

Interview with Shawn Schreiner by Linda Ferreria

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Transcribed by Louise Boling

Linda Ferreria Welcome. The place to start, I think, is to ask you how you came to All Saints in the first place and to reflect on those early memories of the space. The people, the worship, the neighborhood.

Shawn Schreiner So we moved to Indianapolis in 1977, the summer of 1977.

My mother had moved us up there for her graduate school studies and she did the initial work that landed us at All Saints. I don't remember all her reasons why she went there. I'm pretty sure it had to do with the style of worship, the diversity of the neighborhood, the diversity of the congregation. I think she had a contact there as well. So that's how I first landed there. So for me, part of the question is how did I stay there, too? In those early days, you know, but I was in high school. So you kind of follow your parents there, at least my mother there. So when we first got there, I remember that I had been in a town that was not very diverse. I grew up in Shelbyville, Indiana, for most of my younger childhood until we moved to Indianapolis. And so the neighborhood was much different than what I was used to. But that was a good thing, because we went because we wanted not to be in just same looking place. So that's why All Saints became home. I remember, though, that some of my initial impressions going into the area because it's very different than it is right now, is noticing that by appearance as a junior high, I mean a junior in high school age person and the neighborhood looked a little bit more worn down than where I had grown up. And I wasn't sure what all that meant. I remember thinking, okay, does this mean the area is poverty or does it just mean people don't care about the neighborhood? I made assumptions about what that meant, but I just remember thinking, looks a little rough. Will I be safe here was part of my question. That changed pretty quickly as you got to know the neighborhood and got to know the people

and getting to know the style of worship there. I came from a fairly low church congregation, so no smells and bells and any of that. We did not sing the service. You would not have had a deacon. There weren't very many priests that were there. Very, very different informal style of worship. And I remember pondering and I'm one that usually will step back and look at something before I decide about anything. So I do remember pausing and trying to take it all in to decide what I thought of it, because it was so very different than what I was used to in terms of liturgy. And I grew to love the high church nature of All Saints. I liked, I always wanted, I'm not talking in full sentences. I'll try to correct this. I remember being drawn to the incense and watching the smoke kind of billow up to the ceiling and being in awe of what that was like to experience. I loved that there were a lot of children that were involved in the worship service. The church that I came from didn't have as many kids. So it was a whole different kind of thing. Although there weren't tons of children at All Saints at the time that I got there, at least my age, there were younger children there, so that was a hopeful sign. I loved the music because I liked hearing a big organ fill the space. I liked the preaching. The pulpit? Yeah. I was okay with the pulpit. I tended to like people coming down and speaking in the middle, which is my style more than being formal and up in there. But that wasn't a barrier to anything. I remember looking out around the room and seeing different ages of people, People of Color, which we did not have in Shelbyville at that church period, or in that town at all. And so those were some of my initial impressions of All Saints and what got me there.

Linda Ferreria And when you noticed the integrated-ness, what would you say the proportions are and what did you notice about whether people engaged socially, in the leadership, in...

Shawn Schreiner Right. So. I just remember that everybody mingled. I don't remember people not socializing with one another at all. That's just not a memory that I have. It's a strong memory of a feeling welcome to all people that were in the

congregation: Black, white, Hispanic it didn't matter the color or sexual orientation or any of that. All people were at coffee hour together. I was on the vestry at a pretty young age when I was in high school, and that group was very diverse. Nancy Shaw was probably one of the wardens early on in my time there. I don't remember for sure. Frank Lloyd was there, Lena Harris, the Godfreys. Those are some of the names that I remember as being kind of the powerhouses of All Saints during the time that I first got there. And you didn't notice any difference in terms of People of Color, of all Colors being involved in the leadership. At least that's my memory of the time that I was there.

Linda Ferreria Do you have any way of, to wonder about why that happened there? What you saw as supporting the capacity of the church at that time.

Shawn Schreiner You know, I can't remember what all the sign said outside when I got there. We had about social justice on it and some gosh, I can't remember the exact words, but I remember that it was a huge imprint that the congregation, from its earliest days that I knew of, embraced diversity and that must have been partly the clergy and the lay leadership that were insistent that all people would be part of every avenue of the congregational life there and that there wouldn't be differences, no matter your economic status or your political status or, you know, all of those kind of things that you can line up that can make people different. And I just know that I think the mission statement from when All Saints started was that it was going to be a neighborhood church and drew in people from all over the city as well who embraced the fact that we should be one group of people together and that we're all made in the image of God. And that's what the church should look like.

