**Phone interview with Linda Ferreira [LT] and Jack Eastwood [JE] March 25, 2022**

**Transcribed by Linda Ferreira**

[LT] We can start way back, that you could start with your name and where you were born and raised.

[JE] My name is the Reverend Jack Eastwood/ Jack is a nickname. Officially and according to my birth certificate and my mother and father: it's John. But they decided early that they would call me Jack and so that's usually what I go by. I was born in 1943 and I was born in Chester Hospital in Pennsylvania. East Coast in other words, just below Philadelphia and when I came to All Saints, so I’m jumping ahead now, that was in 1973 and I had been ordained in 1971 and served in Franklin, IN. Priest in Charge at Saint Thomas’, a little place in the corn field, at least it used to be.

And I was supervised by Canon Stewart Woods; he was the staff at the counseling center, at the time, at All Saints Indianapolis, Episcopal Trinity Services. And he and I had met and were cordial enough for me to ask him to provide some first years’ supervision folks like us kind of going to be called as the Rector of All Saints and he asked if I could join him as an Associate Rector and so I did. Uhm…Oh, I think December, first Sunday of advent 1971, no, 1973, I'm sorry. In 1973 was when we began our ministry at All Saints. Sometime in1976 Stewart left for a parish in Ohio and I became the rector of All Saints and served there until like the end of 1984.

I had accepted a call to come to San Francisco and serve as the rector at Saint John’s the Evangelist in that city, which is now, in retirement, my home parish. And that ministry was from 198… early 1985 till 1993. Until 2007, end of May I retired from Saint Pauls’ in Oakland, CA and across the Bay from San Francisco.

[LT] Were each of these churches integrated churches or stably integrated churches?

[JE] All Saints was and Saint Johns’ was not integrated Black and white. St. Johns was predominantly gay/ lesbian parish; and it still is, by the way. There's a saying that I often use is that when my wife and I and our two children came to Saint John’s the Evangelist, San Francisco, we doubled the Sunday School.

That was right at the beginning of the AIDS epidemic and my work there probably shadows somewhat or echoed somewhat of what happened at All Saints, Indianapolis: a lot of the death and dying in their families. So, the Black population is perhaps 10%; this is a rough guess.

St. Paul’s Oakland, however, was a little more integrated. Oakland being the neighborhood or the city of large Black population and so culturally St Paul’s is more of an integrated parish.

[LT] Well, as you know one of the things we're looking at is the question, of how is it that All Saints, a white parish, became integrated and was stably integrated for a long time, basically up until the AID’s epidemic?

On the positive side, we're looking at the question of what creates a credible welcome… what worked there…

And then we want to go on to the question of what, of course, did not work and why has this integration not continued.

And, ultimately, we're looking at: in what ways do we… uh…does white privilege get in the way of our seeing people as they are with the needs that they have and not just needs but all the gifts. Like how do- we- miss -out is the question.

So, if we could back up to the…uhm… under Canon Stewart's tutelage. When you started out, how did you think of the primary goal, the primary mission of the church at that time?

[JE] The primary mission of the church was, as I viewed it, was outreach to the neighborhood. It had been so under Episcopal Community Services which was established some years prior, but it was established to provide social services and other kind of programs for young people and low income families in the neighborhood around All Saints; and to a larger extent and to a smaller extent into… into the city itself. But, All Saints was firmly planted at that time in what we call the inner city.

And later it was only later that became The Old Northside. So, I think our primary goal at that time was to provide services to the neighborhood and provide Christian education and worship to those who came through our doors Sunday by Sunday. Yes…

[LT] I am noticing you have had a long life of outreach to the neighborhood, because St. John’s had to be that too.

[JE] That’s right. That’s right. St. John’s almost died actually. It was, uhm, let me see…Can I get this correct; I always get my dates mixed up?

In the early 70’s, it was so few, there were so few in number every Sunday, that the Bishop and the leaders of the church said, “What shall we do?” And the bishop said, “Well, if you find a mission to your neighborhood, then I will not close your doors.” And, so with that St. John’s began to reach out to people in the nearby housing project and during my time, which came a little later, we developed the same kind of programs to use in the neighborhood at St. John’s and that…

[LT] Do you mean the same kind as at All Saints?

[JE] Not the same kind as in terms of choir. Uhm...we did that at All Saints during my time as well, at All Saints. But, at Saint John’s we did that by reaching out to basically what was the gay district, San Francisco, the Castro. And the clergy were oriented very much towards providing ministry to the gay and lesbian population in the city, primarily, but not exclusively. But it was that kind of outreach which enabled St. John’s to keep its doors open.

