disagree about this, but I got my information from one of the women clergy who participated in it and was in a wheel chair and had CP, cerebral palsy. She also was a patient of Ted Cole's. She told me that when she tried to get people with disabilities to come to that seminar we were doing at the Kenny Hospital, they were reticent to come, because they had really in their head been disenfranchised as sexual human beings. It was so exciting to see what happened to these people and what they did, the stories they would tell. Ted will tell you about having introduced one man with severe disability to a prostitute, who had lectured at PHS. A contact was made. She changed his whole life. So prostitutes became like angels in those kinds of situations. Then, to talk about that wasn't always the easiest thing to do, because people could call you pimps. Ted can tell you about the disability segment that he did here. Before long, Sandra [Cole, Ted Cole's wife] proceeded to earn a Ph.D. at the National Institute for Advanced Study in human sexuality in San Francisco. together, the Coles did a lot of good and important work across the country. I'm still in touch with them, either Christmas cards or pictures of their family growing up.

Go ahead. Do you want to ask some more questions?

EV: Yes. Was disability also integrated into the general SARs?

JS: Yes, while the Coles were here. Then, it started to fade. It had quite a core of people. One woman became the small group leader. She had no legs. She lost them in a car accident. She played golf and drove her car and did almost everything she wanted. Another guy was Jim Boen. Jim was a quad [quadriplegic]. Jim was the associate dean in the School of Public Health. [pause as Reverend Doctor Siefkes finds a booklet]. There's a little booklet Jim published when he passed fifty years in the wheel chair.

EV: Yes.

JS: Part of the reason for writing the SAR book was to see to it that that kind of enthusiasm just didn't get buried. I think it can still excite people to keep it going.

EV: Yes. One of the things that I thought was really great about the SAR book is that it gave a better indication of what it was like at that time than what you can get from the archives.

JS: Kind of walked you through a Week of Enrichment and how it happened.

EV: Yes. Related to that, I'm wondering if you could just sort of describe what happened generally at the SAR.

JS: Okay. There were different types. There were two-day SARs, one and a half day SARs sometimes, and then there were the five-day SARs, and maybe others in between depending upon how much money we had. Part of it was to plan the agenda, what you wanted to cover, how much time you had, and, then, there was the enlistment of people to come. Again, the church played an important role in that. I was given about \$10,000 of church money a year for six years or so and finding different ways to bring these people in. They were the social work types from social service agencies in the church, from California and Florida and Washington, D.C. and so on and so forth. This was being paid for out of another office in our office that dealt with social service agencies who wanted to educate social service people. Then, when they went back, they were able to do some of that in their own communities with other people who were called on to help people with sexual problems. It included medical people.

The Medical School, I discovered, that as PHS got started, was cut up into departments and departments had to compete with each other for funds and do a lot of hustling. I think it's still pretty much the same today. This brought people out of the woodwork in those different departments who got interested and excited. If you go in the back of the SAR book here. [There is an impressive list of people.]... Go down here. Tom Anderson [Thomas P.], he was with PM & R [Physical Medicine and Rehabilitation]. Barbara Andrews was a Lutheran church woman that had CP that got ordained and participated in some of the SARs. The Bellvilles, Carol and Titus, they were in the Psychology Department. Jim Boen was the guy there in that book. John Brantner. I don't know if you knew John? He was a favorite professor at the University in the Psychology Department.

Suzanne Bristol and Tom Etter joined the staff. Rick brought them in, because we soon realized we were dealing with something we didn't fully understand. It caused us to begin to take a look at other aspects of this, but we didn't know what to call it. So we called it human energy. We even had written up a proposal to the Commonwealth Fund, the Bush Foundation, Robert Wood Johnson [Foundation]. That proposal was written by Herb Laube.

This caused us to raise questions about stuff that had to do with the transcendent. How do you describe an orgasm? I believe, after all these years of this, that sexuality is

important, because it has to do with our very ground of being. One of the greatest contemporary—I can still call him contemporary—who is honored in every category of psychology and theology is Paul Tillich. When asked to define God, he said, “God is the ground of our being.” In other words, God’s not someone who is like a Santa Claus in the sky...

EV: [chuckles]

JS: ...whom you can ask for gifts from and expect to have it come down and grow a new leg if you lose one or whatever. I think that sexuality also meets the idea of being the ground of our being. Sexuality can lead you to human relationships and can lead you to a sense of something bigger than you are, whether it’s an orgasm or love. Love’s a hard thing to define. It leads us to the brink of transcendence, something that’s bigger than we are. How do I want to explain this? There’s two words that helped me understand it. One is eros in the Greek, which has to do with the erotic and the sensual. The other one is agape and that’s another word for love, too. Agape is something that only we as human beings can aspire to but never achieve perfectly. There’s a biblical passage—I’m not a great fan of Saint Paul—in Corinthians that talks about... “There remain these three: faith, hope, and love.” In the old King James [Version], they called it charity. Faith, hope, and love, and the greatest of these is love. That word can only be used in the New Testament usage to describe love that the transcendent is capable of, that God is capable of, if you want to call it God. I think it’s through our sexuality that agape and eros meet somehow. Somehow those two come together and bring us to a fuller understanding of life and our reason for being and how we relate to people in everything that we say and do. I learned to say that our sexuality determines everything we say and do almost all of our life, in terms of what you put on this morning, why you dressed the way you did, why you got a haircut like you’ve got, how you meet people, how you are addressed and so on and so forth. What happens when we’re born. The first question is, “Is it a boy or a girl?” It has to do with gender and those gender differences are what bring people together. It’s great. It’s just a wonderful thing.