Linda Ferreria And that was supported even by the kind of sermons given?

Shawn Schreiner Absolutely. Jack Eastwood would have been the rector when I went there and Jackie Means would have been there as well. And their sermons were

always geared towards social justice and integration and life going on in the city and what things needed to change or not change or what was happening around in the diocese. I remember when apartheid was - so many conversations were going on and with apartheid and there was conversations about whether we should disinvest from Eli Lilly as a diocese watching the move initially to, to back away from that and making a statement that said we are going to stand up for um, be against apartheid and be against the kind of discrimination we see not just here in Indianapolis, but around the world as well. And so you heard that in sermons and you heard that in the things that were written and given to you.

Shawn Schreiner I am guessing that my mother partly landed at All Saints because she knew that Jackie Means had been ordained there, and that was important to her. The role of women in the church. So that would have been a huge drawing force.

Linda Ferreria I understand from Nan Peete that you were on the search committee.

Shawn Schreiner I was on the search committee. I'm trying to remember. Because she came in 85. So it would have been after - she came in 83. Yes, I was. That is the short answer to that question. I had recently graduated from college, I think, and I was getting ready to go off and do a year of volunteer work in southern West Virginia. So I started with the search committee and continued as best I could via mail and phone calls to be a part of that process. Yeah.

Linda Ferreria Do you remember what kinds of considerations helped the search committee decide? I mean, Nan Peete a very early Black woman to call, and I understand the other candidates were good, that there was more than one good choice.

Shawn Schreiner There probably was. I don't remember who they were now.

Linda Ferreria But do you remember anything about the kinds of things you considered, how you prepared the church? Was the church thrilled, was there resistance because she was a woman or because she was Black or?

Shawn Schreiner I remember with the search committee as we were looking at Nan's name. Paying particular attention to the fact that she had been involved in the wider church, not just the diocesan level or her own congregation, but that she cared about what happened in the larger church and in the Anglican Communion as well. And those were things that seemed to be a drawing factor for us at All Saints. We wanted somebody that paid attention to not just what was happening locally, but to the world around us and cared about that. And I would say that after she came, this may be a step ahead of where you are. There was also resistance about that. It's one of those things: pray for what you want then make sure that what you get is what you really want and what you write down in your piece. I mean, Nan was in many ways what we wanted. Some people did not like that she was gone so much traveling around the country and out of the country on behalf of the church. They wanted her there more locally. So that brought some division in the congregation. I think that most people really wanted her to be out and about and to let our name be known locally and to the larger church as well. And they wanted to know what was happening beyond our doors so that we could respond both inside our doors and outside our doors in ways that respected and reflected the gospel in good ways.

Linda Ferreria What's your observation about how the church approached conflict in conversation in the church. In the vestry?

Shawn Schreiner It's so long ago. Let me think. You know, I don't remember All Saints avoiding conflict. That's not a strong memory in my mind.

But of course, that would have been me in high school and not noticing any major conflict happening and it needing to be carried out in some way in the leadership. I'm trying to think. I'm trying to remember a little bit. You know, I think it was a pretty typical congregation in many ways when it comes to conflict. Some of it goes unnoticed and not paid attention to. And some of it makes it to the forefront where you pay attention. And as leaders, you always have to figure out which ones really demand attention, if you will, and really need us to pay attention to. And that's my biggest memory, is that if something came forward, at least Jack would have been very willing to engage in that. I can't respond as much to Nan because I wasn't there as much with her. I was there and went and we're very close friends. But I went away. I was away for a year, volunteer work, came back and soon was heading to seminary. So our time together was fairly short. I don't remember Nan avoiding conflict at all. I don't remember any of the ordained leadership trying to go round that. I mean, I came after the ordination of Jackie Means, which would have been a time where there could have been a lot of conflict, even at All Saints, about whether that should happen there and whether Jackie should be there. I do remember Jack being very good about listening to people and if he felt like a change needed to happen, be willing to make that change. And if he felt like the direction things were going needed to keep going in that way, he would communicate his reasons why. And move forward and still try to include everybody in that and know that it's okay not to agree on everything but was not afraid to keep going forward. And I am pretty sure Nan was about the same way. She tried to take it in and listen to the leaders around her, reflect on what she heard and then move forward. That was always true from my experience of the vestry as well, from the times I was on and in the times I was watching it. There wasn't much trying to dodge conflict, but merely trying to pray and reflect on it.

