

Nan Peete Zoom Interview with Linda Ferreria and Freida Thompson

11-9-22

Freida Thompson The first thing I would like for you to say is something along the lines of your name. And when you were a priest at All Saints, the years that you were there and what was your understanding of the call to you?

Nan Peete I am Nan Arrington Peete. I was the Rector of All Saints from November 1985 till January 1, 1989. And my sense of call was...oh, my...that's a long time ago. It was interesting to me because when I got the initial inquiry about my interest, I was very surprised. I didn't understand why they would... I had only been ordained a year. You know, I was out in California. How did they find out about me? All of that? And I said, Well, you know, they aren't going to be interested in me. And I talked to a friend of mine, an active lay woman in the church in L.A., and I said... because I was also being considered for another position someplace else... it was a chaplaincy at the seminary. And, Gloria Brown, who was active in the church at the time, was a lay woman and worked on the national church staff, she said. "You are...you are called to the pulpit." She said, "You need to take that job." And that was interesting to me, that concept that I was called to the pulpit. And so I followed up, never thinking that I'd get called. You know, it was wonderful when I went out for the interview. You know, they did.... I don't remember now.... but I filled out questions and I had an interview. Then they invited me to come out to visit and that's it. I mean it was a fit. And what's interesting: I grew up in a very Anglo-Catholic Church in Chicago, the Diocese of Chicago, but I can't sing. (we all laugh).

Nan Peete However, Cheryl Eiszner, who's still in the parish, was my voice coach. She sang in the choir. And so, she and Tom (Honderich) worked with me and I sang the services.

Nan Peete Yes.

Freida Thompson I knew you were going to say Cheryl Eiszner's name.

So, I know that you were in Southern California and you went to seminary in New York City. Were there other African-Americans in the seminary at that time? Was that common or uncommon? Men, women? Or were you the only one?

Nan Peete No, there were a few of us. And we had...there was an organization called, there was a Black seminarians' organization and we met twice a year and they were from all the seven or nine seminaries. And there might have been a dozen of us at the time. At General, I think there were maybe four or five or seven African-American seminarians and another woman who was ordained a year ahead of me and I don't think is a priest anymore, unfortunately. And there was a young man who is now a vice president... He's a vice president at Notre Dame, and he's just gotten some other big promotion. So, I assume he's still an Episcopal priest. And his wife was a priest also. And they had gone to General, you know, so there were... And, Kelly Brown Douglas is now the Dean at the Episcopal Divinity school at Union in New York, (and) was a student at Union Seminary when I was at General.

Freida Thompson So when you said there would be 12 of you that got together around the country, would this be... were there 120 white students in all the seminaries or 500. What would you say? Just to kind of get a percentage.

Nan Peete There were probably about maybe 200. I don't remember. So, you know, we were small and we may have had a half a dozen at General, and there might have been 4 or 5 at Virginia. There was one young man at Seabury. There were three at Seminary in the Southwest. I don't know if we had any at... We had one: Virginia Brown- Nolan was at CDSP (Church Divinity School of the Pacific)

Nan Peete So, you know.

Freida Thompson You're talking probably less than 10% of the (class)

Nan Peete Oh, yeah. Oh, absolutely.

Freida Thompson Do you know if the seminaries had always been open to Blacks?

Nan Peete No, they weren't.

Freida Thompson Where did the Black seminarians go? To what? Do you know?

Nan Peete Well. When I was growing up, I mean, Seabury always had... no, didn't always have, but we had Black seminarians who were students at Seabury who would do their fieldwork at my parish. And we had one who went to Nashotah House and you know....so they went. They weren't always accepted. In fact, there is an Alexander Crummell* who had to go to England to be ordained. You know who wanted to be (ordained) but that was in the 1800s? You know, they weren't accepted. My dad, I don't know where his priest went to church, but my father's family gave land for the Episcopal Church. It's in Hot Springs, Arkansas, that's still in existence in the late 1880s. And the priest who baptized him became the first African American Suffragan Bishop (A suffragan bishop is a bishop who is subordinate to a metropolitan bishop and is not normally jurisdictional) Bishop Demby and...

Freida Thompson So not a lot and not a lot of mainstreaming. So, when you came to Indianapolis, were you the only Black rector in the Diocese?

Nan Peete Yes.

Freida Thompson Were there any associate priests?

Nan Peete No.

