

**October 24<sup>th</sup>, 2015 – Sister Marilynn Hofer speaking with Professor Mary Ellen Lennon at the Convent of the Sisters of St. Francis in Oldenburg, Indiana.**

Abbreviations

SMH: Sister Marilynn Hofer

MEL: Mary Ellen Lennon

MEL: This is Mary Ellen Lennon in Oldenburg, Indiana at the convent of the Sisters of Saint Francis. It is October 24, 2015 and I am so pleased to be with Sister Marilynn G Hofer. Sister, thank you so much. Would you like to introduce yourself?

SMH: I'm a Sister of Saint Francis of the Franciscan Congregation at Oldenburg, Indiana. I've been in the congregation for sixty-four plus years and I've been asked to say a little bit about my life. So, I was born in Chicago, moved to Indianapolis, Indiana when I was six and all my schooling has been in Indiana. I except for, well, later on I might say something about that schooling, but had the Sisters of Saint Francis at Our Lady of Lourdes Parish in Indianapolis and I went out to Saint Mary's where the Sisters of Saint Francis were also, were the teachers. I have a kind of Franciscan heritage in that my father spent five years in the Franciscan Seminary at Quincy, Illinois and my mother's grandmother, my mother's yeah, my great-grandmother was a third-order member of Saint Francis, now I can't claim any relationship with her because we didn't live too near her and saw her a few times, but I feel like Saint Francis had been kind of chasing me and for a while in high school I decided that I would, would, finally decided I would go to the convent and which convent I wanted to go home and visit family and that I found out was something that several orders did, but not the Franciscans of Oldenburg, so I looked around a little bit and my mother even took me to Anderson to talk to some Holy Cross Sisters there because they had home visits, but that didn't impress me a whole lot and so finally one day I thought and saying the Prayer of Saint Francis: "Lord make me an instrument of your peace," I just, why not go all the way, which is kind of ironic because now things are so changed, but I decided, okay I would go to Oldenburg.

So I entered in 1951 of high school, which is typical, young people, young women in that year and novitiate went through all those experiences. I was kind of a person who wanted to do things right and you followed the laws or regulations and especially if they seemed reasonable and if not I used to think sometimes that somebody has a reason.

So I was not very rebellious or anything, regulations. So I went out to teach at age 22, Brookfield Indiana. Spent five years there teaching elementary school and went on to Holy Name in Indianapolis for a couple years and then I was sent to Rex Mundi High School in Evansville and that was kind of a big jump from lower primary grades to high school, but, and at that point through that experience I was going to Xavier University in Ohio for a master's degree then I was sent to Notre Dame to study for my doctorate and that was really was a defining experience I guess in my life a lot. I was the only Sister from the community who went at that time and even made the trip myself by bus to go there and that was kind of was really stretching me and but I did manage to do that and found a lot of help there because there were other Sisters who were there full time studying and I was housed with, with them.

But that was in the sixties and by that time the Vatican Council II was having a fallout if you will, I mean we were hearing things about that and there were lots of exciting people at Notre Dame and the Sisters got the benefit of a lot of that, they would bring in somebody for speakers and they would also have some of the people connected with that counsel who were part of the input for a semester or so you know on the campus and there was an easy mix of the graduate students in the dining hall particularly where you could just join any table, meet anybody and you could hear these speakers and that really opened me up a lot, you know, so that the regulations and so on I began to look at them a little differently and also I was exposed to so much more input that I don't think I would have saw that by myself, but since it was there and people talked about it and shared about it questioned it and so on. It was just good.

MEL: Sister I'm very interested in going to Notre Dame for your doctorate and these experiences you're describing. Do you mind just describing you on the cusp of graduate school, like when you thought about applying to graduate school and who you thought of yourself then and then as you described the transformation through grad school?