There is a group of us that were part of the old SAR process way back forty years ago that would get together and have lunch. Dorothy Boen would host us over at her house. Occasionally, we’d just have a party and we’d invite Eli [Coleman] and people from out of the past. Eli learned some things there, I think, as he listened to these people talk, because he really wasn’t there when things got started.

Out of that, then, came this book. It was about a half a dozen creative people, one of whom was Karin Weiss, who authored the book [*SAR, Sexual Attitude Reassessment Seminars; a Retrospective of SAR Early Years in Minnesota*]. She’s a great writer, a very creative person.

The reason for bringing in people like physicist Tom Etter was that we were looking at the deeper aspects of sexuality we called human energy, which led us into the world of physics, particularly quantum analysis.

EV: Hmmm.

JS: I keep going to my book...

EV: [chuckles]

JS: One of our favorite visitors was Fritjof Capra. He's an Austrian physicist. He's teaching in California at the [University of California] Berkeley labs, the last I heard of Fritjof. He was a friend of Tom's. We would sit on the floor over at Rick Chilgren's house. He did the Humphrey lectures at Macalester College, particularly on the Tao of physics. The Tao would be the transcendent aspects of physics. I came to understand, more and more at least, that the physicists may be the theologians of our day.

EV: Hmmm.

JS: We have more to learn from them because they deal with probabilities and don't have it all boxed up like a lot religions do. Yes, which leaves me not a very religious person.

We brought in a shaman from South America and went through a whole process, a bunch of us, with mudpacks. [chuckles] It was whole body mudpacks. I used to be scared to death that the wrong person would walk in and not know what we were up to at that point.

EV: [chuckles]

JS: We exercised a freedom to experiment and to explore. Ted McIlvenna talks in the SAR book about the meeting that he had with the leading sexologist over at the Kinsey Institute in Indiana. He took about three days' worth of films. He said the first day of this meeting, they all talked about how much they knew about sex and the third day, they drifted over to the film room, and they spent the whole rest of the time watching films and learning actually what sexuality was all about.

PHS enhanced the National Sex Forum program by adding the small group process where people began to deal verbally with their emotions.

When PHS did the thing for families, we split the kids up from their parents into smaller groups. The kids would be with adults in a smaller group, but not with their parents. I never will forget one father said, "It's strange, but I quit hugging my daughter when she got to be about thirteen or fourteen." The fear behind that, he confessed, was the fact that he was afraid he would get an erection. In another room, a kid was saying, "My dad hasn't hugged me since I was thirteen years old." Somehow, they were able to put them back together and create a new and richer relationship.

To me what it's all about is trying to do whatever we can, whether it's sexual or not, to make this world a place in which it's easier for people to be loved. That's the bottom line

for me. I think that's what PHS was about and I think will continue to be about. I think Eli and the PHS staff understands that.

I continue to deal with peace issues. I recently received an honorary award from the [Vincent L.] Hawkinson Foundation for peace and justice. More recently I received another one. This was the Humanitarian Award by the American Association of Sexuality Educators, Counselors, [and Therapists, AASECT]. All of a sudden, I've found myself in pretty good company with people, whether it was Planned Parenthood [of America], the woman who headed that up for a while [Cecile Richards], David Satcher. He was a former US surgeon general. And Nadine Strossen, she directed the American Civil Liberties Union for a number of years. [Had it not been for PHS this probably would not have happened.]

It's interesting that by asking these kinds of questions today, there's some qualitative stuff still there to be revitalized and regenerated, and I hope this will help to keep it going.

You had some more questions?

EV: Yes.

JS: Everything you say brings another story, you know.

EV: That's great.

Will you talk for a moment about the development of the small groups? That is something that was specifically developed here, right?

JS: Yes.

EV: How did that come about?