[LT] That’s very similar to All Saints; All Saints would have closed. It makes me want to ask about theological reflections. Because, clearly your whole ministry you have attended to looking around until you see the need, or, at least joining in and seeing the need and then somehow figuring out how to go about activating it.

[JE] That is right

[LT] So your reflections would be helpful.

[JE] My reflections on that is providing a welcome and an acceptance of whoever you are, no matter what your life style may be… life style suggests choice and that is not always the case…but who you are, or what your identify is. Providing acceptance and a place for you to come and grow. And, that is, that’s what we try to do whether it was at St. John’s or at All Saints. But, the, in all kinds of manners providing yourself to be a welcoming place…like if the concern is about housing, low- income housing, redlining, etc. Then letting people know that you are interested in that concern. If it’s about acceptance around moral issues or any kind of ethical concerns, providing acceptance and freedom to be who you are in this community. Encouraging the community that is present and receiving people to be open to doing that. So, those were some of the basic elements.

[LT] Sure… and you learned some things about how uhmm…to motivate people. I will start with that. You had a collective mission so clearly the church was motivated to join you at All Saints.

[JE] That’s right.

[LT] So any stories you have about what helped you motivate…what helped you get things going. And stories about where that was difficult.

[JE] Well, quite often we stumbled over the fact that we don’t have the resources; we don’t have the money to do any kind of programming. And, the question of leadership and who will run this particular program; or who will be the staff for this or that.

In all these cases, uhmmm, there isn't much to begin with. That's so, small, you're beginning with an eagerness to begin and to grow in that eagerness so that something bears fruition.

Well at All Saints for example: early in my ministry we hired a new choir director. His name was Bob Goodlett. And his job profile was to play and direct the choir; that was about it. And, so it's a part time job, and one day he came into my office and he said, “Jack, I have an idea. We're talking about outreach to the neighborhood here. And… uhmm… in this inner city area, across 16th St, there's low income housing. And I think we should try to develop a children's choir and I'd like to do that and just as a part of my job. I'm not looking at…” He was not looking at any increase in salary and didn't receive any further that I can recall. But he just gave his time.

Going across the street and getting and finding ways to get to know some of the kids there. And he began planting the idea of singing and coming to worship on Sunday morning and being a part of a choir. And that lasted for a year. And that brought families into All Saints like Annie Mae Green like the Allender's. In fact, I’m still in touch with Carol Allender. She found my address in San Francisco, actually got it and then, now, she found me in England and has written to me several times. So, we've had some correspondence.

[LT] Lovely, how lovely.

[JE] And Carol is well, probably, into her 40s or 50s now, perhaps. I don't know how I haven’t asked her what her age is. But those are families that come to mind.

They were very well accepted and at the most part I will tell you however there was one conversation that I had with one of our members who said to me uhmm “you know we're trying to grow the parish and we need more money.”

[JE and LF]: both laugh

[JE] This was at Saint John so I'm confusing my stories it's kind of hard to keep them separate. This is at Saint Johns and you saw me trying to reach out to the neighborhood and children in the low income area there across the street. And he said, “You know Jack, we're trying to grow the church so that we can support ourselves better. But the families that you're trying to reach out to and kind of provide that kind of income.” I think. And so I don't remember, I did not remember what my response was but I do remember that as a statement of either lack of support or perhaps a, more in the area of white privilege and less folks like us kind of mentality. Therefore, I have the cash and can contribute to the church.

[LT] Uh huh, and it it's interesting you don't remember what you said

[JE] No I don't, no I don't .

[LT] But I suspect you kept going across the street.

[JE] Yes, yes we did, yes we did. And we had other resources, I mentioned Bob Goodlett. There was Bonnie Harvey and you may have heard of Bonnie Harvey.

[LT] How did she find the church?

[JE] Bonnie, Bonnie Harvey was on the staff, I found her.

[LT] Oh you found her.

[JE] She was a social worker for Episcopal Community Services, as the social worker. And so she was doing case management with families that she saw, or whatever needs, economically usually, that they brought to her. But that was her ministry as a part of ECS, we called it. And, this was a diocesan agency planted in the intercity, right there at the old Saint Francis house in All Saints. And that was way before Dayspring.

[LT] Uh, huh.

[JE] And during my time, by the way, I received the demolition of Saint Francis house and the building of the gymnasium became, after I left, the Dayspring Center.

[LT] Uh-huh…So the…the memory you had from St. Johns that would be one of those examples of probably white privilege: we have to get people that have money to support this church. But… uhm…it also makes a comment on the, uhm… belief system about what it takes to make a church survive. Because you didn't have money, but the church actually thrived during that time. So, was that Diocesan support; was it you could keep a lean budget; you got people some people with money that came in; what contributed to survival?