SMH: Well, actually I didn't think about applying I was assigned to go. Those were the days when we were given obediences as we refer to them, assignments, the places that I had taught someone nothing was anything that I knew anything about until I got the paper that said this is what we would like you to do this next year so when it came to going to Notre Dame, that was really, I mean I was kind of reeling I think inside saying what is this? What do they want me to do? I could see myself as a high school teacher, but teaching college? And that was a whole different world and in our community it was also—the Sisters at the college were held in kind of special I don't know reverence, but anyway you know you taught at the college referred to "the" college and as I began my own study and thought well I'm not that great so on, so I'm just gonna call it Marian and not talk about "the" college as if it's "the" place you know, it is a place and I, I think there were also other Sisters studying at Catholic U and I guess and there were some at—summer, some Sisters were coming to Notre Dame in the summer and some other institutions to get master's degrees who would teach too sometimes at, at Marian and so I think among us it was just more, you know, we're just part of the community, were just kind of general we're not at the college, you know, so that was kind of my feeling about this, but I thought, Okay you're told to do it, so I will do it and it was, it was a real challenge, yeah being, well you know I had an older sister, two years older, and I could do a lot of things with her, but by myself, I was more cautious and she wasn't so cautious, but if I had her, I would do it, go places you know and so on, but this was on my own, so I was kind of floating around, but even, I studied in the education department, which was not a real big department and I was the only , well I wasn't the only Sister, there were several Sisters doing master's degree work I don't think anybody else was doing doctoral work at the time.

So, as I think about it and learned the ropes in a sense, but I had a lot more assignments and things to do and it really, really pushed me and I came home at Christmas time my first year with two incompletes out of the four courses so I just thought I need to talk to the Reverend Mother so I went to Mother Marie and told her this and she said, Oh Sister, we've had Sisters who, who had to retake courses and things and that's alright (laughs). Oh well guess that's all the sympathy I'll get or support or a decision about taking her out of this you know.

As I go back and that when I first went up on the bus alone this time when my father was able to take me back to the campus and I went the day after Christmas so that I could work on these incompletes because I knew had another semester where my major instructor was going to give a lot more, a lot more reading background and so on than my previous course work. So it was one of these dreary Indiana days, you know what they're like there might be clouds and this is northern Indiana where it's just Lake Effect and everything and I think he was a little reluctant to leave me because there weren't many people around either at this time, only graduate students would be around during break like that, so suddenly, he began to write me every week and I thought that's—so when he came up, he had business around the state of Indiana so around Easter time he came up with my mother, brought her up, and they stayed overnight and it was beautiful. They have instant spring at the campus where they brought all the tulips and they come in with all the, you know, daffodils and stuff and it's all when the trees begin. So things looked really happy and it was sunshiny days so while I seemed to think that their letters kind of drifted off, so but that way things were getting more comfortable for me and so on.

There was some great women that I housed with you know, we had our good times and our talks and we were sharing and so on, learn to see these are all from of other communities, a mix of all kinds, you know.

MEL: Sister would you describe that, so, were you living, you weren't living in the grad dorms and who were you living with and where?

SMH: Well when I, the first year I was living in a hundred-plus old house behind Sacred Heart Church, which had been the convent I think where the Sisters of Holy Cross who were sacristans et cetera in the first floor was still used by them when they made hosts and things, but the second floor was housing for five of us, there, each different community. We, simple, it's an old house, so we did have some kitchen and you know for snacks or a little breakfast or at night maybe supper or something. And we could go to a grocery, was about a mile off the campus, but of course the campus was about a mile to get to the edge of it, so it was a pretty good walk and the first time I went, I was pretty ambitious about what I was bringing back and I thought, whoa we must rethink this (laughs) because you have to carry this a long way. But I was young, you know. Then the next year they built Lewis Hall, which was a hall just for the sisters this, Mrs. Lewis, who did Lewis Towers in Chicago well I don't know anyway you know kind of a patron of the Catholic and maybe good works maybe beyond Catholic projects and so because they wanted to encourage more Sisters and more of them were asking to come, they wanted a place, so this was very nice then building was built back so we can see the lake if you were on one side and we had nice facilities and they asked the Sisters about some things to furnish it, which was very thoughtful you know as to what would be something that we would find useful and so comfortable so that was nice and then there were then more Sisters.