Linda Ferreria I'm not surprised, really, since the church was pretty mission driven.

Shawn Schreiner Yes. Yes. Yes. Yeah. Yeah. Very mission driven. That's my

memory from the earliest of days. I participated while I was in college in a summer program for choir children. I had forgotten about that until I found something that told the story of doing that. I don't remember who the choir leader was at the time, but we had some kind of choir program going on this summer, and I did an internship for my sociology major at Hanover at All Saints and got a chance to dive into the neighborhood in even more ways than I had before. It was wonderful. Wonderful.

Linda Ferreria I bet that was Bob Goodlet.

Shawn Schreiner That - I knew was Bob and I couldn't come up with his last name. A lovely man.

Linda Ferreria So tell me a little about how this, how it was organized, the internship and the program for the summer.

Shawn Schreiner My internship got lined up because I was trying to find something that was very different than Madison, Indiana, and wanted something that I could do over the summer, and particularly at All Saints if I could, because I thought there was a lot of ways for the folks at Hanover to hear a little bit more about a neighborhood that was doing its best to pay attention to the needs of the community, and that the congregation was trying to do that as well. So I got my sociology professor to agree to that. Bob and Jack were already lining up the choir program in the summer program, and I asked if I could be a part of it. I think it might have been, they asked me. I don't remember for sure. I think I might have asked if I could do it. But it's equally possible that Jack asked if I wanted to come and work with it, and then I asked my professor if I could use that as the internship that I had to do. I remember that we walked around with a lot of fliers about the program and handed them out to people as we were walking the neighborhood, put it on doors, just whomever we saw, we gave it them. I think we charged a dollar for it.

Because we kind of felt that there are many people who want to give a little bit of investment of their money to a program, and they don't always want to be handed something. And that was part of the mind-set. We had maybe 20 or 30 children, something like that, who came to participate in it. We had activities that were not just singing. There would have been some that were physical activities, arts and crafts kind of things, trying to use the whole body, mind, and spirit aspect with the children. We had several volunteers who came in, came in and helped with it, and I think it went from something like 9 to 3. It was a long program, a long day, but very moving to see all the kids come together. I think that most of the children were folks of color, particularly Black, I think African-American, children that were there. And so you would have had Bob Goodlet and myself, who were the white leaders with this group, but there would have been some members of the congregation who were Black as well. So it didn't look just like white folks coming in trying to give a program to the Black kids. And I think the neighborhood was known enough that they didn't think it was that kind of program. They got that we were trying to enrich our lives together.

Linda Ferreria When you were there, the office was in the parish hall or in what is now Dayspring.

Shawn Schreiner Not initially, when I first came it was in whatever building was there. I'm trying to remember it was in a different building. And then the conversations came about, about building Dayspring and putting the offices over in the other space underneath the church. I mean, beside the church and all of that. So initially I was not in Dayspring. We had a parish hall that was separate. Or... I can't remember all the ways that that happened, whether the parish hall came down or whether they extended it. But it wasn't part of Dayspring initially.

Linda Ferreria What that was leading into for me was I was wondering were the offices open during the week? Were there people coming and going or was it

usually just the rector who would be there?

Shawn Schreiner I'm not sure on that. I mean, I'm guessing that Jack would have tried to have his offices open and Nan would have as well. But I don't remember if we kept the doors unlocked or was there the doorbell and people could come by. I'm guessing that we had good office hours and the doors were probably locked. I'm not entirely sure of that.

Linda Ferreria [Yeah.

Shawn Schreiner I was there this summer because it was the summer of 88 that the new parish hall was built. So I was working at the church in that summer.

Linda Ferreria Well, I'll use this pause in my brain to ask you, when you thought about today's meeting, what kind of reflections did you have about race and racism in relationship to All Saints within its doors, in the neighborhood, in the community.