JS: We felt that it was important that people process what they were going through. I think the San Francisco people also appreciated that, but, they didn't, as far as I can remember have that at the beginning. This was picked up by Pearl Rosenberg, who was a clinical psychologist and on the Medical School faculty. She set out to train people in how to lead small groups. So we developed a core of people who, eventually, got to be quite dependable and very good at what they did. We always had a man and a woman as co-leaders for the small groups. The group was about eight or ten. That's part of the cost of it; we had to pay these people. We couldn't expect them to come, take a week off from work from whatever they were doing. Most were professional people of some kind. There was a stipend to let them know... Then they were evaluated by the people who were in their group each time. Judy Garrard can tell you about the evaluation process. It was phenomenal that the success ratio was in the ninety percentile of people who found the SAR experience helpful and desirable. Very few walked out. We did a SAR for the SIECUS board, the Sex Information Education Council in the United States. I co-lead

my small group with Karin Weiss. In there was the historian for the Kinsey Institute, a psychologist. Virginia Johnson was there...you know Masters and Johnson. But they didn't get to this; this was different. So was the Kinsey stuff different. That's the Kinsey Institute in Indiana. It got to be pretty academic. We were going the other way. The small group training was a prerequisite to being a small group leader before long, and Pearl was in charge of that. We had a variety of disabled people as small group leaders, too.

Anything more on there?

EV: Yes, a couple more.

JS: Okay, keep going.

EV: Great. Were you ever actually on staff?

JS: They called it adjunct staff. After they did the seminar with the faculty and all that, I was asked to help out. I went to my board and they allowed me to spend a fourth of my time at the Medical School in kind. I never drew a check or a payment from PHS. Actually, what it amounted to was that I was working a hundred and twenty-five percent of the time.

[chuckles]

JS: I was on the Executive Advisory Committee for years. We'd have meetings once or sometimes twice a month. Rick's old house over there in Saint Paul—there's a picture of it there in the SAR book—is where we had all kinds of gatherings, all kinds of people. I was called adjunct staff and a member ex officio of the Executive Advisory Committee, which is listed, I think, in the SAR book also. I had permission to do what I was doing from both the church and from PHS.

I always tried to be truthful about what was going on, but I didn't always explain everything. If you start belying yourself, then you're in trouble. That soon catches up with you. I always kept a record. I had a file for every one of the programs I worked with. I had them send in a report every six months so I knew exactly what they were doing. I'd circulate it among programs and people. I kept a file drawer which had every one's name and program in it... [I was well organized and was able to stay on top of what was going on and where.]

EV: Yes.

JS: I don't know where to go next, unless I went over [unclear] stuff.

EV: I have a few more questions.

JS: Yes, go ahead.

EV: Were you aware of the University administration's responses to what PHS was doing?

JS: Yes.

EV: Can you talk about that?

JS: When you say administration, I'm thinking the dean of the Medical School.

EV: Yes.

JS: Let me see... [Reverend Doctor Siefkes reads a letter from Dean Gault].

Dear Jim. Thank you very much for your letter of July 22 [1976]. We are most appreciative of the support of the American Lutheran Church and our endeavor to offer persons in the helping professions a better working knowledge of human sexuality. Let me assure you that this faculty, in my judgment, will continue to support the program as it has in the past.

I could read the whole letter.

I appreciate your sharing the material your office uses in responding to inquiries concerning your report. I've had no difficulty in my own mind in replying to communications I receive. To the best of my recollection, support from the ALC has not been a question in the few letters I have received. With appreciation for you and Wilson Yates and continued interest in support of the program.

Does that answer your question?

EV: Did you feel like they were pretty supportive?

JS: Yes. When we started this, they didn't know where to put it. So Neal Gault attached it to the dean's office. Then, eventually, as administrations change and shift around, the leadership for PHS, they put it in Family Practice [and Community Health]. I think that's what it's in. That was Doctor [Edward] Ciracy for a time. Now, the new head...I can't think of his name. [Macaran Baird] When Eli [Coleman] got his Gold Medal put around his neck for that first million dollars at that event, the only person that said anything at all about the church's involvement happened to be the head of the Department of Family Practice who sought me out and came up and said, "Thanks." Yes.

Also, just in November, I got this letter from the Office of the Presiding Bishop of the Evangelical Lutheran Church in America. He also was president of the Lutheran World Federation, which operates out of Geneva [Switzerland]. This is in response to the AASECT award. I'm going to read you a few lines. I framed it because it was a way of the institutional church saying to me, "What you did is okay, even though there were times when people hated you."

You brought pastor and public conversation with medical, professionals, scientists, and ethicists. When I think about how we as a church continue to experience tensions over human sexuality, I remain so grateful that you continue to lead by example how to engage in these conversations with respect for one another in wonder and joy of our sexuality. Throughout all your work, you have been a voice for justice for all, particularly those marginalized because of sexual orientation and gender. Your passion and perseverance, even in retirement, are greatly appreciated.

Now, that's a good word.

EV: Yes.

JS: The other thing that happened to me right after I retired, my seminary alma mater invited me to speak at commencement and then awarded me a doctorate degree. [The citation alluded to my sexuality involvements.] They always mention that, so you get a reputation of kind of being Mister Sex.

EV: [chuckles]

JS: I served on the National Interreligious Service Board for Conscientious Objectors. I spent time with the draft dodgers and deserters in Canada during Vietnam. I showed up on the Capitol steps and got my picture in the papers and caused more hate mail during that time. They hit a gong, and called the name of everybody who had died so far, on an afternoon in January. The gay people have honored me. Every two years, they award two people the Jim Siefkes Justice Maker Award. The Jim Siefkes Award goes to straight people who have supported the gay cause in the Lutheran Church. I've got a little trophy they gave me in the other room when all that happened.