Interestingly enough I left there in '64, I left there in 1967 three years of living on campus full year, I mean I came home, but I went to summer school and so on and then after a couple years I wasn't getting too far with my dissertation, which wasn't complete when I left my coursework and everything were, so then I went to back again to live for a semester on campus and really pulled the dissertation together and that was in 1970 and by that time there were fewer Sisters so they were moving graduate women, that was that time of ah, should Notre Dame be co-ed or not and it was such a—so of course the Sisters

were women, but these graduate students and they were something else that's—that semester, trying to get used to living together in the dorm (laughs) and we used to kind of roll our eyes. They had the fourth floor and we were on the second and third floors and in that building they had an interesting kitchen arrangement of ah, they have a refrigerator and so on and in the center and then the Sisters had wanted the place to keep their own personal groceries and so they, the wall around was cubbyholes, cabinets there and so whatever you could fit in that you don't have to keep it in room and so on. And you could have a space and refrigerator, I mean you could have the use of, it was equipped with dishes and pots and pans and all of that and so as you walked in, you walked around and on your right side was the wall with all these cubbies and then the kitchen you know there was a counter here and you went inside that where you could use things in the kitchen itself. So these graduate students were having a hard time with that. They didn't know how, nuns normally organize you know have a few notes and you might, this is the way things are done so everybody kinds of knows how to move in a group, but they were, I mean they had people who were, they told one time ketchup bottle that was fell on the floor and was broken and others walked around it and over it. I mean, it was unbelievable, but we couldn't fathom this you, you know, but then there were some law students so they were going to get organized. We just, I guess we felt a little superior. We probably were not too kind in our judgement, but it was, it was interesting. But this was you know this was the living situation then for the next two years and for the summer that I, I mean for the semester that I came back which was in this Lewis Hall, which was very conducive, we had a chapel and we had recreation rooms and then our rooms were very nice.

MEL: You said Sister that you enjoyed the conversations you had with the Sisters on, is it the third floor, you said the third floor you lived on?

SMH: Right. Now, it's just I find out how everybody studies were, there was a Sister in English getting a PhD in English Literature I guess and so on and she was in to Beowulf and Old English and Middle English and she would entertain us some. There was a Sister Canada who was a French you know and if you would greet her with a "good morning" or a "good evening" or something she would get all excited about that and so on, there. A couple, two of them were in theology and there were just things to talk about and so on. Have a little relaxation and then get back to your studies because everybody had a pretty demanding program for them was hard, but then there also were the—if you went to the cafeteria you could sit with anybody and you'd get to know people and again what's going on even what the football team was doing, that was pretty important for some (laughs). One of the games was with I think it was the University of Southern California, you know their big rivals and they lost it and it was like a pall over the campus for a week and I thought, oh my good—I mean I'm not a great sports fan as such, this is just too much, but I mean we'd sit down and we'd go over that again and gee wiz and this and that. I thought, it wasn't something that was going to make my life better or worse anyhow, but you know whatever was going on. There were movies, sometimes really I guess you would say avant garde movies things like uh, oh what was his name, he was an Italian filmmaker, and his movies were really strange, and we'd go out and say, what do you think it meant, not too much talking and dark and so on, Fellini, I think, Fellini was the filmmaker. And there were just a lot of great things about it.

MEL: And you said there were a lot of speakers about Vatican II or during that time, how, what was that experience of going to those sort of talks?

SMH: Those were those were eye openers for me, I was not in the theology department for one thing and I can't remember specifically, but it was like, oh wow. There were some on the faculty who were pretty opened and some of the sisters would get them to give them a talk just to the sisters here, on an evening we would go into one of our big rooms and all sit around and they would be very open and so on just any kind of discussion about some of the ideas of the church could change and the liturgy could be different and the history that was behind so many things and how things developed and they weren't always this way and that's pretty interesting and I always like a context for whatever I am presented with, look at more than just this statement or this idea. Kind of like to know where it comes from, that's what I mean by it was really making me, in the end more accepting of my other sisters in our community who were also, who had more, more common sense approach than I did and who weren't so guided as I was, I didn't even put too much on others, but just for my own life and my choices were kind of guided by what we're supposed to do, what was expected and so on and there were those didn't think it really made a whole lot of sense, I said I don't know, let me sit back and think about that a little bit. So that's what was going on in those years and really helped me as some of the leaders and thinkers in the community you know opened us up to, I was really receptive and could understand what he said more, because there have been many, many blessings that those people have brought to our, I think all of our development in thinking and appreciation and more of an Franciscan flavor it was, which is freer and it doesn't mean that we run wild, but it means that we are not so bound by the rules and regulations that we look at life more wholesomely I think and I think it has helped, we were sharing more, we learned how to work in groups, and appreciate people, accept people with difference of opinion and belief and get along. At first you chose your group cause you kind of want to know who you're with and then later on it's just, it doesn't matter whomever you sit down with you know you're comfortable with and I think that all started I think our of that period of time in the church and in communities too. That was, we were encouraged to look at our past and again our charism and how we were carrying that forth and so on. So that was the big impact in my life, that experience.

