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Bridges that Carried Us Over Project

Interview Summary

Interviewees:

Pastor Anthony W. Green
Bishop Dr. Jackie L. Green

Interviewer:

Natalie Carlson

Interview Date:

October 2, 2020

Interview Location:

Remotely via Zoom

Interview Summary completed by:

Makaley Montano, 2022

Description:

Pastor Anthony W. Green and Bishop Dr. Jackie Green discuss their long leadership in Second Baptist Church of Redlands. They both grew up in black dominated communities and experienced a culture shock when they came to Redlands, CA in 1983. They were disappointed to see the lack of black people in Redlands and wanted there to be black role models for their children in education and law enforcement. The Green's were able to create a sense of community for Black people in Redlands through the Second Baptist church, where Anthony served as a pastor. Second Baptist was the first African American church in Redlands and one of the oldest in the Inland Empire. The Greens spearheaded many of the church's partnerships with local community organizations such as the University of Redlands Black Student Union, Unity in the Community, and other Black churches in the Inland Empire. While they admit that Redlands still has a long way to go in diversifying the city, they are committed to building community relationships with law enforcement and local government officials and have already made significant progress. Pastor and Bishop Green remain active in the church today and continue to advocate for the black community.

Subject Topic:

- Religion, Bloody Sunday, black leadership, community outreach, law enforcement, civil rights, segregation, Redlands High School, University of Redlands, Black student Union, Baptist, city council, Smiley Library Historic Research Center Israel Beal, and Ku Klux Klan

Spatial Coverage:

Name of Site (if relevant)	General Location/Address
Israel Beal Park	River View Drive Redlands, California, 92374
Second Baptist Church	420 E Stuart Ave, Redlands, CA 92374
Community Baptist Church	939 Clay St, Redlands, CA 92374
In Your Best Interest Medical Clinic, Inc. cake house building	1201 Brookside Ave, Redlands, CA 92373
Chinatown	Just north of the intersection of Oriental and Eureka near the Krikorian Theater (now called the 'LOOK Theater"

Temporal Coverage:

1980s - 2020

Key Events:

- Building of the freeway in Redlands, CA

Key Organizations:

- BSU University of Redlands
- Unity in the Community
- First Baptist Church
- Second Baptist church

Interview Index:

Media Format	Time (hh:mm:ss)	Topic Discussed

Digital Video	(00:03:50)	Description of what it was like moving to Redlands, CA
Digital Video	(00:10:13) (00:12:10)	Continuity and Change over time in Redlands, CA
Digital Video	(00:15:10)	High street and the impact of the freeway for Black businesses and people in Redlands
Digital Video	(00:16:40)	Building unity and diversifying the Redlands Police Department
Digital Video	(00:21:00)	World prayer day in Redlands and the role of religion/church in integration
Digital Video	(00:25:00)	Church Connections with the University of Redlands
Digital Video	(00:31:50)	The intent and accomplishments of the community organization, Unity in the Community.
Digital Video	(00:35:27)	Discuss the erasure of Chinatown in Downtown Redlands and fear that will happen to the Black spaces and places.
Digital Video	(00:46:00)	The inequalities that COVID-19 brings upon the youth and privatization of parks

Full interview transcript can be found below.

Interview Transcript

Start of Interview:

[00:00:00]

Natalie: All right. I'm just going to introduce the interview now. It is October 2nd, 2020. This is Natalie Carlson interviewing Dr. Jackie Green and Pastor Green. And we are just going to go ahead and dive in if that's okay?

Pastor Green: Okay all right.

Natalie: So, we'll just start with a very general question: where did you guys grow up? And what are some of your early childhood memories there?

Pastor Green: Hello. It's Natalie?