Freida Thompson You were only one in the diocese. And St Philip's, which is has a Black congregation historically.

Nan Peete Right.

Freida Thompson Did they ever have a Black rector?

Nan Peete I don't... Not when I was there.

Freida Thompson Oh, that is so interesting. You know, I grew up in New Jersey and St Augustine's and St Mark's, and we always had Black priests.

Nan Peete Yeah.

Freida Thompson Black congregation, Black priest.

Nan Peete We did when I grew up in Chicago.

Nan Peete But, St Philips was not...they never invited me to come over to preach or celebrate.

Freida Thompson Did the Diocese do anything to help you find your way in a white city with a white diocese in a mixed church? How were they helpful to you in any way?

Nan Peete Yes. Ted Jones was wonderful to me. First of all, I stayed with him and his wife until I could move into my house. So, I lived with him for about a couple of months or so. And they were very welcoming. The clergy were not so welcoming. They weren't unwelcoming, but, you know, the Dean at the cathedral was... you know... he was a Dean and, you know, he let you know it. But what's interesting... I think about it...there was a plane crash in Indianapolis.

Freida Thompson Oh, I remember.

Nan Peete And the service was at the Cathedral, and they invited me to be the preacher. And I don't know why, but they did. So... And the Rector at Trinity Church (his name just lost me) was also very welcoming, as was Rector of St Paul's, Tom Stoll.

Freida Thompson He found his way to our church also.

Nan Peete I know. Yeah. So. he's a good man. Yes.

Freida Thompson If it was Trinity, was that Lemler?

Nan Peete Yeah. Jim Lemler.

Freida Thompson And he's back in town, too.

Nan Peete Oh, he is?

Freida Thompson He retired back to Indianapolis, yes.

Nan Peete Oh. And he and I both were in the election for Bishop of New York. But he was in Connecticut. He left here, then went to Connecticut.

Freida Thompson What was your experience when you arrived at All Saints? How welcoming was the All Saints community?

Nan Peete Very welcoming. I must... I want to go back and...

Freida Thompson Oh, yes.

Nan Peete Totally.... an anomaly. Growing up in Chicago; I call Indianapolis Naptown. Because, I thought it was this little sleepy little town. You know, I'm from Chicago and then here I am called to be there. And what I knew about Indianapolis was... What was the name of the Black High School there?

Freida Thompson Crispus Attucks.

Nan Peete Crispus Attucks, yes. Because of the basketball team, I was a big sports fan and they had a couple of players who went on to national prominence who had graduated from Crispus Attucks and... but, you know, I didn't think, I'd just entered the process of being open, not thinking that they'd call me. But when I went, it was... I was not aware of race being an issue for me with the congregation. Or with the staff or, you know.

What I found they were very willing to go with the flow, with the things that I thought we should do as a parish regarding stewardship; the vestry didn't meet every month. They didn't have financial reports every month. You know, they had... the books were in terrible shape; they had the Treasurer could balance the checkbook, but didn't know much about anything else. He was a nice man, but... so we got audited by the IRS, you know, and it got... turned out to be fine. And that didn't finish until after I left. But, you know, we had gotten a lot of things straight. And so the parish was very willing to accept some of the decisions I wanted to make. Part of that I think they did that because my background was finance. You know, before I went to seminary so it wasn't that I wasn't coming from a place of naivete or you know, innocence, I sort of knew what I was talking about. And the other aspect of my acceptance, because the church was not only racially integrated, it had a gender and sexual orientation integration. So, you know, it was willing to accept those that society as a whole wouldn't accept for who they were. And I think that was a big help.

Freida Thompson Now. When you arrived, how integrated was the congregation?

Nan Peete It was fairly integrated and it was also fairly integrated in terms of the leadership. And then, sorry I can't remember the name, the guy who was the Treasurer. You know, and then there was another man. He and his wife were there. He had retired from the army base out there. He was a finance officer. He was in finance and he agreed to be the bookkeeper we got. And he was Black and his wife, they were active in the parish. And their daughter went there to church. And doctor... Who was the doctor who was the head of...

Freida Thompson Frank Lloyd.

Nan Peete Frank Lloyd. He was very active in the parish.

Freida Thompson It might have been the. The Edelen's: Maurice Edelen

Nan Peete Yeah. Yeah. He wasn't the one, but they were friends of the Edelen's.

Freida Thompson And there were some... Cliff

Nan Peete Cliff who?

