

GROWING INTO RESPONSIBILITY:

An Interview with

Mary Luke Tobin, S. L.

Conducted by Dewey Weiss Kramer

Edited by Victor A. Kramer

This interview had its origins in May of 1987. Sister Mary Luke Tobin was in attendance at meetings held at Bellarmine College in Louisville, Kentucky, by a group of scholars who discussed the establishment of an organization to support interest in and study concerning Thomas Merton. That group laid the groundwork for The International Thomas Merton Society. At those meetings, Sister Mary Luke agreed to be interviewed at the Loretto Motherhouse in Nerinx, Kentucky, the following weekend. This transcript is a continuation of that interview. It was conducted by telephone by Dewey Weiss Kramer on 17 February 1988.

As a young woman, Sister Mary Luke Tobin operated her own ballet school before she entered the Sisters of Loretto. She has had a long career within this American foundation, The Sisters of Loretto at the Foot of the Cross, whose Motherhouse is near the Abbey of Gethsemani in Kentucky. She has served as a teacher and administrator and, as well, as Superior of the Order. She has been at the forefront of leadership among women religious in this country for many decades. She was invited to be one of the official women observers for The Second Vatican Council. She also developed a friendship with Merton during the last years of his life when so many changes were taking place in religious life and in the Roman Catholic Church. She is currently Director of The Thomas Merton Center for Creative Exchange in Denver, Colorado, and lectures widely on Merton and social concerns, including the relationship between the United States and Central America.

Kramer: Would you begin this interview by recalling how you first became acquainted with Thomas Merton — when, where, and the circumstances of that meeting and then the first years of your acquaintance with him?

Tobin: I'll be glad to do that. Thomas Merton was of course a great friend of Daniel Walsh. In fact Daniel Walsh was his professor and taught him at Columbia. Great philosophy professor! And along in 1959 or '60, I'm not just sure which, Dan Walsh came down to stay with Merton for a while and through a mutual friend, a physician, who was a friend of mine and a friend of Thomas Merton's, I had my first letter from Thomas Merton. And he said that the doctor had suggested that if he called me maybe I could help him out in a project he had. He said his old professor, Daniel Walsh, was with him and would like to give some lectures in the area. Merton wrote: I know that you have a Junior college there for the novices and I would be so glad to bring him over if you think that he might fit into your program and could give some lectures in philosophy. Of course there will be no charge.

Well, you know I was really thrilled and overwhelmed because here's the great professor from Columbia coming down who is going to do these lectures for us, which he did for several years and they were wonderful! And Thomas Merton said, "We'll come over and talk about it." So I was really excited because I didn't think I would ever meet him. I had read all his books that he had published up to that time. I was really just so excited I could hardly sleep because I thought here is this great man coming into our modest little Motherhouse.

So come he did. And he came with Dan Walsh. And they were smiling and laughing and we just had a very good time. And we talked about possibilities that Dr. Walsh could bring forth. And how many young people we had. And where they were in their programs. And how they could get credits and so forth.. So it was a very enjoyable afternoon. And I could see from the first that this man was absolutely human. And that he was going to enjoy this experience and that we could bat the ball back and forth and that nobody had to stand on ceremony with him. And he *immediately* disabused us of any idea that he was going to be ceremonious, or awesome, or anything like that. And from that very first meeting I never had any unease in talking to him.

Kramer: When he came with Dan Walsh to help set this up, was the initial meeting then followed by lectures by Walsh? Did he accompany Walsh on subsequent visits, and is that how you started . . . ?

Tobin: Well, he didn't come every time, but he came several times. And one of the things we did after that was to exchange professors, if you will. Now for instance we had Tom Stransky at our convent and then we called Merton and Merton had him talk over there. Stransky was a person who was influential at the Council. And then Merton had Dan Berrigan visit Gethsemani and he brought him over. And he had Dom Henri LeSaux who was at that time of course very famous because of his own writings. So we did that back and forth. And also it wasn't too long, it was 1964, when I was invited to Vatican II as an official observer. And Merton was thrilled to death with that. And he was so glad I was going to go. And then, you know, he kept up with what occurred at the Council.

Kramer: So you had been seeing him from a period of say '59-60 to '64 off and on because of these lectures? (**Tobin:** Yes, that's right.) Let me follow up on something. You said you'd never really expected to see this great man. Were things just beginning to thaw at that point? Later Merton did much more visiting?