Shawn Schreiner So when you all first reached out, when Freida first reached out to me, all I could think of initially was, I just remember the integration being so strong at All Saints. I don't remember within the parish having to deal too much with racism. Now, I could be completely naive as to what was going on and ways that I never understood. But I think you must remember, or at least I must remember, that I came from Shelbyville, which would have been primarily a white community, to a congregation that was integrated and saw people of all, all walks of life worshipping together, playing together, socializing together, leading together, being in the community together. And to me, that was a breath of fresh air and a new way of seeing what I had always believed to be the way that humanity should live our lives. And I was lucky enough, and this is a little background on me, I was born in Greensburg, Indiana. Went to Shelbyville and you know, some of the history of Indiana and the Ku Klux Klan and all of that. And that I somehow in

both of those towns, was blessed to grow up with parents to the best of their ability asked of us and pushed us and kind of required of us to be people of open minds and welcoming to all people. And so I don't remember much discrimination going on in my immediate family unit. And so leaving a lilywhite town was a breath of fresh air to go to someplace that was much more integrated and went with what my family values had been. At least my mother and father, not always the rest of the family, but my mother and father. Who taught us to respect all people. I mean, I can remember some of the first times when we met somebody who was Black and how that stood out versus going to All Saints and saying just Wow, this is the way the world should look

I certainly probably have some memories where a few people might have had difficulty with one another because of color. I don't remember the people and that doesn't matter anyway, but I don't remember it being a big deal during my time there. And I certainly had heard stories about how the neighborhood, people had been rejected by the city, by other kinds of communities and other congregations except for Black churches. So that to have All Saints, which was being led by white leaders being one that really wanted to make sure that People of Color were welcome there and to be something that I admired and always strived to do. And to be, more than anything.

Linda Ferreria Your description is not unusual in the interviews, both white and Black folks. Yeah.

Shawn Schreiner It's almost like it was too good to be true. That there was this little pocket of integration that did not necessarily reflect the whole city. And maybe that's what drew people to All Saints because wait, here is a space that will welcome us.

Linda Ferreria So, of course, I'm curious about the, what helped that happen. And you've been talking about some of those things. There has been a decline. We are not integrated robustly enough. To have the experience that you are talking about.

Shawn Schreiner From what I can tell over the last how many years that I have gone back and forth to All Saints, which hasn't been that much, I have noticed that you've kind of had, I don't remember all the sociological terms for this, but I have noticed that the neighborhood has changed and as they have done renovations to homes and brought in much more expensive housing into the neighborhood, it appears it has become not affordable for some people. Versus I've seen some places in Chicago that have tried to have a variety of income level housing so that many people can live there. It doesn't feel like that has happened in this neighborhood and I've not driven around enough to know if it really has changed that much. But it does look like to me that housing issues in terms of economics - being able to – I'm not speaking very clearly. It appears to me that affordable housing is not as available as it was.

So then I don't know why people who are moving away, who can't afford to live there, have not decided to still stay at All Saints or have some of those people died off and moved away.

So that's the reason why they're not there. I haven't followed it enough to know what all the reasons are for the change in that space. Whether the passions of some of the people who really held the values of being vocal in the community and in the city about civil rights, certainly in history at All Saints on all kinds of rights, whether that's not there as much. I don't know. I know that's not completely helpful to you and because I don't know why it has changed, and I don't think I'd realized how much it had changed until Tom Honderich was talking to me a little bit about it.

Linda Ferreria Do you know why, Nancy Shaw moved away or did she make other decisions?

Shawn Schreiner I don't know the main reason because I haven't really been in contact with folks. I mean, I felt blessed when they asked me to preach. I hadn't really kept up with folks very much, but Kelly and I had known each other since we were kids. I think that Nancy left due to a conflict with one of the clergy. That probably doesn't

need to be quoted everywhere, but... Or maybe it does. I think she had some disagreements with the leadership. You could say it that way. That Nancy had some disagreements with some leadership and decided to leave. I believe that's the reason why she didn't stay. She also moved up to Carmel area, so I don't know whether that impacted it, although I'm from Chicago, so driving to Carmel is not very far away. Maybe it is in Indianapolis. I don't know. So I don't know why she left, whether - I do think some of it is, as some of her friends began to die off, that made a difference for her, too. But the main thing that I had heard recently from Kelly was that there was something with a leadership issue that made her leave.

Linda Ferreria You've pastored a church for a long time. So you have probably run into times when a whole cohort begins to die off. Or when the neighborhood itself changes so much that the church changes. And I wonder about how have you approached that as a rector? And then we can reflect on what you know.