I don't know whether the pressure I felt during those years was... I'll say, first of all, it was worth it. But, secondly, I think it caused me some health problems. When I was fifty-four, I had a heart attack. Within six months, I had five coronary bypasses.

EV: Wow [whispered].

JS: Then, later on, I had colon cancer and a major resection. When I laid there that night in the emergency room looking up at the ceiling, I wondered what the hell am I doing here? A lot of this *stuff* didn't seem to be helpful. It flashed before my eyes, you know, saying, "I don't know if this is worth it if this is what's going on." But, now, I say, "Yes, I think it was...I think it was." I've had cancer again since in the colon—that was just about three, four years ago—and a hip replaced and a shoulder. [chuckles] Some of that is probably a football hangover. I don't know. I'm still alive at eighty-two now. That's really not old when you look at some of the people who live here. I think when I move from here, I'll go out of here feet first.

A tough endeavor right now is struggling and working for justice for people with mental incapacity. One of the questions I would like to raise, and I'm not sure how to do it or

where to do it...maybe at PHS... When people have mental disabilities, what happens to the libido? Does it disappear? Do they not need hugs? Don't they need kisses? Do they need to be caressed? Do they need to be fondled? Is that important?

Since the fortieth anniversary celebration at PHS, I came away with a lot more hope and good feelings about where PHS was headed. I hope they can keep it alive. They've got a pretty impressive staff at this point. I think now that the little book [*SAR, Sexual Attitude Reassessment Seminars; a Retrospective of SAR Early Years in Minnesota*] is out, it describes what those early years were like. I hope the vision and excitement can be reignited once again. I have a feeling that it's pretty academic. I hope the vision and excitement won't get lost in academic pursuits.

Larry Keegan... reminds me of another example of a cross discipline endeavor of church and the medical field. Larry Keegan was a quadriplegic. He was wounded in Vietnam. The ALC had a little congregation in Guadalajara in Mexico. It was mostly medical school students, because people who couldn't get into medical school here could get in there... It's one of the better medical schools in the world, I was told. So students would go to Mexico and come up here and pass their boards. So most of the people that belonged to that little church down there were medical students. Anyhow, through Larry, we discovered that a lot of wounded veterans were in Guadalajara because the veteran G.I. Bill stuff didn't pay enough to take care of them, and they needed full time attendants. So they could get full time attendants down there cheap. They'd get some guy to be with them twenty-four/seven. They'd move into worn down old motels and places like that.

So interested in veterans coming back with all kinds of problems, I went down there with one of the officials from the National Council of Churches and visited around and talked to these veterans and visited the hospital and all that. They didn't have enough catheters. They couldn't get them and they were running out of them and most people with a spinal cord injury have to wear a catheter around the clock. The hospital couldn't get them and they were very expensive. They couldn't afford them if they could get them. So when I came back to Minnesota and talked to Ted Cole about this, and he thought there was a possibility—I'm not sure I have all the details of this right—we could get some of the manufacturers to contribute some catheters or whatever else was needed. One of the women who was working on domestic hunger for me was a good friend of Walter Mondale's secretary. I called her and she called Mondale's secretary. The process was that we got the catheters. Mondale sends them in the ambassador's pouch to Guadalajara.

[chuckles]

JS: They go through without duty or cost. Here we are, we're doing a medical thing with Vietnam vets, which is a very secular thing, who were badly in need and the church played a role in doing it. So, yes, multidisciplinary approaches do work.

When you read the names of those [who were involved in their early years in the SAR book you will notice that their specialties were from a broad spectrum of career

interests.]...Bill Hausman. Don Hastings, he was head of the Psych [Psychiatry] Department...see, cross discipline.

EV: Yes.

JS: Jim Maddock, he was in Family Practice. Wilys Claire Nelson, although, she wasn't necessarily... Bob Ten Bensel, he worked with Pediatrics. Rick was Pediatrics. These people were involved because they were excited and wanted to be involved in addition to whatever else they were doing. It was a special group of people with a special kind of excitement. So how can we recapture that and keep it going? That's, I think, a challenge. I think Eli [Coleman] understands that challenge and so do a lot of the people on his staff after having a chance to talk with them at the fortieth anniversary.

Any more questions there on your list, Eli?

EV: Yes. When you were involved with PHS, was the program doing any work around transsexuality?

JS: Very little, except that we had transsexual people come in at points on Week of Enrichments. We would be on discussion panels. Most were all people with physical disabilities of one type or another. Then, we had transsexuals. We had prostitutes. We had a wide spectrum of people. In fact, we had built up quite a reservoir of resources of people who were willing to talk. We didn't like them to feel like they were Exhibit A. We tried to make sure we paid them and paid them as teachers. When I'd meet with hungry people, welfare people, in their homes, welfare mothers and others, we always paid them. I'd say, "I'd like to hire you for two hours to be a teacher to a group of people that I'm going to bring over here." That was the way we tried to do it. Yes, we had a pretty wide spectrum of resources. I'm sure they have them to call on at PHS right now, if nothing more than from their list of patients that they've served who might be willing to talk and teach. I'm not sure to what degree they may be using them right now. That's powerful stuff when you hear it first hand.