MEL: That's beautiful, Sister. So you received your PhD, then?

SMH: Yes, there, and I used it for some twenty-nine years at Marian. I was part of the education department and I worked with more of the preparation for high school teachers and at that time the program was pretty minimal compared to today. Marian had strong majors and even the elementary teachers had to have a major in a subject area and then would have these education courses, but in high school it was considered, kind of generally, if you know your subject you can teach it. So, the courses were four different courses that they had to take. One was general, it was like the philosophy and history of education in the United States. And I taught that to both elementary and secondary students in preparation and then I taught an adolescent psychology course where the elementary people took child psychology and methods course was a general methods course and then they had special methods and we used to work with people in the departments at Marian who had—many of them had high school experience teaching before they came to Marian and so you know the person who had the English and the person who had the history and so on for the methods who had combined with this general and I would do kind of the overview and kind of the things that were more general in the teaching, management and so on and there was an education of psychology course and that was by another member of the department.

So then if you got those four courses and you had, you could spend six weeks as student teaching, that's what the certificate required: your major, those courses, and student teaching. And there, Sister Claire Whalen who was the department chairperson was and is a woman of vision in so many ways and if you happen to interview her, I think she would have much, much to share, but she could see that there were new things coming out, I mean she began videotaping her students and even taking them to the school, we had a parish school near Marian and she developed a relationship with that school and her students would go over and teach reading and she would video tape them and so on. Other ideas and things that were coming into education so it looked like we needed to expand some of what, what we were doing. But the high school preparation and the state was starting to send teens out to certify schools and so we were one of the first for the Indiana State Department of Education to send a couple of people out and examine our programs and certify us or whatever. So that was the first of our studies and over the years they got more extensive. We then worked for they thought we were doing quite well and thought we out to go for NCA which is National Teacher Education Certification Program and so that was the more extensive to visit, the more extensive report to prepare and so on and a trip to Washington D.C. to appear before the committee and answer any of their questions before we got that approval the first time, you know, that there were developments along the way so in the process they increased, we increased, the time for teachers to be out in the schools, in the high schools were from six weeks to eight weeks, which was better. Of course, now, they're out there a semester or so, I mean it just you know how things, so there's a lot of development in those years when I was there.

But the state in—I think around the mid-nineties wanted to revamp the whole certification program requirements and middle schools were coming in as being more unique compared to your elementary and your high school you know it's the whole story from junior high yes it was important, but no since we don't have room, we'll put it with the high—I mean you move that middle piece around so much, but now they're coming in with a real philosophy of teaching middle schools and they wanted to do, redo all this and at that point, after twenty nine years of—I just thought I don't have the time or the inclination, the ability even to look at a whole new program. I think I had given all I had to give and it needed somebody new to come in and take that on, so that's when I left teaching.

Spent—it really turned out to be something like a semester of sort of a sabbatical and then beginning to think about looking for some other job because I was in my, my sixties, about 62, 63 and then the department chairperson of—I guess they call it development in those days they change these titles back and forth. But anyway, the fundraiser people heard that I was available and he was looking for a replacement or somebody in the office with gifts, kind of basic office management of gifts and thank-you's and all that business, because that person was getting near retirement and I think honestly I was a Sister, he knew me, he knew I was honest, he knew whatever and so but that felt like a good fit, so I spent a year and a half with that and developed more computer skills because my computer skills were not much beyond using it for typing, you know kind of thing and then because the alumni department, or alumni director was part of that department and they needed to expand that and they told her she could have an assistant she asked me to consider it and at the same time, the job I was doing was expanding into a more complicated computer management and so on and I was not eager to do that, and this seemed more appealing to me because it would be what's happening to people that I knew quite a few through the

years that I had been at Marian and so I then moved into the alumni office and spent twelve years there with many shifts and changes along the way too.

And then that was moving again in another direction and I was twelve years older and I and the full time work was, was pretty demanding so I had asked for four days and they were willing to work with that and then I began to think about maybe three days and they, I hadn't approached them yet on that but it was in my mind and that the community asked me to consider coming home and taking a position I have now which is gives the glorious title, coordinator of health insurance and you know whatever, titles aren't very important to me so I considered that and I thought, well this is a good answer because it was about half time and I would helping the community and it's not everybody I know that they could ask to do that so that's when I came back to Oldenburg when 78, no I was 78 years old it was in 2011 that I moved here and I've been doing that job ever since for all the Sisters at home and their files and their bills and statements and so on and checking all that out before as the treasurer paid what's, what's left you know, so and some other minor jobs in that office that I do for her and that and it's satisfying.