Natalie: Natalie, yes

Pastor Green: Hello Natalie. My earliest years were in Omaha, Nebraska. That's where I was born. When I was six years old my family moved to Pacoima, California which is in the San Fernando Valley. And I was reared in in the San Fernando Valley up until the sixth grade. To which at the beginning of the sixth grade, my parents relocated to Pasadena, California. And I grew up in Pasadena and later in Altadena, CA. And until graduating from high school, I enrolled at Bishop College in Dallas, Texas. It was a very changing world for me. I remember in 1960 the world was changing with the election of Kennedy as President. And I remember the conversations my parents would have about Kennedy being president. Those are images I remember. Now just culturally as I said, I grew up in Omaha. But we grew up under a system where you lived in your own neighborhoods. It wasn't restricted to Blacks only, but there was a lot of Black dominance in the neighborhood I grew up in, where Blacks own their own businesses. Our teachers in our schools came from African American men and women who had gone off to college, many of them Black colleges. Our spiritual leaders were those who often were in leadership roles as pastors in churches. And so, growing up in the 60s, I remember a lot of images of the Civil Rights Movement. Although I have no personal images there in Omaha, I do remember Bloody Sunday. That's the roundabout way of saying: I've seen Black leadership. I've experienced Black leadership growing up. When we came to California, there was not so much visibility of that. Certainly not in Redlands. When we got here, we got here in '83 and we didn't see a dominant role model in Redlands. And the sadness of it for us was that our children went to school without seeing any role models in their hue in the education system. They didn't get to have a Black teacher. Can you imagine going through elementary school, junior high

and high school and you don't see anyone your hue that looks the same? That unfortunately was the culture of Redlands. There were more opportunities in Redlands than other surrounding areas, but there weren't any visual culture opportunities. We have yet to see a Black mayor, Black Chief of Police. When I came to Redlands, I think there were two officers of color. But anyway, that's my background.

Natalie: And then Bishop Jackie, do you want to say some about your childhood?

Bishop Green: Sure. I grew up in Oklahoma City in the Midwest. I was born in 1953. And it was during the time of segregation. So, I understand segregation growing up in all Black neighborhoods, all Black schools, all Black churches, neighborhoods, all of that. I wasn't really exposed to white people or Hispanic or other ethnic groups until sixth grade when I moved to California with my mom for a while. So, very very sheltered in our upbringing. Neighborhoods where everybody knew everybody, everybody's kids, you could get spanked by the neighbor. I mean it was just a very different time. Also, growing up in Black schools we had prayer, we read scripture in school, that was before the change came and prayer was banned and in the school. So, I came up with a very unique time that my children never experienced and grandchildren probably never will experience what it's like to be able to pray in school and read the Bible. And at least be in the midst of your own with people of color. A balance there. So, they did not receive that in Redlands as my husband said. But anyway, so I grew up in Oklahoma all the way through high school except for one or two years. Moved to California, that's when I was first integrated into being an integrated school. I was very shy and withdrawn and that's because I've never been in the midst of white people. But it was okay. I graduated and went back to Oklahoma. I eventually graduated from high school and went to Bishop College where I met my husband in Dallas. And then from there we got married and he was already in ministry. Eventually, his first church was Second Baptist in Redlands 1983 and it's been the only church that he's ever pastored and he's been there now 33 years. So, we do know Redlands. We left a season in there for about five years because we thought we had taken the church as far as we could. And so, we left but we came back in 1999 just before 2000. So that's been a total of about 30 years altogether, 33 years.

Natalie: Did your kids go to Redlands High School?

Bishop Green: Yes, Redlands high. My daughter went to Redlands high and my other children went to Rev I had 2 sons at Rev, 1 at Redlands high and then Joelle he was at Rev. No he didn't get to go to Rev because he was in Junior high, we moved back to Phoenix so his high school years were in Phoenix but most of them were in terms of Cope Junior High School. I remember that, my daughter being there.

Pastor Green: All of them started off at Lugonia elementary school.

Bishop Green: Lizzy was Smiley.

Pastor Green: Except for Elizabeth. It's like we were on borderlines, family was divided. Lizzy went to Smiley and she was at Smiley for six years. She went to Cope Middle School, whereas the rest of her brothers went to Moore middle school.

Natalie: Yeah. I'm from the Midwest originally too from Saint Paul, Minnesota.

Pastor Green: There you go. You're a long way from home. You know the snow.

(00:10:13) Natalie: And that's one of the main reasons that I went a long way. So you guys have seen Redlands, you've been in Redlands you've seen it change or not change?

Pastor Green: No, we've seen it change. We've definitely seen it change and we've seen areas of resistance of no change. The city council: no change. When I say no change, there has not been one representative on the city council that can be identified as an African-American in all of its 100 so-and-so years. Not one.