EV: During the late 1960s and into the 1970s, there was a small group of people at the Medical School doing sex reassignment treatment for transsexuals. Did you know about this at all or were aware of it?

JS: They were doing what?

EV: Sex reassignment surgery, basically.

JS: I know there were people raising the questions, but that was out of my bailiwick. It really took a very specialized kind of treatment... I think it belonged properly with PHS to be working with transsexuals. I don't know to what degree they were doing that then or now; I really don't. I think it's important. Those are big decisions and you can't afford to make a mistake once you go down that street, from what I understand.

Select PHS staff developed a sexological exam. They were tagged the Dirty Dozen. [laughter] [Their research developed into a therapeutic procedure for couples.]

[chuckles] One time, we were doing a Week of Enrichment with a lot of... I don't know if that's when the SIECUS Board was there or not. We made a deal with the University police to come in, turn all the lights on, and pretend they were staging a raid. After a bit, then, we told them what was going on. We wanted people who were supposed to be the pros and know about all this and have a legitimate reason to do it, how they would feel if the cops walked in. So it was a process of working with reality, because it was always a shadow out there, particularly in those early days, because what you may be doing would be rendered by some to be illegal. Even in the Legislature, you had people, I think, who had got those ideas from the outside. Yes. It was just exciting.

Got anything else there?

EV: I think that's really all. We've basically covered all my questions. Is there anything else that you think I should have asked you?

JS: I've got on this piece of paper... Oh, I served on the Venereal Disease [VD] Committee, of the Boy Scouts of America. Interesting there was that in the manual at that time... The chairman of that committee was Karl Menninger, MD of the Menninger clinic in Topeka, Kansas. The manual for the Boy Scouts discouraged masturbation. I raised a question about that, and suggested that should be taken out of the manual. I understand that it's gone from there now. The resistance there was from a LDS [Latter Day Saints] representative who was a doctor from Salt Lake City. I came to learn that every LDS Boy Scout troop was fully manned. They had a full staff of volunteers, and to become an Eagle Scout was sort of like the bar mitzvah for a Jewish boy. The Boy Scouts of America still won't let a gay man be a leader in the Boy Scouts of America. That's still forbidden. VD was a question, too, among the Boy Scouts. That was another aspect.

I did a couple workshops. I would never do one alone without a woman as co[-presenter] and usually a gay person if we we're going to deal with homosexuality.

Ted Cole and I went to Detroit—that's before he moved to Michigan—and met with the board for the Lutheran women's organization for the U.S. They wanted to know about this sexuality business and the church and its relationship with PHS. Well, Ted went with me. So Ted and I spent an afternoon with the board of directors for the women. We were doing our homework and facing people truthfully and honestly about what happened and gave them accurate information.

I have to give Ted Cole credit for this little diagram here about the ignorance cycle. This is my report. It contains the findings from our involvement with the Program in Human Sexuality. There are sixteen basic findings in this book. Over 10,000 copies of this report went out. People had to order them. Here, this is the ignorance cycle that we were trying to break ... You can read it for yourself. You can just follow it. It leads to other

taboos and all kinds of stuff and ends back up to more ignorance. So if we could break into that with information... I don't know if you want one of these or not. I have another one. [It begins with cultural taboos—through things like misinformation, distortions and ignorance, fears, anxiety, guilt, dysfunctions, conflicts and leads back to more taboo, etc.]

EV: If you have another one, that would be amazing, but I don't want to take your copy.

JS: I want to show you something in here if I give you one. It starts on page six. Findings in the general context... These are the findings that I reported to the National Church. They said, "Okay, you've been on an action research program." Action research, I defined as learning by doing. It's kind of action reflection, like Paulo Freire's *Pedagogy of the Oppressed*: You do and then you reflect and you do and you reflect and you have a new set of givens. You take that new set of givens and if you didn't answer your question, you act again. It goes like that. Well, this is what I claimed for action reflection. I got action research into the constitution and bylaws of the church before we did this, so I had a license. Then, they asked me, "Okay now, what are the findings?" So this is what I produced. There are about sixteen findings with commentary on them. I tried to summarize it. This was findings for being involved with PHS, basically.

EV: Wow.

JS: Yes.