Tobin: Well, I'm not even sure. I don't know about the monastery. We would have been glad in any case ourselves for any visits.

Kramer: You were so close geographically you would think that you would possibly have run into him.

Tobin: We were twelve miles away, you know. But you're right. It was just like breaking new ground, breaking the ice or something. It had not been the customary thing to do. (**Kramer:** Yes.) So that's why it was all the more exciting.

Kramer: So you got acquainted with him. And then, would other people in your community have occasion to talk with him on these times that he would come over? (**Tobin:** Yes, they would.) Of course later on he had more to do with your community as a whole, but at that point was he acquainted with various sisters?

Tobin: Yes, a little bit. He was careful about his own regulations. He would come for various occasions, but if he came for an event, he would meet everybody. A couple of times he was able to come over. We celebrated 160 years of our community and the Abbot let him come over and he heard our program. We had a meal for him. And of course everybody met him then. A lot of people met him.

Kramer: You had these initial encounters with him. And then you did become an official observer at Vatican II? Is it correct at that point in your relationship that he started getting more from you? Do you want to talk about that aspect?

Tobin: Yes, he was terribly interested in the Council. Brother Pat [Hart] always says that. I don't really know that side of it. But right away, of course, he was so excited that I was going to get to go. And he did occasionally ask me to hand a letter or document to somebody, or he inquired what did I think about so and so. Then I remember he of course was especially interested in what Vatican II would say about nuclear war. And what they would say about justice issues of various kinds. Especially he was concerned about nuclear war. So I brought back, you know, whenever I could the data that was handed out there. He was in touch with all that anyway, and I remember a really beautiful episode . . . (**Kramer:** Go ahead.) I remember one day I was coming out of the big hall at the Vatican after one of the sessions of Vatican II. And I was pulled aside, over to one side, by a Bishop that I didn't know. And he said, "I'm Archbishop Roberts. I understand that you know Thomas Merton" and I said, "Yes," and he said "Well, I want to ask you something. When you get back to the USA and to your convent, would you mind telling him when you see him that I have in my reliquary that I wear around my neck some of the ashes of Franz Jaegerstaetter." Well, of course I had read Merton's essay on Jaegerstaetter, and so I knew right away who that was. So I said, "Oh! That is wonderful, he'll be so glad." And he sort of held out his cross and showed me in there his little reliquary where he had some of the ashes. And I did it. You know Merton was thrilled about that. (**Kramer:** Of course.) And there was some nun at the Council who was from Lebanon where a St. Charbel, who was a hermit, had been canonized. Since he was a hermit, I thought, "Merton would like some of those relics." (**Kramer:** Oh! That saint . . . there is a small shrine here in Atlanta to him.) Is that so? (**Kramer:** Yes. At the Lebanese Church here. St.

Joseph Marionite.) Oh, that's great! Well, anyway Merton was excited about that. And I said, "Do you want me to arrange for you to receive a relic, or how do you feel about that?" And Merton said "I'm a great relic man. Please do." And you know, he kept it until the very end. (**Kramer:** That's wonderful.) And there were just a lot of nice things like that.

Kramer: Now I need to backtrack and ask you to fill in about how you happened to become one of the few women observers at Vatican II. That would necessitate your talking about your own religious vocation and the work that you've done which has become rather important in the American Church. One of the things we want to do in these interviews is to see Merton in the context of American culture and the Church.

Tobin: It was one of those things where you are chosen by your peers, really. I had been elected to what we call the Conference of Leaders, in the Leadership Conference of Women Religious in America, which meant that all the heads of the orders of nuns met. That year I had been elected President. (**Kramer:** When was that?) 1964. So of course I couldn't have been elected at a better time because it meant that I would get to go as the American representative.

Kramer: But you were *elected*. What led up to your election? That would bear recounting since you had been active in sister formation. Right? That whole movement. I think it would be valuable, Sister, if you could say something about that.

Tobin: I was active in sister formation. I was elected first on the regional level of the Southern region. That put you on the board of the whole organization. Then I was elected President of the organization. Now, you know, we were in *early* stages of meeting as groups like that. We've come a long way from that time. It was kind of early in the whole thing.

Kramer: When did sister formation actually start in the United States?