[JE] At St. John's we had enough uh...budget wise to make it. And, then everybody was - we all were all thinking: minimum, minimum salary, minimum… etc. At All Saints, during my time, we were always supported by the Diocese. Prior to that… uhmm…I think I don't know the budget issues because I was an Associate, and, had no idea what our financial means were. But we began… we did see the loss of a few families over my time and as I think through…uhmm…in part their own needs in terms of growth as a family looking for someplace else for worship… uhmm…their children going off to college…a time for change, etc. But, also, this is not the place where I want to… this is not my home now. Uhmm…and, so they would move on and, with them, would be their support, financial support.

[LF] Yeah

[JE] It’s an old story.

[LF] When Freida came to the church in 1987, there were still a number of Black professionals who were leaders in the church, like Frank Lloyd. I don't think Bonnie Harvey was still there.

[JE] Bonnie died; I believe she died during my time.

[LF] Okay

[JE] Bonnie was both a member of the staff of the Episcopal Community Service but also a very devoted parishioner. She was…she was spending time, lots of time during the week, in the Mary Chapel..uhmm… lighting candles, offering her prayers on her knees. She was very…her spirituality really fed her ministry.

[LF] Hmm, yes, that's touching. So was it during your time that the… the Black professionals began to join All Saints?

[JE] No, they had already.

[LF] They were already…

[JE] Actually the Edelins, the Heights…Frank Lloyd came during that time because he wanted to associate with the kind of parish that we were obviously. And in fact, I remember a conversation in one of our meetings. It might have been… it was probably an Annual Meeting. There was some discussion about our mission and there was great desire expressed to… to deal with: low income family concerns that we were surrounded by

and how would we go about doing it and he (Frank Lloyd) got up and spoke eloquently and he said: if you wanted to change the issues in race, and economically (impact) personally in peoples’ lives or in terms of rights, one way to do it is to develop programs for housing. Do something about it. Peoples’ redlining… peoples’ lack of ability to get housing

[LF] Uh,huh

[JE] and that…that spurred us on, certainly spurred me on, and I began to look (at these issues) and this was probably, I mean, early 80s. I began to look at that issue and one day some people from the Bank of America and some other local representatives came into my office and said we want to talk to you about a program. We understand that you're interested in developing low -income housing. And, we have a great interest in working with our public schools and developing ways for boons (a garbled word for tradesmen who could be mentors) who are in the trades, in the vocations, to gain access into the job market a little more efficiently than they do now because when they go into the job market now, especially low income folks (and they were this year usually Black folks)…they don't have any experience in their resume that they can say: “Here (see my worth)” And, so what we would like to do would be to bring different needs together and create a program where how homes are built (see that you have property south on Central where there used to be homes and they have been demolished and now the land is vacant) why not consider building homes on those properties with students from these high schools being supervised by people in the trades, plumbers, electricians, carpenters and so on.

So from that, we developed a program (and I've forgotten the name of this program, but it had something like “career something”). We developed a program. I went to the Diocese and got things (documents and funds) to purchase 6 lots. I'm sure those houses exist today.

[LF] John Goulding lives in one.

[JE] Is that right? Oh, my goodness, that's someone I remember. Yes, I bet he comes over and tunes the organ on a regular basis

[LF] Absolutely, he does.

[JE] There was some criticism of the program because they said, “Well, they (the houses) are not that low income.” I have no idea what has happened to them… the changes in real estate values over… over the years, but, initially, that was the goal: low income housing and in the process providing access to good paying jobs to people that might not normally have that access. Uhm, it was a combination of church and community interests coming together.

[LF] And, yes, so we would have to say …I don’t know if you already had those skills (community organizing skills) or, if you were just in the situation and saw the need and developed the skills of reaching out to community, making the connections, persuading the Diocese…how do you account for that success?

[JE] Well…I sought advice from people. I read about…I was interested in social service and social justice issues. And this was early in my ordained ministry… uhm…and, I did a lot of praying about it, preaching about it as well.

[LF] That’s important. Because it is one of the things I have been speaking to our curate about…I think it has to be spoken from the pulpit.

[JE] Yes, indeed. The question…and that was one way, that over the years I have been able to garner support. Because when you raise these issues, it gets people thinking, and sometimes, somebody says, “What can I do to help?” It happened along the ways. It doesn’t bring…thousands are not converted to date, (laughter) but there we are…

[LF] You’ve told several stories now that it is clear that the Diocese was very involved in supporting these programs.