Freida Thompson Can't remember. Was it Henderson?

Nan Peete Cliff Henderson, maybe? No. Henderson was the other man. But anyway. But they were...they were stalwart members of the parish, you know, so. And they welcomed me. And I remembered the first day on the job that Monday. I got a call from that hospital to visit a parishioner who was in the hospital. And he died within the first year I was there. And we had the funeral. And his wife and daughter were members. The first day, my first visit to the hospital, to Methodist Hospital.

Freida Thompson When I joined in 1987, the end of 1987, and my recollection was that the congregation was probably at least 30% or maybe 40% Black. Is that what you'd guess?

Nan Peete Yeah.

Freida Thompson And by the time.... when you left it, I think the numbers maintained and through the interim, they maintained. But then once Father Wayne Hanson came, there was a sharp decline.

Nan Peete Mm hmm.

Freida Thompson And I think in many ways, by the time he passed away, I guess he was there about four years. I think that the numbers on a Sunday were probably around 30 or 40 people.

Nan Peete Oh, wow.

Freida Thompson And it was very, very sad. It was a difficult time. But certainly, right now, I would say that yesterday, Sunday, we had the first....., our new priest had our first mass. And I would say that there probably ten Black people, which is probably more than I've seen since you left.

Nan Peete Oh, man. Uh huh.

Nan Peete So who's your new priest?

Freida Thompson Andrea Arsene.

Nan Peete Now. I just met your former priest. We went to All Saints in Chicago.

Freida Thompson Oh, Mother Suzanne. Suzanne Willie.

Nan Peete Yeah. She was in Chicago for the consecration of the new bishop, and I went to that. And of course, she was there, but.

Freida Thompson Yes. Mother Suzanne. Let's see: now, Mother Suzanne came in 2011 or 2012, and she did grow the church, and brought in lots of new faces. And the church is very sound, financially sound and doing... doing very, very well. But, the church is a white church. You know, some Sundays, I was the only African-American here. So, the look of the church changed dramatically. But we're... and that's... of course, an issue. The entire neighborhood has dramatically changed. It's totally gentrified. Completely gentrified. All of the four corners. When you left, there was a building: two corners- a gas station and then there was a corner, catty corner, that had a car wash and a barbecue place. Well, all of

that is gone. All of the houses have been torn down. There are now - most of the homes are between \$500-\$800,000 within a four-block radius of the church.

Nan Peete Is the Dayspring Center still active?

Freida Thompson It is still there.

Nan Peete I remember: I could predict that gentrification, that there's a Methodist church on the corner, the next block down.

Freida Thompson Presbyterian.

Nan Peete Presbyterian Church. On the same side..

Freida Thompson On the same side. Oh, yes, of course.

Nan Peete Going toward going toward downtown.

Freida Thompson Across from the Orthodox Church?

Nan Peete On the same street - I thought it was United Methodist Oh I, I'm a... Methodist going south.

Linda Ferreira Oh, going south on Central? Yes?

Nan Peete When we wanted to start the Dayspring Center, when we just had - first we had, we offered our church for the temporary shelter from November to March. And they (The Methodist Church which is now Landmark) complained about (our housing the homeless.) And they did not want us to put a permanent shelter on the property. And they held the meeting. And the woman who ran the shelter and me and several other people on the board of the Indianapolis Housing Coalition, whatever the organization, went to this church to have this meeting.

Nan Peete Because they were complaining about: How could we have all these people coming into - I said, "Would you rather have them use your back porch as a bathroom or sleep on your yard? We're providing them with an opportunity, a way for them to protect you as opposed to, you know... We're feeding them; we're going to house them and do all that." I mean, but it was incredible that this church was so opposed to us hosting the Dayspring center. You know, but the thing is, it was beginning to be gentrified then because that congregation was all white back then.

Nan Peete And the Mayor, Hudnut, was the mayor. And when I would meet with him, he said, "We don't have homeless." I said, "Yes, you do. They sleep under your bridges and, you know, in the alleys. They aren't... you know, they're all around you. So don't say they're... They don't come from Gary, Indiana. Trust me. They're right here in your backyard."

Freida Thompson So when you were rector, I remember your office was in the Dayspring building. You were up on the second floor?

Nan Peete Yes.

Freida Thompson What did - what was the rest of that? I know in the cafeteria was our parish hall. This was right underneath your office. What was in the rest of the building?