Bishop Green: Yeah. So, you know, our church is the oldest African American church in the Inland empire, not just Redlands. We were founded in 1892 and the city was founded like five years before that, four or five years. So we've been here as long as the city has been.

Natalie: You also mentioned that you went to Phoenix for a couple of years?

Bishop Green: For a couple of years. We had been in Redlands 12 years at that time and we felt we'd taken the church as far as it could go. They weren't willing to make some changes. So my husband took a position in Arizona as a youth pastor. And I was Pastor of Prayer Ministries there. And we were there for almost five years. And then the church had another pastor that didn't work out. They called us to come back. So that's how we got back to Redlands.

Natalie: What was coming back like? Do you think that Redlands changed?

(00:12:10)

Pastor Green: Redlands hadn't changed. No Redlands hadn't changed. But it was an enjoyment as far as from the scope of ministry. Coming back to Redlands, we found, and this is my way of saying that Redlands took a step backward instead of moving forward, it took a step backward. And I say that in terms of the City Council and the way in which the city rules or the way the city makes decisions without the whole of its community. Example: there is an area that the church sits in that years ago would've been labeled the Black enterprise zone of Redlands. Where the church is presently was in a fluent African American community, not totally African American, but there were businesses African American in that area. Redlands never saw the need to preserve it. And now, except for the church, there is not one trace of its existence. The city cut the area off when they put the supermarket on Orange and cut off Stuart Street. The way in which a city decides to put things without fair notification to its residents is the area in question. We have a power plant right across the street from the church but we were never informed of that being there. And it's ironic that that power plant is there, but it goes outside the community. In terms of services, I don't find that in other neighborhoods. Presently, as I said that the oldest African American traces of history are the two churches that are there in that community: St. Paul A.M.E. and Second Baptist Church, which are two historical buildings. But the neighborhood has changed and unfortunately it is not being preserved as we have seen with the homeless problem, with vagrancy, and more than half of the homes have caught on fire.

Natalie: What were some of the Black organizations that you mentioned in that Black enterprise?

(00:15:10)Pastor Green: There was a store, there was a boarding house, there were... Some businesses operated out of their homes. The street called High before the freeway cut it off used to be the street, a busy street.

Natalie: It was called what? High?

Pastor Green: High Street but yeah, once a freeway came through that was instantly cut off. You can literally cut out a community by putting in a freeway. And we've seen that in San Bernardino as well. And that community not having that entrepreneurship loses income.

Natalie: What year was the freeway built?

Pastor Green: I'm not that old. I must admit that I can't give you that answer. But I have talked to members who are old enough to remember and who have shared their testimonials of how the community moved on and moved out of the area.

Bishop Green: I think one of the major changes we've seen since us being in Redlands is my husband really was an advocate with the Redlands Police Department. There have been four or five chiefs that we have been through and he knew all of them. He served as a chaplain. But he was instrumental in advocating. He said: "hey you guys, there aren't any people of color in the Redlands PD." And he would recommend young men, African American young men should be looked at to apply, to be given an opportunity. So we've had several young Black men that come through our Church or the neighborhood. The pastor has advocated. And even now, our daughter Elizabeth, Officer Green is a detective on the Redlands PD. We didn't see that coming. They never could play with guns and stuff when they were kids, but she is a detective and has been on the Redlands PD for up to probably 18 years.

Pastor Green: And we have one officer, detective Brian Coppola retiring this year. He's been on the force that long that he's retiring this year. We're going to miss him patrolling the community. There has been a different tone regarding law enforcement in Redlands. There's a different tone in that. Fortunately, the chiefs that were involved in Redlands were conscious of community policing. Where you're having officers come from the neighborhood and police. So, there's a relationship with the community and the officer.