[JE] They were…uhmm…but there was a time during my time at All Saints that Earl Connor was on the staff of the Bishop. He and I had become good friends, and I remember talking to him fairly regularly about these issues. In fact, he preached the sermon when I became the Rector at All Saints and I remember working with him to get some grant money to help people who came to our doors needing help for paying rent, providing for utility bills, food, the basic needs. I’d call up Earl and say, “Earl, I need another hundred. Earl, I need three hundred.” During that time, the Diocese was responding to the same kind of economic crisis that we were…I don’t mean just we in Indianapolis, but I think it was a down-turn in the economy that was handicapping a lot of people, especially in the inner cities. That’s just an echo of the Diocesan support.

[LF] Yes, so it was official (Diocesan support) but also cultivated in those personal relationships…then, the more informal help-me-now kind of call. I want to make sure that I give you some time to tell any stories that were really pivotal for you..uhh…that you deeply…that told you …that awakened you to racism and racial issues. You have already told one about Frank Lloyd, but just to say what moved you most deeply or challenged you most deeply.

[JE] It all begins, I think, in being involved in the community. I am not recalling how I did this, but I made good friends with people over at the Citizen’s multi-service center. This was the multi-service center over in the low-income area across the street next to Kroger’s, across the street but in that area there, the multi-service center provided services, social services to residents of the inner-city and the leader of that multi-service center was Dorothy Verse, a dedicated, highly committed to serving, and the needs of the people. (She was) quite eloquent in her welcome of me when I went over there… also quite eloquent in calling me to task and… and others who worked with her, I don't remember their names except only one first name comes to mind, that's Hazel. But there were …there was a group of people over there that were sort of like her… her group. Some of them were staff; some were just good people from the neighborhood that she had strong association with, and we developed some kind of a council over there, a neighborhood council that talked about what we could do.

When the issue of housing, low income housing (came up), I remember that being asked to…. be interviewed on TV, a local TV program about… about what we are doing about housing, the church and housing in the inner -city. And I responded and had an interview for… I don't know 15-20 minutes… or so on TV. The next day I was over at Multi- Service Center and I was curious to know if they had seen the interview and they did and they had some things to say about it. Now, I thought I had done a good thing, but as far as one of the people there was concerned, I had really missed the boat at understanding racism in our society. And, uhm, she just let…let me have it and I was open to it. I took her to task in my heart. I said, “What's going on here; let's find out what I need to learn.” And she told me that in the interview that I had really misrepresented the needs of people in our neighborhood around the issues of race and the next time you have this opportunity, I hope you will think on this; then she went on to that I wish I could remember… I wish I had a (not sure that I do) a record of that conversation but very… I remember being very challenged by it.

[LF] You don’t remember that point exactly but that… she was clear that there were things you didn't know.

[JE] Well, yes, I think they had to do with a larger system of… in the city of white privilege. She was talking systemic racism. And, I believe just to make it more simple… uhmm… and probably and true, still. That at that point I was viewing racism as a personal me-and-you kind of thing. I am friends; I am not going to hold anything against you because you're Black; I don’t discriminate; this is me and you. But there's another way to look at it as best we know which is the system in which these interactions take place and how the system sets it up to be in favor of one class over others. One people over others so that's… that's what I was not addressing in my…in whatever remarks I was making. So it was between the personal and the systemic.

[LF] uh-huh, so how challenging and helpful at the same time.

[JE] Yes, that's an example of what happened constantly. The more I… I poked my head in the door, the more I heard about experiences that were confronting me. And, that I had to learn from and put into practice and eventually…. may have been a part of things that I wrote for the newsletter or articles that or sermons that I preached I took to when I could provide my learnings for other people.

[LF] So I imagine that is one of the ways you sustain your energy if those challenging experiences if you metabolize those in a way that they could be useful to sermons or newsletters or projects, that certainly would sustain my energy. Were there other things you did that helped you sustain yourself because there's a lot of challenge.

JE: Yep, we had five always whether I was in San Francisco or in Indianapolis I sought the support of other clergy. I remember getting to know the minister of the Methodist Church down the street others say their names don't come to mind clergy ongoing clergy group.

[LF] Yep.

[JE] And, I usually chose a Senior Warden or people on the Vestry, who were in general, were typically supportive. When it came to later in, towards the end of my ministry, and... Integrity, a chapter of Integrity, for the Diocese, it was founded All Saints. And, they, the members of my congregation were leadership of that. We met over at St. Mary's Chapel. And I remember that being an important item for new learning, let us say. Because just as it was a new learning item for me; it was also for the congregation as well. People began, I began, to write about and preach about ways in which discrimination happens to different populations and the church needs to be open to all folks who are facing discrimination of these kinds. And, uhmm, I don't know for sure I don't have much by way of anecdotal information but I could see that that would be a problem for some Black folks.