Nan Peete There was my office. There was the secretary's office. There was another office up there that was like for the bookkeeper. And where they do the checks and things.

Freida Thompson This wasn't Dayspring's then?

Nan Peete] No.

Freida Thompson What? So, you said to do checks. Checks?

Nan Peete No. Did the - for the church...for the parish.

Freida Thompson Okay.

Nan Peete But downstairs was... they had a lunch program five days a week. The homeless, they did. So, the parish hall down stairs. And. I don't know. I don't know. There wasn't much...there wasn't anything else on the second floor.

Linda Ferreira Do you remember the Episcopal Metropolitan Council? Because it, it existed then, I but...and Lynn Wyman was the executive director. She worked on the Dayspring coming into being too. But I thought, what is the Episcopal Metropolitan Council? I don't think it exists now.

Nan Peete It was. It was the. I don't - there was I think there was I think it was IEMC, the Indianapolis Episcopal Metropolitan Council. I think that's what it was and they... It was a group of churches that hosted the shelter, but was located at another facility on... a couple of blocks over on 16th. I don't remember this street, but it was like two blocks west. And they for some reason terminated the agreement to allow them to host it. And they didn't have any place to go. And that's when we offered the church. And that was in '86. So, December of '86 was the first - or November '86 was the first year that it was, we had it as the shelter.

Linda Ferreira Okay. That helps me understand because I was a little confused...a Recorder article talked about picketing of many churches where local residents did not want homeless. And that's probably.

Nan Peete Right

Freida Thompson So the area, the Dayspring, we'll call it Dayspring Building, it's currently that. The cafeteria fed the homeless; the church opened its doors at night in cold weather for the homeless to stay. The parish hall was not built. That was a parking lot. It was our parking lot. When the parish hall was built, was Dayspring renovated then with all of the rooms? Was that a Diocese project?

Nan Peete Yeah. Yeah, the zoning commission to, you know, to get permission to do it said they had to build a parish hall that would be compatible with the church architecturally. So, the Lilly Foundation gave us the money for it...to do that and to convert the current parish hall into the Dayspring. What's interesting that first Christmas service, then, it must have been '86. When they had been in because we gave them dinner, you know, after Christmas Eve service when it ended and we were putting out the candles all

down the aisle and putting away the vestments and things. The people from the shelter were going into what used to be the confessional booths where they stored blankets and pillows and were pulling them out. And making their bed at the base of where we had just blessed the creche. I mean, it was so moving to see, you know, here we had just... you know...celebrated the birth of Jesus, laid the baby in the creche at the foot of the altar, and people were coming to make their beds in those pews; you know, it chokes me up today. What better use of the facility.

Linda Ferreira But I just want to say that's... Win Tackett tells that story when we first did a storytelling conference about race five or six years ago. And he still weeps.

Nan Peete Oh, I know. Yes.

Linda Ferreira He was so moved. But if we can move back to Mayor Hudnut saying there weren't any homeless...and I vaguely remember reading about his opinion that there weren't homeless. It makes me think about our pretty white congregation and our temptation to think that we are not racist or not in alignment with policies that would be racially harmful. And so when he said they're not homeless, that sounds like white well-to-do privilege to me. A blind eye. And I don't know how to ask the question, but I'd like you to talk to that point. Talk to how, how you addressed people when that kind of thinking came up in your efforts?

Nan Peete Well, what I said to him was, "Yes, they are. You just don't see them They aren't...But I can take you around and show you where they are." You know which he wasn't interested in doing, but... but it's what the governor of Florida and Texas and Arizona when they're, you know, putting all these undocumented people...moving them to other cities and states. You know, "we don't want them." It's that privilege: that they aren't worthy. You know why? When I was growing up and I would go to Michigan... we would go to Michigan in the summer. We would see truckloads of undocumented workers coming to work in the fields, you know, to pick the corn and the fruits and vegetables. And no one said a word about it. You know, I don't know why: they're, you know... because they weren't that many, I guess. Or, you know, they didn't make a significant dent in the population. And I think the issue now is the white population is becoming fewer and fewer in terms of percentage of total population. And they're scared. Not scared. They're feeling their loss of privilege and their loss of power.

Freida Thompson I would agree with the scared. They may not be at the head of the class every day, all day.

Nan Peete Right.

Linda Ferreira But that scared is not scared about whether you'll eat. Or whether you'll keep your job. That scared's about whether you have full privilege; it seems to me.