Shawn Schreiner It's always an interesting thing. Whenever I go new into a place. I always walk the neighborhood. To see what I see. What kinds of people? Interactions. General things like that. I'll walk up and down to businesses and I'll ask them for directions to the church where I'm serving. So I can see if they've even heard of it. And I always ask my leadership to do the same thing. I invite them to walk around, go to a local store and say, Can you give me directions to such and such? Or have you heard as a way to know how much a congregation is known in the community? Because for me a big thing that happens in a community and in the way a congregation reaches out is partly how they get themselves known to local businesses, to neighbors, to all of those kind of things. So I start there usually to pay attention to that. And then I also usually invite the vestry or other lay leaders to sit out on the church's front steps and to see who walks by. And then I ask them to ponder. How that's reflected inside the congregation on a Sunday morning or in other activities that we're doing. I'm not one that believes that the only way that you touch the lives of those that come to worship on Sunday mornings, it's also how people get involved

in other programs that you offer in your space. And so I always invite folks to do that. And then I usually raise the question of, so if you're not seeing say, young children but we're seeing lots of them walk by, what do you think 's about? Ask yourself some questions of why are they not coming inside this community? Are they already going someplace? Which is one answer. Are they not interested in church or have they not felt welcomed here? What might the reason be and how do we go about finding the answers to that? The same thing would be with people who have left. I haven't always been as good about this as some of my colleagues. I have some colleagues who usually will look at anybody that's left in the last couple years and pick up the phone and call them and introduce themselves and just say, I'm just getting some background information on the congregation, wanting to know more about your time here, why you might have left, and if you're interested in being a part of this community anymore. So I've done a variety of those kind of things to try to engage. You know, communities change and how we pay attention to the change matters. Is it just a natural thing that's happening or have we turned people off? Have we turned on people because it's okay to turn them off? Because sometimes we're giving a message that we need to say to the world that might have some people in this area not wanting to come. Do you change that message? Maybe not. You keep on preaching what you think the gospel invites us to do. Well, those are some of the ways that I've kind of addressed that if that makes sense or is helpful.

Linda Ferreria One of the things you talked about is the neighborhood itself can change. Barbara Bingham, you might remember her? They had to move because the apartment was sold or it was condemned. And she stayed, but lots of folks didn't at the same juncture. But she is clear that those forces were bigger than the church itself.

Shawn Schreiner Yeah. It's in her DNA. All Saints is in her DNA.

Linda Ferreria It is. It's in her DNA. Absolutely. But it made me struggle with the question, with so much of racism going underground, in a way. Where the changes in

the housing policy might have been one of the biggest destructions to our community.

Shawn Schreiner I think so. I think so.

Linda Ferreria Again, as an old member here and as a rector and as a theologian, how do you think about approaching those bigger forces? Ones that can seem overwhelming.

Shawn Schreiner And they can be overwhelming, can't they? I worked at our cathedral for a short amount of time for a couple of years here. And, well I'm not in Chicago anymore - in Chicago, I worked at Saint James Cathedral for a short amount of time. And I remember watching some of the neighborhood change there, too. Some of it was for the good. And I mean, who knows what it was for, really? You saw all kinds of stuff coming in. And I remember thinking, it doesn't mean we don't still speak up for economic justice, social justice issues, any kind of justice issues, racism. We still have a role in all that. And maybe especially when we see neighborhoods changing in ways that make it next to impossible for somebody to be there. We must speak up about that. In Chicago and the diocese. And while you guys are doing this, too, but in Chicago, the diocesan.

headquarters are being moved out of the city of Chicago because, number one, they can't afford to be there anymore. And two, I'm not sure that we like the message that it sends that we're in the most expensive neighborhood in the city of Chicago. Questions were asked, Couldn't we better use our money? If we got out of there and went into the neighborhoods and showed that we care about humanity and the ones that so many people will ignore? And I don't know where the diocesan headquarters are going to land. I don't know how they're playing that out now. But initially, when the conversation came up, it was twofold. Can't afford to be here anymore. Just don't have the funds. And should we be here anymore? Should we be someplace speaking out? So in a neighborhood like All Saints, that has had such a social justice history, I would think

continuing to raise the questions about economic injustice and racism. And I know that you - I don't know what the congregation has, but I know your bishop is still integral, maybe, to who that community is. Maybe things have changed. I don't know. I don't know enough about All Saints, but I know that as a priest, I'm always going to be willing to speak up to those issues, whether I'm serving a congregation that it directly impacts or not. Mostly because I believe that whether we're living in those communities or not, we're all part of God's children. And we have an obligation to preach the gospel about all the situations that we see that are ones of great discrimination against some kinds of folks and racism being a big one. And I fear in this country is that it's rising even more. I remember being very concerned when Jennifer went to the Diocese of Indianapolis, because I was concerned about parts of the diocese and the history they have with being such racist communities and whether she would be safe there. I remember feeling that way about that. I'm glad she was elected, but concerned for her. And I know that's a sidebar, but...