This report [Resume – Action Research Project in Human Sexuality of the Division for Service and Mission in America, Discovering Ministries, particularly in support of the University of Minnesota Medical School Program in Human Sexuality]. ... When they asked for a committee to meet and study my involvement with PHS, they asked me to make a report. This is my report. This is particularly in support of the University of Minnesota Medical School program in human sexuality. Now, I think PHS has got a copy of this. This is the only copy I have. Karin [Weiss] used this a lot when she wrote the SAR book. They had a committee of ten, five from my board and five from the church council appointed by the head bishop. He didn't appoint anybody who had been through the program, which was very interesting to me. I said, "Okay." When I first met with them, I said, "I'll make you a report," which is this. I made ten of them. They stacked up about three feet high on a truck when I delivered them, and they had on the outside with the title on there in particular in relationship to the University of Minnesota. I think they almost fainted. I also gave them a copy of all the letters and all the answers. The result was that they said I had to do this and report out. So that's that report, but it particularly tries to summarize what this was all about.

EV: Was this done in response to some of the pushback from some of the bishops in the ALC?

JS: Yes. This really was commanded. The information is there and in the action of the national church body. It got started in Washington, D.C. at that big national gathering of 1,000 delegates where they had this hearing and all the discussion. Then, out of that, they

thanked me for what I did, etcetera, etcetera. But, in the meantime, the head bishop appointed a committee off his council, “plus five will be appointed off of your board of directors and they will study this and make a recommendation.” And they recommended that I report the findings of my action research project. Action research is sort of like wading into the surf where you feel the tug and the pull of the tides. Some wants to pull you out and some tries to push you back. But you can’t really explain what it’s like unless you’ve taken off your shoes and waded in. So that’s what we were doing. We were taking off our shoes and wading in and taking the risks that were attached to it, full well knowing we were dealing with a conservative denomination and a rather conservative medical school.

The important thing eventually happened at the 2010 national assembly of the Evangelical Lutheran Church in America The ELCA, which now has 10,000 congregations in it across the country. It was voted to accept gay clergy, to ordain gay clergy, to accept congregations who wanted to call gay clergy... They didn’t get to the point of defining a service for a union, but that’s in the hopper. It’s not the only major denomination that has done this. The Quakers, they’ve done that. The UCC [United Church of Christ] and the Episcopalians has done it. The funding of a gay caucus by a denomination... The ELCA is the only denomination that has ever done that.

Christianity Today, which is a national theological journal with more of a conservative bent, had an article in it called, “Dollars for Disobedience.” That was the article about me. I’ve been spending God’s money to disobey God’s word.

Those were events, things that happened along the way. It’s been a long uphill. The organization started in 1972, I guess.

This is more recent, spring issue of the Concord of 2010. This is the twenty-page newsletter of the Lutheran caucus. It’s quite a piece. Let me show you something else in here. There’s a list of hundreds of congregations that are now on record to welcome gay people.

EV: Hmmm.

JS: Here’s a list of their ten regional offices in the U.S. and Canada.

PHS had a role in helping to get that going. Without PHS, I don’t think I could have pulled it off. The idea was to get probers—I call these probers; they were probing into different issues—and let them carry the ball. Then, I would report back to the church. I’d write these reports. I had one here; I saw it on my desk. [Revered Doctor Siefkes looks through his papers] It’s one on men’s issues. It had a green cover on it. I saw it this morning. Here it is. This was 1985 on men’s concerns. We did two reports on AIDS. We were the first denomination to do anything on AIDS back in 1982. We did one just about AIDS, mostly talking about germs and all that sort of stuff. Then, the last one was about pastoral care and AIDS. Thousands of those were printed. These reports

were on different aspects. We did one on criminal justice, one on women's issues [also on singles, racism, religious orders, emerging paradigms, and others].

We had networks, too. I had networks in the criminal justice system. There were about 600 people working in the criminal justice system. I'd serve on national boards and, then, we'd get national people from different denominations to come through SAR. That kind of stuff was working. It amounted to networking and doing my homework. Cover the old behind, you know. To tell the truth was important. People get confused by too much information at one time. I always tried to answer questions straightforwardly.

EV: Were there any religious groups besides these Protestants that were involved with...?

JS: PHS?

EV: Yes.

JS: At one point, we had some students from Saint Paul Seminary, which is Catholic, come and go through a Week of Enrichment. It was eight or nine of them. That's about as far as that went with other denominations. Then, we got involved in forming the Institute for [correctly, Center for Sexuality and Religion]... [Episcopalian Bishop David Richards and] Bill Stayton headed that up along with Harold [I. Leif] from the University of Pennsylvania, who was very active in sexuality education. The Center for Sexuality and Religion set up a Week of Enrichment up here for theological professors with the help of PHS. That was held at the United Seminary. At United Seminary on the chapel walls, we were showing "fuck" films to people.

[laughter]

JS: Out of about sixty hours of time in a Week of Enrichment, probably about two hours were where we had the sex-o-rama or the fuck-o-rama, which it got called later on, affectionately. We'd cover those walls. The meeting place was at the battery factory on University [Avenue]. It had a huge room and we bought huge pillows, big pasha pillows. If you put them inside of a plastic bag and suck the air out, they get down to the size you get under an airplane seat. We bought dozens of them. There's a picture here in the front of the SAR book that gives you a sense. There are the students laying on the pillows, taking it all in.

EV: Yes.