Bishop Green: I think the other area is the churches in Redlands. And we've been here a long time. In coming to Redlands, of course we wanted to find out who some of the pastors were. We wanted to begin to connect. That was not a welcome situation because racism still is viable in our churches today. But even back then, there was Second Baptist and then there was Community Baptists, which is an African American church. They split out of our church years and years ago, but still we had a fellowship. But the only other church in the beginning was First Baptist. And we have a long history with First Baptist in that back in the 1800's, early 1900's we were coming out of slavery. But many of our members were housekeepers in the city of Redlands. Many of our members were some of the best cooks in the city. Second Baptist Church was known for those that really are in the era of entrepreneur cooking. But they were housekeepers in a lot of those, these mansions that are in Redlands. But anyway, First Baptist had many of our members were going there. Our members decided, "hey, we really need our own church." We want to have a freedom to worship and so on. And so, they helped us. We did get a building. We were on State Street and we move to Stuart avenue. Started on Orange then state now we're on Stuart now. But Arthur Gregory was a wealthy philanthropist there. He helped donate wood from Franklin Elementary School and that kind of material. The beams in our church right now are still there from Franklin School. And they just, you know, they wanted to help us. And so, we have fellowshiped with First Baptist for 100 years. I mean that is amazing. And so pastor

after pastor, we've known all their pastors. And eventually, one of the major things that used to happen that you might not be aware of was the four corners right there. And there used to be a World Prayer Day at churches in Redlands. They would block off the downtown area and there would be hundreds of people down there worshipping and we will have communion together. I recall, I know we attended two or three of those. But that was one of the ways that showed the uniqueness of the city. It was breaking down racial and gender barriers because at that time, women still were not accepted in ministry. I was ordained and licensed but there were a lot of churches that didn't accept that. And so they wouldn't have fellowship with us. So there was the sexism, racism and its denomination that has kept Redlands churches divided even to this day. But we are seeing change, we are fellowshiping with a lot more churches. A lot of them are young churches coming in; the old ones are sometimes still stuck there. But we're fellowshiping a lot more with the churches in the city. And so we have seen that change but it's been like 25 years coming.

Natalie: 4 corners, so how long did that go on until?

Bishop Green: Probably going on before we came.

Pastor Green: No it ceased after we left.

Bishop Green: Yeah, I have a news article on it too because I was one of the clergy they asked to help serve the communion. I was the first African-American woman ordained to serve communion with another denomination in the city. So I can also get that article to you. I think it's in the souvenir book that your professor has a book, so a lot of our histories are in that souvenir book.

Natalie: Yeah so you guys mentioned a lot of fellowships with First Baptist. Do you know of any of the other churches within the Inland Empire like San Bernardino, Riverside, connections with?

Pastor Green: Yes. We particularly brought up First Baptist affectionately because they were the congregation that we were birthed out of. In other words, we worshipped as a congregation with First Baptist. They took on Second Baptist as a missionary project and they paid for our pastors and income is helping us move from one location to another. We've kept a relationship with them these many years. But as we said, I think that one of the most visual signs of integration is the freedom of expression by sharing your pulpit. And we would participate in pulpit exchange. We also had that pulpit exchange with First Baptist in Riverside. And they with us. But they've also changed their name now in terms of First Baptist in Riverside but we had that shared history.

Bishop Green: In the Inland Empire.. What was it you guys started that Inland Empire pack with the clergy?

Pastor Green: Yeah.

Bishop Green: My Husband is part of the founding of that but it brought our churches together and they would meet and begin to fellowships. So that was really powerful and will continue with that in Redlands.

(00:25:00) Natalie: Do you guys have any connections with the University of Redlands? Like do you see any churchgoers from the U of R?

Pastor Green: There was a very strong history during the presidency of Appleton. A very strong relationship. As of lately, it's kind of strained. And when I say strained I mean: familiarity. But we're seeking to reconnect. And that was through an organization called Unity in the Community.

Bishop Green: We have been connected to Chaplin Walsh there for many, many years. He knows this church and also Peter Tupou I think his name is. He's involved in Unity in the community. We for several, several times communicated with University on Martin Luther King Day. And we have done some events there at the university, our church as well. We came together for a couple of times doing that. So that was good. I worked at The University of Redlands for like 2-3 years in financial aid. Just back in 1989 in there before I went to start working on my Master's in Seminary. And it was interesting in that African Americans are very invisible. At the university we were, I would say "tolerated" because they had to have a quota. But I don't think they ever had a quota really, but we were tolerated. It was just things that went unspoken. But there definitely was a spirit of racism at the university. I think still. They are working on it with the Black Student Union. That hasn't always been there. And we tried to do a couple of things: Bible studies and programs while Lisbeth English was there on the campus. She's a young lady, white young lady, but she would bring the students from the university to worship at our church so they could get an experience that was different style of worship. We had quite a few students coming during her time but we needed a liaison to do it. Somebody that really can pack them up, put them in a van and bring them or something.