[LF] Uh, huh

[JE] Because there is a kind of politics of races. Who's more important? Who's more offended? Or who's the greater victim?

[LF] Yeah

[JE] And there's that to begin with but then decades and more of… of anti-gay anti-lesbian... stereotyping.

[LF] Sure, sure. I see my tape is getting…. that's 48 minutes on tape, so I wanted to make sure I paused long enough, before we get to the end of that tape to check with you about what would you want to make sure that you have said.

[JE] Well, there's an anecdote that I was getting to here. We became, All Saints became known, somehow, as a place that was friendly to gay folks. And, uhmm…So one day I met leaders of the Metropolitan Community Church. And they said we're coming here because of your support for us and we want to ask you is there any way in which we can use your space for worship; because we are now, for various reasons, without a space. And I said that I would talk with the Vestry about this.

Because while use of the space is the Rector’s authority and to control …I knew that...I was politically aware enough… that I needed to check with my support team. So I did. And what I want to bring out here is… is one conversation that happened in that meeting. I discussed it with them and the final part of the conversation was summed up by one of the Black attorneys on the Vestry, who said “You know Jack, I think our hearts understand where you are and really want to be with you. But I don't think we're ready for that.”

And I appreciated the way he said that, the honesty of it.

[LF] He said it well.

[JE] And our group, the Integrity group continued meeting. And people in that group were further integrated into life of All Saints: not only worship but also in the food, the food donation part of it and, so yeah, and in volunteering in different ways.

[LF] Well that's what I wanted to mention there. That's a moving story because it was a “no” but it was said lovingly, too.

[JE] And yes, yes: all this without talking about Jackie Means.

[LF] Oh my, talk about Jackie.

[JE] This has to do with women’s issues and equality. We don't have the time, but if I were to describe the day of her ordination, uhm, it was it was just tremendous. And of course, uhmm, but then again, you have a church responding to a regular ordination this is not the illegal ones that were prior. But Jackie Mean’s ordination was… Jackie was… could be a rough character to deal with, by that I mean, just in case she's listening. She could be confrontive, uhmm... she could be less than gentle.

[LF] I’ve met her.

[JE] …… so saying her piece. And, and I concluded from that that my learning was: that people, quite often people on the frontier, are people like that. They are just not the easygoing type of people that would normally sit on the back row in the church on Sunday morning. They are people in the front row and they're ready to stand and shake their fists. So, I am glad that we were the kind of place that could launch her into a ministry, ordained ministry of several that were happening at that time in 1977, January 1 of 1977. We were very supportive congregation, however not in total. There were around 20 or so the history records various numbers about this but around 20 or so people some of whom were members of All Saints left the church and made their public statement during that service. And, so, we lost members that day.

And later we realized that there were some people who like Henry Hull who… who always sat at the back, a gentle kind elderly man who not come forward to receive communion from Jackie. But, he was still kindly towards her. And I remember her saying to me “I just can't get over the fact that he won’t receive from me”. And so that was that was a struggle, so I'm saying that well we were it's always a mixed thing you and then he has trouble so

[LF] Exactly, exactly. Would you - if I have further questions or if you have a few further thoughts would you do this again?

[JE] Of course.

[LF] That would be delightful. I actually am meeting with Carol Allender and Barbara Jean Bingham tomorrow.

[JE] Oh, good.

[LF] And I want to do some of the same thing and I met Carol for the first time at Annie Mae’s funeral.

[JE] Oh yes, yeah so…

[LF] I didn't even know whether you had been told that she had died.

[JE] Yes I, I did hear that I'm not sure… it might have been through Tom Hondereich. I'm not sure.

[LF] Yes… yes he came to the - I don't know if he came to the funeral or not. Anyway, I was, it was very moving because the church had been distressed that she had been gone from All Saints so many years. But once she was in the care of, I'm not even sure it was a child, I think kind of extended family. There was a lot of conflict but what was moving about the funeral was so much attention to healing the breaches.

[JE] Yes.

[LF] I thought that was good, so I don't want to be cut off so I want to be able to just say a farewell for now and not have the system shut down.

[JE] Ah, Linda thanks for the opportunity, it does me a lot of good to just personally reflect with you. And I hope I hope this has been helpful.

[LF] Yes, this has been lovely. And I look forward to a next time.