MEL: I'm interested in you living here in Oldenburg now, was that much of a transition to come home here?

SMH: Not as much for me as it is for some because of when I was at Marian I had lived first in the house of some forty Sisters and then there was a group of us who wanted a little more sharing and community because at with a big group we had our meals over in the dining, in the cafeteria and you know a lot of people, but, and we had prayer times but the prayer was more formal and so some of us, um, because the house had two major wings, it was built for the faculty and staff Sisters, which was the larger wing and then one for Sister students, women who entered and then came to Marian after two or three years of formation to get their degree full time and then, which would then prepare them for their ministry.

And so there was not so many of them anymore and they, we had this wing so some of us decided to be over there and be our own unit as it were and we wanted to sometimes cook a meal and so we worked that out pretty well so that there would be maybe a dozen of us there and uh we would begin to cook the evening meal, take turns with uh, went into the facilities, got a lot of our food from the cafeteria uncooked because part of our pay in those times was our meals in the cafeteria you know it was maintenance for the house and so on and then there wasn't a very large stipend that was actually cash given to the community and over the years that was changing too and so anyway we began cooking our evening meals a couple times a week so that meant a little more time together and sharing you know and our prayer, we would do some what we refer to as planning prayer, you do a little bit more than was just in the office book you know we would find songs, additional songs and things and even composed prayer services, there were some available and there were some that had been used during the summer retreats here in Oldenburg and so we asked for the books after the summer was over and we used so we just looked at different resources that we had and that was a good group for a number of years.

So having lived that way for twenty years and then for another twenty moving into a separate building, you know the campus and you probably heard about them if you saw the convents before they took them down, but I was in what we called the west house, but it

was still a community of I think twelve or so people who moved in at first and then the number came down to seven, eight, but I think most of my years were always living in a group and kind of having common facilities and your room was yours to do with what you wanted to decorate but the house was kind of you share and I personally I'm not great at a lot of decorating so I'm glad to let people who like it do it. So having had that as my way of life and looking for where will I find this and we can share that and here's the medicine cabinet and here's the you know here's the pantry, here's whatever, there wasn't too much of a change. I didn't have as much to move, I didn't clear out an apartment for example and so or have my own furniture, it's not important to me and I did there was a very fine room available to me and I didn't quite realize quite how nice it was in its location that was my main thing because it's kind of close to the kitchen, over the kitchen and so on in Saint Francis Hall. So and then private bathroom was a real addition and I didn't appreciate what it was going to be, but it is.

So I think there is a difference maybe for me than many of the Sisters and their living situations worked out before and I didn't need a car, but I had one at my disposal, there was some of other people who lived at Marian worked away or did a lot of going away from Marian out, you know, outreach kind of things and they did but would share if it was there and so on, but it usually boiled down to two people. There was a Sister student there and myself and neither one of us needed one all the time, but they know this was for us to share because sometimes all the others were, were work related so again I was kind of used to okay, you know you have to go to get the keys here, you didn't have your own set of keys. It wasn't as far, but it was the same kind of expectation I think and so.

MEL: I'm very interested, Sister in your descriptions of these communal meals together and these communal prayers together and what that meant to you.

SMH: Oh, I enjoyed the meals, excuse me, and, and the different people cooking different things. We had an unusual experience one of the Sisters had an accident, injured her back badly and had to stay pretty much in bed and so the way our that building was and that was in the big, what is now Oldenburg Hall, but in that building, our dining room was at the back of that classroom if you know where that is and her bedroom was right up the stairs and so for a number of months when we cooked a meal we would take it up to her bedroom and eat it up there with her, you know there's just, there would be maybe, maybe six of us, it depends, somebody couldn't be there and so on, but we were able to put a table up in there and pretty much bring up the meals so at least we visit her at that time, a few other times were kind of restricted, demanded you to be other places and so on. So opportunities to do things like that and I think of at times we decided to finish, at this time of year we might decide to finish early, quickly and get in the car and go down to Brown County and see the leaves or in the spring and see the Dogwood and so on. Not that we did that every week or anything, but there was a spontaneity that was possible and so on and I enjoyed that very much there. And we had some people who could think up more than I could, but I sure enjoyed what we did (laughs). And began to see that you know cooking the meal was a way of sharing yourself with the other Sisters, with other people you were trying to do something nice at least adequate if you weren't real skilled and we had funny things that happened too. There was the wooden spoon that was in the mash potatoes when the mixer was turned on and so there were some splinters in the mashed potatoes and so we fished them out, you know, and those stories go on and you share them you know and remember them and so those were, were good, good times there and you got to know people better too. In the