Nan Peete Yeah, that they will come over and take over. I mean they never believed that Obama would become president. And I think that we are feeling the repercussions of that.

Freida Thompson I would agree completely, completely. People Of Color will pay for (Obama's election) as long as Florida and Texas can continue to extract a payment.

Nan Peete One of the things that I didn't do, and we didn't do as a community that I regret: we did not encourage the residents of our shelter to come and worship with us on Sunday mornings. We made no effort to incorporate them in the life of the church.

Freida Thompson And that has not changed.

Nan Peete [And part of it had to do with sort of... not just ignorance, but issues around class, I think. You know, we made no effort to invite them to come to church on Sunday.

Freida Thompson And it takes work. It means somebody has to go over and...

Nan Peete ...The night before. But we made and we didn't make effort to care about them during the week. I mean, you know. When it was, you know, when they were there - because they had... Nelly ran the lunch program every day, five days a week, they had lunch. They're served for lunch. Not just homeless, anyone who wanted to come could come and have lunch. But there was no connection with the church. I mean, we didn't invite them to come back on Sunday or, you know, to be part of whatever we were doing, because we were...

Freida Thompson That has, that has continued. And what efforts we do are small, so to speak. We did have...I guess I would say that some of the "blocks" become bureaucratic. We were giving.... taking dinner over once, once a month. Our day was Thursday, and the group at the church would bring food, cook food, bring it to the to the residents, serve it, clean up. And other churches did the same. Then... then it was there...and there was an issue about how can we cook food and bring it in to give to somebody? And that's an issue. And then there was another "blocker", which was not us, but it was more administratively, and that has made it hard. We're back to serving them meals again since COVID, but we have to use the food that they have to serve. So, it takes us a step away from developing a menu.

Linda Ferreira And we can't talk to people. We can't be out sitting and chatting. That's was always part of it. Now you have to stay back in the kitchen.

Freida Thompson So we are at least once a month providing, helping with a meal and trying to provide goods that Dayspring needs. If they're in need of pillows or sheets or blankets. So, we are invested in that way. But you are right, there's not an organized push to... to welcome people.

Nan Peete One of the...back to when we talked about Black churches, that I tell the story that the first piece of mail I ever remember getting was the letter from the church inviting me to come to Sunday School. That was addressed to me. And I said, I want to go to my church. Now, I say that because.... I get asked all the time...you know, congregations I would go to ... [her phone rings] excuse me.

Nan Peete Okay, I said. How - and I have not done this in terms of getting, inviting young people to come to school, for Sunday school, or to come to church. Where have we - when we say we don't have Black clergy, who have we encouraged to go to seminary? We encourage our young people to go to medical school or law school, to get an MBA, but we don't encourage them to go to seminary. So. It's not always going to be a midlife crisis where someone you know is...you know, 40 years old deciding, "I think I want to go to seminary." No, but, you know, we need to foster vocations, just like we need to encourage

people to come to church. We need to encourage vocations of those who are already there. And we haven't done a very good job with that.

Freida Thompson Now when you opened up the pews in the winter...this was before Dayspring...were the homeless all Black, all white, or a mix?

Nan Peete They were a mix. Mostly men.

Freida Thompson Mostly men. And mixed Black and white.

Linda Ferreira And did a host stay in the church? Was there a hosting person from the congregation that would stay in the church at night?

Nan Peete The Indianapolis Episcopal Metropolitan, whatever that group was (they were people from different churches) came in. I don't remember if they - each church had a day, or if you just signed up for when you were going to be there. And they came and Nelly had given them lunch and I don't remember much how the operation occurred after, you know, but they had provided dinner. You know, they were given dinner. And then they were coming to the church. And they didn't really come into the sanctuary until probably around 7 o'clock, until it was sort of time to go to bed. But the administration and the operational thing was diocesan wide, I mean, more citywide than diocesan because you know, people aren't going to come from that far.

Freida Thompson So even then, knowing that the homeless population was a mixed population and not just all Black - or People of Color, I should say - there was still pushback.

Nan Peete Oh, yeah. Mm hmm.

Freida Thompson And we were told that the entrance to Dayspring is on the back alley. And it was suggested to us that it was put on the back alley because the neighborhood didn't want the homeless to be on Central Avenue. Do you recall that?