Linda Ferreria Well, it isn't a sidebar.

Shawn Schreiner No, I guess it isn't.

Linda Ferreria It isn't. And it actually raises the question of who speaks those words? Who speaks those words to Bishop Jennifer? Who speaks them in the church about her coming? Mm hmm. Who in her staff might be attentive?

Shawn Schreiner Knowing Jennifer enough because she came from Chicago, I know that she would have done her homework around that and would not be blind to the issues facing Indiana and the diocese around racism. And so hopefully, you know, she went on with that and hopefully people talk to her about those aspects. I don't see her being shy about it.

Linda Ferreria You don't? Yeah. Yeah. And it's both.

Shawn Schreiner And I mean that as a compliment.

Linda Ferreria Oh, I heard it that way. You think she is someone that would speak up about attending to those issues. Whether or not the person listening is thinking, oh, wait, why wouldn't she feel safe?

Shawn Schreiner And it's hard. As in the position that I had of being rector in several places to find the balance of speaking up about social issues in a congregation that does not necessarily embrace those. And so finding out, trying to, like you're a new priest coming in there, kind of getting a feel for where things are. Not necessarily shying away from speaking out, but having a general sense of where folks stand. So as you address them, you know how to address them.

Linda Ferreria That's the process she will be going through.

Shawn Schreiner Yeah. Yeah. So she'll have to feel that out a little bit. I mean, I came from a congregation recently. Loved it a lot, but ended up having some homophobic stuff more than I would have realized when I got there and had to address that some. And having been in another congregation where conflict wasn't dealt with well, partly by me and others, I just learned to address it quickly and thought, you know, I'm not shying away on this one. I owe it to myself and to the community to bring forth anything like this that comes out so it's not hidden. So we can name the kind of sinful behavior that's going on and in some cases, put a stop to it, in other cases, just not giving it the airtime that it wants. If that makes sense at all?

Linda Ferreria Well, yes, it does make sense. But I wonder if we took one step back and if you'd be able to describe how you set up that kind of conversation and

how you attend to, where to make sure people are heard, where not to give some things after all these years?

Shawn Schreiner I can do it. It won't be on the racism piece because I haven't had to deal with that very much in the last couple of congregations I've been in. Well, that's not true. I can go to one in a minute, but in my most recent one, I initially went there as a supply priest. I was filling in while they were still looking for their long term vicar. And while I was there, I decided I wanted to put my name in to be the vicar. So I left for a while, put my name in and came back. While I was there in the supply time, the congregation knew that I had a wife, that was not a hidden thing. I talked about her and when they were hiring, they specifically wanted somebody that would do same sex marriage. That was part of what was in their mission statements and they said that as they were interviewing me. So I went with kind of a sense of feeling like that's not going to be an issue here and in June of my ending my first year during Pride Month, I decided to put up wind socks around, rainbow wind socks. Not a big pride flag because I knew that would be too much for a few of them. But put up wind socks and some rainbow stickers in a couple of places and had one person come to me saying, I don't want you to get blindsided by a group of people who are upset by the wind socks. And I said, first, you must speak for yourself and not a group of people unless you have permission to name them. And if you don't have permission to name them, then we're just going to have you speak for yourself. I did say thank you for coming to meet with me. She never would give the names, but said a little of what was going on. So I stood up on a Sunday morning. I just decided, you know, I'm not doing this. I'm not going to do passive aggressive. I'm not doing anonymous. This person did come, but a whole lot of other people aren't. So I stood up on a Sunday morning and said that Vickie and I had felt very welcomed over the last year and that we were thankful that they hired somebody that would do same sex marriage. And with that in mind, I was very stunned and blindsided and hurt by information that came my way that the members of the congregation were not happy about wind socks being put up in support of Pride Week, that I wasn't sure where that was coming from. Given that they specifically hired me knowing

that I had a wife and that I would be open to doing same sex marriage. I went on to say, maybe started with this, you need to know I will never stand up again and talk about anything that came to me anonymously. I'm bringing it up because one person came, but typically, it's mostly an anonymous conversation. You will never get the light of day with anonymous feedback. I just put that out there because I wasn't going to mess with it. And that said, I am struggling right now with whether this is bigotry, whether it's whether it's homophobic behavior, or what it is. You asked for that, but maybe didn't know what you were getting. And so there's some education that needs to happen. I am willing to do education. I'm not willing to do the others. If you're upset about any of these things, you need to come and talk to me directly. And that's what I said. I just thought I had to be clear about that.