bigger group you were you know people but as you moved around more and were more flexible and who you were with usually it was less conducive to really getting to know each other and people's lives maybe, whereas in smaller groups it was possible and in the prayer, people revealed themselves or share you know maybe what is hard for them or even their spirituality without planning it, I mean if you were doing the one that planned it you weren't thinking about sharing, but what you actually were, was sharing how you pray and so on and that was just helpful and I think all of us grew from that at those times and there were some mornings it was kind of hard to get any enthusiasm up, you managed to get down to the prayer room, but the evenings were a little bit more awake and so on and so yes, they meant a lot, they opened up a lot that I, by myself I wouldn't have experienced and become aware of.

MEL: Thank you. Sister is there any person that you would like to talk about or is there any other experience that we haven't talked about today that you would like to cover?

SMH: Hmm.

MEL: Or if you want to remember a particular friendship or even a Sister that has past, is in heaven?

SMH: I have a very good friend who is now in Saint Clare Hall but over the years in high school she was a couple years ahead of me, but high school, I guess only girls in our day had what we called (unintelligible) clubs, we had little groups of girls that would, you could register at Ayres or I think or Blocks, I think they both had it, the big department stores, my mother always said it was a ploy to sell more clothes to that group of students of young girls. But anyway, they would put out a publication where you could put in you know, "Is it true that so and so?" and you wouldn't name the person, maybe you put initials or something, is "going with a new, new whatever or something," I mean you just kind of little personal notes that you could put in there and you would meet at somebody's house or something you know sometimes they would do you know do something together, plan something and they give themselves a name.

And this is Sister Stephanie who was in that group. She's three years ahead of me in school as it were, cause she skipped a grade cause she's two years older in age so she was a senior and I was a freshman and I was accepted into that group, my sister was in that group, in that particular group, so I knew her vaguely then. My first mission I was stationed with her in Brookville and really, you know, became much more a friend and know each other much more and so on and then over the years through the community, see her here and there and so on. And then when I got to Marian, she had arrived there the year before having graduated from Catholic U[niversity] and we were both new in this education department so then was even a stronger and stronger relationship and so that has increased over the years and is very, very precious to me and now that she's, her response is limited because of her condition, sometimes she's I don't want to say, not with it, be kind of she just says she can't remember much, but then again she might surprise me with a better day, but not a great deal of remembering and I mean she knows me and so on.

But there were sometimes in our later years when we went on a trip, a day trip around Indiana to see something and went to West Baden and did the tour of that. Matter of fact, there was a facility there and stopped at the winery on the way and had a nice, nice May

outing and so on and a couple of other times we would go out and explore something as it were because she came back to live with us at Marian after she had been doing her various ministry, she'd been, I guess she lived with when she was at Saint Michael's, the parish next to Marian, then she went to Michigan and was there for a number of years, as uh, I don't know if she was a pastoral associate or exactly or what the title was because they have these different titles, but anyway, ministered there and then her health was taking its toll and she came to Marian, lived with us for a while before she came home and retired. And one of my big disappointments with our friendship was not with her, but the fact that her health a year before we had planned to go to Assisi together, (unintelligible) prevented that, she had heart problems and angioplasty and told that she should not make that long flight to do the pilgrimage and so she, she stayed home and I found another companion, but I would have loved to have done that with her and be able to share that with her.

So, but that was not to be. We just made the best of it. She was very gracious about it, so that made it easier, but still that was you know, I would have loved to kind of done that. It was, it was a gift from my brother that I could take somebody to that pilgrimage. So, but we got around that, passed on and moved on as it were and so and so. Yeah, she'd been my best friend for over these sixty-years or more.

MEL: Well thank you, Sister very much. Thank you.

SMH: You're most welcome. Thank you for listening.