Nan Peete No, I... See, Dayspring didn't get built until after I left. Even though they had their shelter. But, I assume they came in from the back because that was the parking lot was in the back. That's how I came in. That's how I came to the church in the back, you know. Right. And it was...especially for lunch if they had to be outside, there was a line, you know; the parking lot was more conducive. And it was easier because people could go right into the parish hall there.

Freida Thompson So when... when you were there, no one came in off of the Central Avenue side anyway before Dayspring?

Nan Peete No.

Freida Thompson Everybody came in through the parking lot?

Nan Peete Right.

Freida Thompson Now when - in your work at the church and in the pulpit where you were called to be, did you have pushback from the congregants, the parishioners, about what you had to say?

Nan Peete Not that I recall. In fact, I'm trying to. No, I don't. One of the things that I think helped also...and it was just before I left...the summer of '88. I had been invited to speak at the Lambeth Conference.

Freida Thompson I remember that.

Nan Peete So, the congregation was really excited about that, you know, and felt very proud that -

Freida Thompson Oh, that was a kudo. Kudo. Yes.

Nan Peete You know, that I was part of them. They were part of me that was going back there, so I think that helped a lot. But I also think, you know, I didn't get pushback from... I've gotten very little push back that I'm aware from my preaching. In the summer, even now, I spend my summers in western Michigan, and I do a lot of supply work. And it is very much conservative. Since this is being recorded, I want to be.... Except the people who go to the Episcopal Churches up there, a lot of them are summer residents. They are much more liberal than, you know. So, I went back to one of the churches where I went. I was there right after the Supreme Court overturned Roe v Wade, and I made a passing reference to it, and one of the parishioners said, "Well, I want you to say more about that." You know, I'm on it. And I said, well so, I was there. The last time I was there was like two or three weeks ago, she said, "I'm really glad you finally said something."

Nan Peete You know it has to be appropriate to the gospel; you know, it's a lecture you can't just - but anyway. But no, they've been they were very - well, you know, because it was such a diverse congregation and they were accepting of one another. You know, so it wasn't a homogeneous group of people.

Freida Thompson Have you seen congregations like that in your other experiences?

Nan Peete Yeah.

Freida Thompson That's good to hear.

Nan Peete Yeah. In... they're not. Here in D.C., they're almost all of the congregations are pretty integrated and, you know, are welcoming and open.

Freida Thompson Well, I remember World AIDS Day, that would have been in '88 ish.

Nan Peete Yeah.

Freida Thompson And I believe and please, please correct me if I'm wrong, that you had a service where anyone who was affected, or touched, shall I say, by AIDS in any way - family, friends, partners, people with AIDS, were welcome to come. How. And I thought that our Church, or All Saints, was one of the few, if the only church in the Indianapolis area that had this recognition...welcome.

Nan Peete We hosted. Yeah, we hosted an AIDS day service. It was a man on the bishop's staff. A priest on the bishop's staff. If I don't remember his name, I'm so embarrassed. I can't remember. And we went out to the very first AIDS conference together and came back and decided to host the first AIDS service and All Saints agreed

to be the host parish for it. And opening it up not just to the Episcopal Church but the whole community. And that was when Ryan White...young man...

Linda Ferreira And how did the city or the media respond? What supports were there and were there any challenges?

Nan Peete I don't remember much feedback from the media about it, or even that much publicity about it. I do remember we got a lot of new members because of that service.

Freida Thompson I remember the pews were full. And I see you standing at the crossing with the healing oil for anyone who wanted to come up. And the line was just as far as you could see; it was... really was incredible. And so many of those coming to get the healing were family. It wasn't just all people with AIDS. There were family members, mothers, fathers, sisters. It was quite astounding.

Nan Peete Oh, you've brought back so many memories. That's - this is wonderful. I haven't thought about a lot of that for a long time. But I mean, one of the things that was good about that was Ted Jones, the Bishop, was very supportive. And that made it work, huh?

Freida Thompson Was the priest Earl Conner (whose name you are trying to remember)?

Nan Peete Yes. Yes.

Freida Thompson I think it's... is it the Conner house? Or – is, still, it still up and running.

Freida Thompson I think one of our parishioners lives there, I think. You did see a lot of changes at the church. You saw a lot of opening the doors, in the true sense of... of welcome.

Nan Peete Yeah. The last time I think I was there at All Saints on a Sunday was when the women's final Four basketball tournament, the NCAA, was in Indianapolis and I was there in church. I've been back because I've did a funeral for Mari Evans, the poet, when she died. I came back.