Shawn Schreiner I do remember a few conversations at All Saints that weren't quite that extreme, but a little bit with people when they were unhappy. That Nan was traveling so much. And I remember saying, we said in our profile that we wanted somebody who would be involved in the diocesan level and in the world. And that is what we got. We got what we asked for. So we need to think about that. And if there's parts of this that you need to say, we need to tweak this a little bit, can we be in conversation about it? We love you Nan, but we need to talk about time and how it's spent and realizing that we want somebody here a little bit more. Then that's a conversation to be had, not to be ignored, and just have these feelings going on. So I'm pretty sure we did have some conversation around that. I don't remember what her thoughts were about that, but I do remember that we chatted about that. And so for me, that's sometimes how you have to take care of things that come your way like that. You've got to try. And we don't always get it right and you must know you don't always get it right.

Linda Ferreria And if you were going to speak to All Saints at this point? Well, you are in a way. What would you recommend to us about studying. Studying race and race in our parish, facing the implications of privilege. Basically how to become more

effectively anti-racist in the way we live our lives at church and in our mission work.

Shawn Schreiner Right. As you were saying that, I kind of had an image of doing a timeline of All Saints, of the historical timeline of when All Saints got started, what was happening in the city, what was happening at All Saints and what was happening in the neighborhood. Maybe what was happening in the church where you can see kind of where different things happened when, to reflect on the history part of it. And maybe you've done an exercise like that? You have done something like that? Yeah, because I always find it fascinating to know that historical piece that's going on there. I don't know if All Saints has done something like invite Barbara Bingham to speak about what it has been like for her at All Saints from her earliest years to now. What made her stay? During a neighborhood and it sounds like, you know, some of that, but it'd be interesting to dive into that more if she's willing to do that.

Linda Ferreria She is willing to share. A few years ago we did two storytelling series. One, that was focused on race, not specifically All Saints, but people's experiences. And so she did that. And then we've interviewed her twice, so she's been part of this documentary. And we're trying to do that with other folks, too.

Shawn Schreiner Have you had a conversation with Kelly Shaw or with her mom at all? I know Kelly doesn't go there anymore, but I wonder if she'd be able to reflect. I bet she would do it. And she won't mince words. Because obviously All Saints meant a lot to her and to her mother to decide to have the funeral there. It must have been still critically important to who she was and to who Kelly is a little bit. So be interesting to know some of her history from her mom's experience too.

Linda Ferreria I will do that.

Shawn Schreiner Can you tell me what you have done? That might help me a little bit.

Linda Ferreria Well, for the documentary we've done about eight or nine interviews now. And that's the delving into the history. Jack Eastwood and Barbara Bingham and Barbara's daughter and Carol Allender. We hoped we were going to be able to talk to Louise McNulty. But like your mother, she died, and she just had her funeral at All Saints too. So we're trying to do as much of the interviewing of people in that time. And We're always asking both what do you think happened? And what should happen now? What would make us more anti-racist and more relevant to the mainstream.

Shawn Schreiner And how have you gotten feedback from the Folks of Color who still hang around about how they feel about All Saints in terms of the racism issue, whether they felt like they were welcomed? I mean, I think we all have a side of racism and I just believe we do. And that's whether we want to admit it or not. We do.

Linda Ferreria And I buy Ibram X. Kendi's notion that if we're not consciously anti-racist, we are slipping into choices and behaviors that are going to be racist.

Shawn Schreiner Right. Right. I agree with that. And I'm trying to find ways to acknowledge our white privilege. Are there ways in which All Saints now has moved? I mean, we were stretching, struggling economically big time when I was there.

Linda Ferreria We are in the black. You know, we're not a mission church any longer.

Shawn Schreiner When were you a Mission Church? Did you go back to being a Mission Church? You weren't a mission when I was there.

Linda Ferreria Then it must have been after that that we were supported by the diocese. Yeah, partially.

Shawn Schreiner I wonder if you became a distressed parish and not a mission.

Linda Ferreria Maybe that's it.