JS: Then, we always had chairs in the back for those who didn't want to lay on the pillows. This is the media going on up on the screen. That was a big wall. John [Armour] was a real artist in terms of using music and color and light. All that stuff went together, so it was a drama that unfolded. [Very theatre like.]

You asked me about the SARs... We tried to make it a gentle unfolding. We'd do this sex-o-rama thing usually at the end of the first day, so we kind of got through that early on. Then, we would serve wine and cheese. People would talk. A little drink always help people relax a bit.

[chuckles]

We managed to budget for wine. We bought it in gallon jugs.

We often had parties of, like, maybe fifty people would go through a Week of Enrichment. I'd invite them out to my house, usually in the middle of the week. They'd come out. We'd get a caterer to come, a barbeque or something. I'd set up a help yourself bar in my basement. They could help themselves if they wanted a beer or a drink of some kind. When we had SIECUS here, we enjoyed guests like Wardell Pomeroy. He's co-author with Kinsey, Kinsey/Pomeroy, books on the human male and female. Wardell was a real great guy. And Mary Calderone, she was a founder and the first president of SIECUS. I've got an honorary citation from SIECUS, right behind you. They're signed by Mary. They were there at one party I know we had at our house. Group leaders and everybody would come. They'd be all over the place and out in the backyard in the summertime. [A real change of pace in the middle of the week of intense experiences.]

Oftentimes, we would try, when we had enough funds, to do an evaluation at the end of a week. That would be on Saturday morning. After we finished up on Friday night, we would meet in Saint Paul at the Padelford [Packet] Boat [Company], and we'd put them all on the boat and have doughnuts and coffee and have them sit down and fill out their evaluation forms. We'd make the trip down the [Mississippi] River and back. That was a nice way to unwind and people could talk to each other and say goodbye.

Tom Mooney was a quad, and he wore his urine bag down here at the bottom. So he asked Vern, who was the bishop from Wisconsin who was there with his wife, if he'd help him empty it. "Oh, sure. What can I do to help?" He said, "I need to pee."

[laughter]

Tom pulls up his pant leg and the bishop is kneeling there on the boat deck taking the urine bag off and pouring it over the side into the Mississippi River. Those kinds of experiences, you can't plan them. They just happen. He [the Bishop] and his wife both stood up the open hearing at a convention [the Washington, DC, national assembly], and said it [the Week of Enrichment] was one of the greatest thing that ever happened to them.

EV: Hmmm.

JS: Every time you say something, you resurrect another thought.

[pause]

JS: Our world is becoming smaller. It's becoming very small. Now, we're worried about a [nuclear] explosion [following] the earthquake in Japan that has the whole world shaken. Even people in Minnesota are worried about Monticello [Nuclear Power Plant] and the reactor down here on the reservation [Prairie Island Nuclear Power Plant]. People in the world are able, with antenna disks, to get information, visual content, from all over the world that they have never known before, and they're getting restless. That, again, goes back to the concern about relationships, Christians trying to understand the Muslims and vice versa. Those are big conflicts are still out there and people are running scared from them. The war stuff still goes on, Afghanistan and Pakistan, the whole thing [the Middle East, Africa, etc.]...

See that top frame up there, "Something's going on?"

EV: Yes.

JS: That's become my theme and those things listed behind it are areas I have been involved in. [As many as 30 to 40 different areas.] All those things behind it are represented by going with those people [in the picture on the desk]. I'd get them together twice a year. That was the last full gathering we really had...

EV: Oh, yes. I remember that. [chuckles]

JS: Well, that's a piece of the story of my life. I don't know if I can say any more.

[laughter]

EV: We talked a little about this but are there any other people that you can think of that I should interview?

JS: I think you should talk to Mary Briggs.

EV: Yes, I hope so.

JS: Yes. She was really the backbone of Rick Chilgren in so many ways. She was a medical student who got hired to work for PHS. Mary is *such* a pleasant person. She would walk into a room and capture an audience... She went with me once to Central Lutheran Church [in Minneapolis], where all the Lutheran ministers were coming for a morning breakfast. They were going to talk about the program in human sexuality. She just simply defrocked them, you know. They all wanted to take care of her. She's such a sweet and outgoing...so straightforward, no b.s. [bull shit] around her. She knew and did a lot from the very beginning.

My involvement got started by trying to get churches to be facing the issues that were being quite ignored. That connected with Glide and Glide connected with us. There was

a separation between Glide and PHS at some point along the way. It had to do, I think, with some money matter. I know McIlvenna put some money into it. I think he was paying Tom Mauer to be on PHS staff. I wouldn't stand to verify that, because I don't know all the detail. There was a matter of some \$85,000 or something like that that was in question.

The institute in California [the Institute for Advanced Study of Human Sexuality?] still goes on. I think it's looked to by maybe some PHS people, at least in the past, as not as worthy a Ph.D. degree as you get out of PHS. But they're licensed in California fully for that Ph.D. degree and all that that goes with it.