Pastor Green: And we did benefit. Yeah, we definitely benefited by the student population at the university that did come to worship and it afforded me the privilege to

be involved in at that time it was called the Black Student Union. They've changed their name now. Sure.

Bishop Green: Isn't it still Black Student Union?

Natalie: Yeah it's still Black Student Union.

Bishop Green: We had one of our musicians that was a student. Two of them that were students at the U of R that came to our church. And so during that time they were musicians and they brought lots of students. So it was good, we tried to reach out. We're still trying to find a way to reconnect with the University.

Pastor Green: At the time there was a librarian. Her name was Sandy Richie. She was very instrumental in making the campus friendly to students of color in high school where they had access to go to the library and utilized the library. Now the outreach of the university was more blatant than it presently is. The disconnect unfortunately came with campus security that I'm not sure whose administration it was, but it was not tolerated for the community to play basketball on campus.

Natalie: Are you referring to public safety?

Bishop Green: Yes, they're very anti-social. That's a nice word.

Natalie: That is a nice word. That is a nice way of putting it.

Bishop Green: Hopefully that will change. But Sandy Richie, I'm going to give you her number. I'll get her permission. She was the librarian at the University for like 30 years, African-American and, but also living in Redlands. I'm sure she could give some insight as to what it was like at the University to be the only Black person in many functions up there. Sandy Richey, the other one is Clarence Butler. I'll give you his information. His family pretty much was raised in Redlands. There were like ten or eleven kids. I ran into him at the store the other day cause I missed an appointment with you, but I did find him. So anyway, that was kind of a good thing. But when you get ready, I have a couple of other people I think you would really like to talk with that were in Redlands, that were raised in Redlands.

Natalie: Yeah, that would be great.

Bishop Green: And they couldn't even go to the swimming pools. When they go to the swimming pool, they would empty the water out so Black people could get in after they

ran the water out. It's really crazy. The spread of racism is still viable here in Redlands. We still have a lot of work still to do.

Natalie: Yes we do. Was Sandy Richie instrumental in Unity in the Community?

Bishop Green: No she was just mostly on the campus there, she worked as a librarian at the University. But she knew everyone, very inviting. She's retired now.

Pastor Green: She was in the information center for knowing what's going on the campus, the African American community.

(00:31:50) Natalie: Would you guys tell me a little bit about Unity in the Community?

Bishop Green: I'm going to give you this website. We just put up our new website.

Pastor Green: Unity in the Community began under the need to connect with city agencies so that there wasn't a victimization. There was more of a co-operation. Our theme was don't turn on each other, turn to each other. And that stemmed from a video because we were watching as Blacks were being pulled over, Blacks and Browns are being pulled over by law enforcement. And oftentimes it resulted in a very negative consequence. So we partnered with the police department and asked the Chief, you know, what could be done? What message could we get out so that the Redlands didn't appear as one of those places where you were shot while driving Black. And the partnership of Houses of Faith and law enforcement became very strong during that time. And we were able to partnership and put out a video on what to do. And you can find that video on YouTube or it's on the website

Bishop Green: You ready? Let me give you the website. It's Unity in the Community Redlands.org Unity in the community. Redlands.org. Professor Tilton is on there also as well. But you can go on and go through that. It'll tell you the history, who's involved, what's coming up as well.

Natalie: Alright. Thank you.

Pastor Green: Through Unity and the Community, we were able to go to the city of Redlands as a partner and invite the city to share in the Juneteenth celebration. And we've had two Juneteenth celebrations before COVID which was a blessing to both sides, all sides.

Bishop Green: But when you go on that website, all your questions are going to be answered. I think you're going to enjoy it.

Natalie: Thank you. And so how do you guys think that if we're looking like 5-10 years down the road with Second Baptist, what do you guys think it'll look like? The collaboration with the community?

Pastor Green: Eventually?