Shawn Schreiner Might have been the status. Yeah. And when I was there, we would have been struggling. I remember that. I mean, we made it by partly because of Nancy Shaw and some other folks like Nancy. But it would never have been easy to make it. And we did the best that we could with that, knowing that. The reality of the neighborhood that we are in and the economic status of people who were coming to church, both Black and white, money was tight for all of those folks, and somehow we still managed to do mission and ministry, which I think can always happen. But and it'd be interesting to know when, how that shift happened from moving out of to moving to more distressed. But into more economic security there. Whether that was the impact of the neighborhood changing. Or whether the numbers have grown, which could also impact that as well. I don't know the answer to that, but I think I'd be looking at that a little. I think always trying to figure out, and trying to ask ourselves, what role might we have had in some of our Black members leaving? What can we acknowledge that that we might have been able to do differently there? And was it because of racism, white privilege? Or was it something else? Or a combination of all the above? Those questions are always hard to ask, and they're hard to dive into. A lot of folks don't want to do it. When we tried to do that in one of my former congregations, to have some conversations around the theology of race, there were some folks that just threw a fit because we had race or racism in the title. They were not going to engage the conversation for anything. So it would be interesting to know where All Saints is with that now.

Linda Ferreria I know that our new rector will walk the neighborhood and because a couple of events that have happened where the nearby neighborhoods have kind of been terribly distressed about the proposal for low income housing or about a new gas station, and we were caught not being in the know, not really knowing the neighborhood well enough at that point to be knowledgeable to support a conversation that could hold some serious conflict. To be asking the questions, who is helped and who's harmed by these proposals? So we've started. We've gotten the vestry to support a task force. I guess we're calling "Good Neighbors". And we hope to do that walking the neighborhood the way you described. It was perfect. And we will follow Mother Andrea in terms of what requests she's going to be making of us.

Shawn Schreiner One of the memories that just came back to me a minute ago when you were talking because you asked about Dayspring, was I there when Dayspring came? I was there slightly before and maybe as it was being developed. But what I remember as a predecessor to that was that we had wanted to house those who are without homes in the pews, and we did that for a short amount of time and people threw a fit who lived not that far from us. I can't remember what all happened with that. I know we did it for a while, and that may be how Dayspring moved in to being, that they would support that, but they weren't going to support people sleeping in the pews. And I think that was under Nan's time.

Linda Ferreria It was. I know that. And that means that. Nan had to face that neighborhood conflict.

Shawn Schreiner Yes, she would have had to.

Linda Ferreria And I am assuming or hoping that the vestry supported her in that.

Shawn Schreiner From my memories, they did. But I don't know that the neighborhood did, oddly enough. And we struggled the summer that the new parish hall was being built because of giving the old parish hall and the new building over there to Dayspring with getting the amount of space we needed in the parish hall. And I don't know that I think it's a racism issue, but I certainly believe there was some discrimination going on from the diocese, not believing that that small congregation needed a very big space. Yeah, it was it was not a pretty time. Nan was away at Lambeth while that was happening and I was, I guess technically in charge of the congregation for that summer. And I remember dealing with the diocese and saying this space isn't big enough for us to do ministry here. And I'm not one that believes you have to have large spaces to do ministry, but this isn't going to cut it. Yeah. But I think they based it on our economic status and saying that you just won't ever be able to afford this building. So we're not going to build that building for you.

Linda Ferreria And. If you're saying there wasn't enough diocesan support for a bigger building or a bigger outreach ministry at that time.

Shawn Schreiner Yeah. I don't remember why they had so much control over the building. It must be that they were helping to financially support it because of Dayspring being built. And I just remember feeling like it wasn't a fair trade. Not that we weren't - we were 100% supportive of Dayspring being there, but we also equally needed a space to do ministry. Other ministries, let me rephrase that.

Linda Ferreria You speak very well. So I appreciate this time so, so much. Do you have any last thoughts that you would want to make sure that we get ...

Shawn Schreiner I'm impressed that you all are doing this. I don't think I know of anybody else that's diving in in this way. So that says a lot about for me, about who you

are now and who you want to be and how you want to embrace issues of racism at All Saints and white privilege and the historical nature of it in that area, not just the congregation, but the community and the city. And I think that's a wonderful thing that you're willing to do this. I'll be curious to know what you do next.

Linda Ferreria It has been very moving, and we have a whole group of people that aren't officially on the committee, that are doing the archives, that are reading the Recorder, and so doing the community dive, too.

Shawn Schreiner That's great. And it sounded like there were several people who have raised the question that we are not as diverse as we used to be. We've lost a lot of the Black members and we're not sure what all that's about, and I think that's a good question to ask and hope that folks are willing to face whatever answers may come your way in terms of what that's about.

Linda Ferreria And I appreciate what you're offering so much.

Shawn Schreiner Oh, you're welcome. If you think of anything else, let me know.