Ted's [McIlvenna] a powerful guy, yes. Globally, he's involved with sexual issues, in Africa recently, and Tanzania maybe. The stuff that's happening over there is so bad. AIDS is tearing up these countries. Heads of families are about fourteen years old. Parents have died from AIDS and the kids that are heads of families are taking care of their brothers and sisters who've got AIDS.

I don't know...it's a restless world. I got an email the other day that said the world was coming to an end on the twenty-first of May. [laughter]

EV: There's a billboard on Hiawatha [Avenue, Minneapolis]. [laughter]

JS: Is there?

EV: Yes, it's so specific a date.

JS: The person who sent it to me...I sent it back and I said, "If you know anybody out there who's counting on that, if they want any help getting rid of some of their money before it happens, why send it over here and I'll see what I can do for them." Yes, that's crazy—I hope!

[laughter]

JS: So much is happening now in Japan, you know. The people in Tokyo are worried. Pollution is said to be getting into their food chain.

EV: Yes.

JS: You don't know who or what to believe sometimes.

Well, I've got to be over at the Alzheimer's ward in about an hour to visit my wife and participate in an evaluation on how she is doing. That's why I had you come in the morning, because I had this in the afternoon.

EV: I really, really appreciate it. Thank you so much.

JS: I hope it's helpful.

EV: It is very helpful.

JS: You mentioned other people to visit... I don't know. If you have Ted Cole, you'll learn the disability piece from him.

EV: Yes.

JS: Again, I don't know the degree to which that still goes on at PHS. I think not much. It apparently got dropped. That was a very important part, a moving part, when those people would sit up there in front and tell their stories. Sometimes, they'd bring them in on a gurney, you know. They would just tell their stories. Powerful stuff [whispered]. It opens people up. It breaks through lots of barriers.

We had a movie that was called *Peege*. Actually, it was a TV presentation, I think, at one time. It's the story of a family going to visit the grandma at the nursing home at Christmas time. Two boys are with their mom and their dad, and they go in and everybody is polite. There are Christmas trees and Christmas carols in the background. The wife said, "Oooh, this place always smells so like urine." Some of those nursing homes were really snake pits in some ways. Then they go visit Peege. They all bring a present and they say, "Oh, look what you've got here. Can you see this? Isn't this nice? This is a nice nightgown," and so on and so forth. Then the family finally leaves with a big lump in their throat and they go out to the car. The one son—he's just starting college—doesn't show up. He's still back there and he's talking to Peege, his grandma. He talks to her about when he was a little boy, and she used to take him out and buy him ice cream cones when he wasn't supposed to have them, and took him for rides here and there, and when she'd come stay, she'd read to him and tell him ghost stories, and all this. When that thing ended, the family is driving off again going back home. When we'd show that film, as many times as I've seen it, I don't think I ever saw it without tears in my eyes by the time I got to the end of it.

One of the persons on our board, who used to be the dean of women at Saint Olaf College [Northfield, Minnesota]. Her husband taught chemistry. They went through a Week of Enrichment. She was on our board. She was also the president of the National Lutheran women's organization for a time. They came and went through a Week of Enrichment, and we showed that film and her husband, when we got through, I noticed him curled up on a pillow on the floor sucking his thumb. [Reality is powerful stuff]...

So those were the kinds of emotions that would get touched whether it was watching a gay film or a straight film or even animals. We had the Kinsey animal films. Porcupines having sex were always interesting...

[chuckles]

...and especially the elephants.

We had some of cartoons too. I don't know if they still use them or not. They had a little cartoon done by a seminary student out in California for Glide. It told the creation story in little cartoons. Then God makes Adam. God says to Adam, "I've got a special gift for you." He said, "Oh, boy, I can hardly wait. Yippee. Ha, ha, ha." In the next slide or thereabouts, he's got a big erection, and he's saying, "Yippee. What can I do with it?" etcetera, etcetera. The end line is, "Now, be careful, because you can't use it."

[chuckles]

JS: "It's going to make women happy and it's going to do this and it's going to do that, but..." That's the end line. We showed that to the seminary profs [professors], you know. It would be funny. You could laugh at it. It's really kind of the way the church comes through as prohibitive in regard to sexual functioning. One of the profs *really* took offense at that and used that as an example of what was wrong with the program.

Then we had the film called *The Orange*. It showed an orange, and it showed a person peeling it very slowly, taking the peeling off, and there was soft music in the background, and then breaking the orange apart very slowly, all slow motion, and the biting into it and the juice coming out of it, and so on. Then, we'd toss out oranges to everybody and put the music on and say, "Now, break your orange apart and you feed it to your friends in your small group or whoever." So here they were, feeding oranges to one another... [laughter] I did his with our national staff one time. We had some of them who just couldn't pull it off. They just couldn't feed the orange to anybody. [So they had to eat it.] Break barriers.

Eli, I wish you well in this.

EV: Thank you so much.

JS: Yes. It's quite a story if you get all that together.

EV: It's true. It's great. It's so interesting.

[End of the Interview]

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