Freida Thompson Mari Evans? Yes.

Nan Peete And I'm coming back, I'm going to be there in February. Preaching for two days. I think, at the cathedral. They're having a two-day Absalom Jones Celebration of Remembrance. And they've asked me to come and be their preacher.

Freida Thompson Wonderful.... Do you need a place to stay?

Nan Peete No. They're going to, probably, put me up somewhere.

Freida Thompson Okay.

Nan Peete I think my daughter, my non churchgoing daughter, said she may come. I baptized her son at All Saints.

Linda Ferreira I have two - fitting together questions. You started talking about where you think the church fails: not incorporating Dayspring into the church and not maybe doing as much inviting of young people or the raising up of Black clergy. So, I'd be interested in any other things you would add to that list. And that that would lead into recommendations, you would - if you could speak to All Saints now- what recommendations with you make? You're watching these Washington, D.C. churches who remain vibrantly integrated. You may have thoughts about what will help us.

Nan Peete One of the concerns that I have is clergy who - there are some white clergy who have not done a good job taking over congregations in minority neighborhoods. And part of the reason they haven't done a good job is because they haven't been willing to listen to the community. Or to other folks' point of view. You know, how do we open ourselves? To be receptive to someone who is different from us, to say that someone may have a better idea how to do something, you know?

We don't have all the answers. And we need to admit that and acknowledge that we don't. And we need to listen to the other point of view to see how I can make your life better. How can I understand your experiences? You know, and that goes across the board.

You know, and I don't think we as church have had those kinds of conversations. What does it mean to be the church? I mean, we are - the church is not the building, the church is the people. You know, you come to get reinforced to do the work during the week. You know, doing, working with Dayspring, working with students, you know, engaging folks. You know. We sing that hymn: They'll know you're Christians by our love, by our work. How do they know?

You know, what are we doing during the week? How are we taking what we get on Sundays out to the world? And I don't think we've done a good job of really lifting those...those ideas up... you know...like writing a letter to kids saying, "it's time to come to Sunday school." You know, if I can remember that 80 years ago, but, you know, so. To make it - it's not to make it relevant, but to make it so people have a... their connection with each other and with God is important and valued and they're valued and important. I don't know if that answered your question or not.

Linda Ferreira That's a good answer. I was just seeing what else might be coming. And...and we have to think about how best to do exactly that because I imagine sometimes that's... I mean, it sounds like the center of that (strategy) is conversation. And then making sure that space is there for that conversation when someone else steps in to interrupt it. Make sure that the...

Nan Peete And that it's an open conversation that there are no right answers, that you don't have the answers... you listen to what other people have to say.

Freida Thompson From what I've seen, it's been 35 years. Liz is 35, so that's how I know how many years I've been there. And it's... and it... and I remember meeting your mother. Yes, she was there on that occasion as well. But I've seen over the years, certainly priests, I would say, who come to find their way. And, is this...is that common for churches to have priests who are finding their way, who may have had some bumps in the road? Are there churches that... do most churches support a priest? I know Tom and Gordon said other churches did not. They're clear about that. And All Saints restored their faith. And I've seen other priests like Tom Stoll, who had his medical psychiatric problems and found his... his

way at All Saints and other priests have come finding their way. Is this an unusual church in that it supports this kind of assist, welcome?

Nan Peete It's not unusual, but you find you only find you find one or two churches in every diocese that are the All Saints.

Freida Thompson: OK thank you, just one question. And, another question you... you mentioned Absalom Jones. All Saints is hoping to stay as the.... celebrate St. Pauli Murray day. Is that the Feast of Saint Pauli Murray July 1st? Two years in a row, we've done that. We want to be the Diocesan center for Saint Pauli Murray; and my question was: "Did you know her?"

Nan Peete. Yes I did. I met her... did you see her movie... did you see the movie that came out; it came out last summer in the regular movie theater on Pauli. Oh, I don't know it might have just been called Pauli, but there was a movie in the theaters that came out about her life. It was wonderful and... but when I was a General... she had been a General grad and she came. I met her two times; she came up to the seminary and I got to talk to her... you know. In one case, we talked about it was a classmate of mine who's having a difficult time and, you know, she was really supportive of him and, you know, he was a black guy from LA and I knew him so we tried to work, you know, with him and then she just talked about her ministry and you know we just sat on a bench and, you know, she was just Pauli; I was Nan.