Natalie: Yeah.

Pastor Green: Eventually the city of Redlands will appreciate that it is a city of diversity. There's a new part of downtown being built. But the old part of it has been erased. And that to me is a tragedy. That used to be considered what you call Chinatown, but it's being erased because the railroad is coming through and they're building up in that area. But there are no landmarks of Chinatown to say any existed. I hope that that will never be the case for the African American community. Right now, those building standing are the only visible signs that an African American community existed and flourished in Redlands.

Natalie: Do you remember the names of the landmarks?

Pastor Green: Absolutely. Absolutely. Second Baptist church, St. Paul, AME Zion. They're in that community and they're still standing. The buildings are still standing there. But over a period of time, if you allow those areas to be vandalized and stripped: they will be erased.

Bishop Green: Yeah. I think the other way that you'll find on the on the website is Israel Beal. Israel Beal Park. It's right standing as a Landmark now in Redlands, he was a pioneer. He was a former slave, but a pioneer and he graded a lot of the University of Redlands. He moved houses. He was a builder. So today we have Israel Beal Park. Two years ago we had a monument put there in his honor.

Pastor Green: And when we say "we" we're talking about Unity in the Community.

Bishop Green: Along with Mario Saucedo along with others and Israel Beal's family. He is buried up in Hillside, but for years he was buried with no landmark. He didn't even have a headstone. And the Historical Society finally paid for that, for him to have a headstone. And so that's the type of invisibility I'm talking about when we talk about people of color being invisible. But this man graded most of the city of Redlands. He

was called Israel doc. They called him Doc Beal. So, when you go on the website, you'll see it'll say Israel Beal. Click on that and you'll get the history there. So that is a present date landmark that we have and we're very proud of that.

Pastor Green: Now kudos to Smiley Library Historic Research Center because we found a lot of history that we were not aware of regarding African-Americans in Redlands. And I would strongly advocate if this history you're looking for go to the library. This historical room.

Natalie: You also mentioned another name, Mario? Saucedo?

Bishop Green: Mario Saucedo. And he's also part of Unity in the Community. He was instrumental in helping Israel Beal's family because he knew some of Israel Beal's family even before we did. They were trying to get some recognition and this part done. But later, later years when we were very involved, it took all of us working together to bring that recognition and that landmark to the city of Redlands. So Marius Saucedo : A Common Life, a Common Vision. He's on the website as well. You'll see him, he's Vice Chair of Unity in the Community Common Vision Coalition. They do a lot of work in the city with people of color, particularly Hispanics and Hispanic families. Very, very key.

Natalie: Are there any other people involved? Many people are involved in the church, but some names that you guys could give me?

Pastor Green: Regarding history?

Bishop Green: Sandy Richie was the one that worked at the university for probably 30 years. There's another African American church in Redlands called Community Baptist church, and many of their members lived in that area. Presently, lived in the area that I said was the Black entrepreneurship in Redlands. Their pastor's name is Robinson, Pastor Robinson. Community Baptist Church. They're off on Clay Street. Dr. Donald Robinson. And I'm not sure, but I think I want to give you Dr. Steven Wilson. Dr. Wilson has been and remained the only African American doctor in Redlands with a viable business. And, you know, *In Your Best Interest*, is the name of his medical practice, Dr. Steven Wilson.

Natalie: Do you know where is Medical practice is?

Pastor Green: On the corner of Tennessee and Barton road.

Bishop Green: The name of his practice: In Your Best Interest. Steven Wilson, you can let him know we recommended that he would because again, I'm sure him being able to open up a doctor's office as an African-American had its challenges. The building that he's in is called the Cake House. It's a huge mansion. So for him to be able to even purchase that and renovate that as an African-American is a major accomplishment.

Natalie: Do you know when he opened his practice?

Bishop Green: I think he's been there 20 years at least

Natalie; He's doing that by himself?

Bishop Green: He and his wife but he has his own practice and staff and everything. So I'm sure he would be willing to talk with you.

Natalie: I also had a question, do you guys know what year that area of Trader Joe's, the Greek restaurant like Coffee Bean. What year that grocery store came in?

Bishop Green: You'd probably just going have to do some history study on that because I don't remember the exact year. So when we were here, Vons wasn't even there. It was alpha beta, not alpha beta but oh it was Albertsons moved on Redlands boulevard later on and then Vons bought that. But those other stores, I don't know, they weren't there yet.

Pastor Green: So now the Coffee Bean was there because we remember before they revised it, it had that giant swastika that no one wanted to acknowledge. On the building right there on Orange, that that was a swastika. They called it some type of Indian symbols like, it was not.

Bishop Green: They painted over it, every business that moved in before the Coffee Bean painted over the swastika.

Bishop Green: I have articles that I'm sure Dr. Tilton knows where the KKK was very active in Redlands.

Natalie: That was the 1920's?

Bishop Green: Yeah until then. I don't think they've all moved out of Redlands today. They're still there, not as you know, visible. But we may see some things begin to arise. I think with that or skinheads. They are definitely in Redlands.

Natalie: Yeah, there were rallies up until the 1920's, but did you guys see?

Bishop Green: Yeah, we didn't see it but they were there.

Natalie: I guess we can kind of end and Jen will follow up with more questions. I'm a psychology student. And I'm doing this for my capstone and one of the things I'm interested in is isolation and especially how COVID has changed the dynamic. You guys know with Second Baptist because community is a huge part. And so, what does that look like now with COVID, everything being online? Has that changed the relationships?

Pastor Green: There's still areas of discrimination that, that we don't want to really talk about. With COVID came regulations about the city parks and schools. Now, for parents whose children are very athletic and they're looking forward to use athletics to advance their career, college, etc. COVID did a heavy blow with the ban of no competitive sports. Ok, so that was just blanket, no competitive sports. Now, there are families who have been blessed with the privilege of living in gated communities in Redlands. And many of those gated places, parks, have courts where their children can continue to uh if it's soccer, Redlands has a soccer field. Where kids can play without being bothered. But in the, in the communities of color, the city took down the basketball rims. Ok. You follow me? But they did not police the private properties where kids can gather because its gated. You gotta have a code to get in. But you can still go there and play competitively. And there has been no closing or moving of removing of rims or anything. And that's what I'm saying. Sometimes you know, the city is blind and I don't know if I want to give them that pass as saying blind or they're dragging their feet. And you're willing to find organizations or places where kids play. But you don't go to the gated communities. I don't know if you can legally go. But these sports fields, I've seen kids playing competitively with no stoppage, or anything

Natalie: I remember my dorm sophomore year was right above the basketball courts at the U of R and people would be playing until like 2AM from the community. And that was fun to hear, more fun to watch. But I don't know if public safety was doing anything about it.

Pastor Green: Do you remember the big bus being out there? We were able to, we partnered with a student organization and they recreated the bus boycott. And they've had a big bus, the Black Student Union had a big bus there. Inside the bus were pitches of Bloody Sunday and stuff like that.

Natalie: No wow I did not see that bus. Well, thank you so much guys for taking the time to talk with me.

Bishop Green: You're welcome and email me when you want those other contact contacts or let them know that they're going to have to fill out a form from you. Just kinda tell them what it is. And I have a couple of people I recommend for you to talk with.

Natalie: Yeah. Sandy Richie, that'd be great and Clarence Butler.

Bishop Green: Clarence Butler would be great because there are 11 kids in that family. They were all raised in Redlands throughout the school districts, churches, all of that. He would be able to tell you a lot about what that was like coming up as an African American in Redlands, in the 40's, 50's, 60's you know and so. But I just got his number but I want to ask him first before I give his number to you. And also Dr. Steven Wilson, who has a business in Redlands. Who I think would be a good person to interview from a different perspective, you know, as a business owner and some of the trials he had.

Natalie; Yeah, I'd be very interested to get those contacts, that would be great.

Bishop Green: I'd love to hear anytime. Just email me let me know when you're ready to start another phase of that and we'll go from there, but go on to check the website. Yeah I will. Then email me and let me know what you think. All right, Natalie, take care. Are you a senior?

Natalie: I am a senior, yeah.

Bishop Green: Oh wow. We might come to your graduation, who knows?

Natalie: I hope but I guess we will see with COVID.

Bishop Green: Alright, talk to you soon. Bye now.

End of Interview:
[00:52:00]