Tobin: Sister formation started about ten years before that. It was in the early '50s. There was something significant reflected in a series of events. I think that it was a great opportunity, anyway, for me to be able to go to Rome and to bring back, to American religious women, something of what

was happening. And to bring them hope for the whole thing opening up and to assure them that they would become more and more able to take their lives in hand. Later Merton invited me to a little retreat for contemplative prioresses that he did in 1967. He did two of those retreats in '67 and '68. I went to those. I was the neighbor and that's why I was invited. I was not a contemplative prioress. But I went. He invited me as a neighbor and I was glad either to help out in some way or just to be there. It was a lovely opportunity to be there and to hear him talk to those sisters. One of the things about that, I think, is that he called on me to share what I had learned at the Council. He wanted me to tell about my experiences so I could share them with those sisters and tie this in. He felt that they needed to take their lives in hand. They were too much controlled and dominated by male superiors over in Rome, or somewhere, who wouldn't let them move. He was frustrated by that. So he took it upon himself to invite them down there. I remember he said to me, "Now they'r really not supposed to come, but I'm going to take the responsibility for it. I know they need help." He was very earnest and very compassionate toward those sisters and felt that they were too repressed.

Kramer: Do you know why he would have been so sensitive to the needs of women in the Church life of America?

Tobin: I think that he was like everybody else. It was beginning to dawn on him. The *whole* feminist thing was beginning to dawn on him. You know one of the books he encouraged me to read was a book by Karl Stern which is called *Flight from Woman*. He read that and he said to me, "Oh, you *must* read that book." He read Mary Daly too. Imagine! He was recommending these writers to those nuns. He said, "Now you have to get on to these women." He talked about the "feminine mystique." He gave them a whole talk on the "feminine mystique." So I think he was in step with the emerging feminist movement. Nobody much knows that about him. But it's true. I experienced it.

Kramer: Would you have other details that would help people dig into that a little bit? Articles are appearing and you hear of people wanting to work on Merton and feminism, or Merton and women.

Tobin: Actually I am working on some tapes from those conferences.

They belong to a sister, a Franciscan sister in Florida, and I called her the other day because Brother Pat asked me to ask her if it's all right if I work on those. She was fine about it, said "I'd be glad, anything you can do." And so, I repeated that to Pat. He seems to be encouraging me. It'll take another year or two before they are ready. (**Kramer:** This is from the '67-'68 retreats?) Yes. (**Kramer:** Was everything taped at that point?) Yes. So I think I've got something for the future. I hope I have. And so all of that will be on those tapes.

Kramer: Good. Now I'm trying to get back to another question. I think when we talked earlier in May of 1987 that we got you to discuss your own vocation and life with the Loretto sisters. As I recall, Loretto really was at the forefront of some of the changes in religious life. Is that true?

Tobin: I think a reason for that is that we had two colleges. We had a college in St. Louis and we had a college in Denver that we owned and managed. Every one of our sisters had the chance for an education. Of course sister formation was coming along then. We had taken a step ahead on that because we had those colleges. I really can't give enough credit to educating women. Women in those days all had their B. A., at least, and were working for their Masters. So I would attribute a lot of that, Loretto being forward, to the fact that we basically had good leadership before me who saw to it that those young sisters were educated. And educated to advanced degrees. (**Kramer:** Where were they getting their education?) They were going to get doctorates at Fordham or St. Louis University, and some went to Yale, and some went to Harvard. So that was a big input into the whole general tone of education, you know. I was very, very glad myself to be in this community because it's American. It has an American flavor to it. We didn't branch off from somebody in Europe. We always had our own American foundation. It was founded on the frontier. I taught most of my life. But I got into administration in 1952 and then I had to move along on the administration level of the Order. It was an exciting time. I was delighted that I was in it. It was hard because we had to bring sisters along who were traditionalists in every way. Not that we brought them all along but we did do the job of getting most people aware. Anyway they could see it all around them and they were reading and the news coming out of Vatican II was good news in regard to all those kinds of things. That sort of opened out the doors.

Kramer: After Vatican II then some of the sisters at Loretto were doing rather innovative things and Merton was interested in that or helped with that, didn't he? Could you say something about his relationship to the Motherhouse in the later years?

Tobin: '64 and '65 were the years of the Council. In '66 we asked him for some help. We had our own General Chapter in '67 and when we did that, you know, we were asked by the Council to revise all our rules and everything else. That was a euphoric period, a time very open to change. So we went ahead and we did our whole constitutions over again. Put them into an entirely new style and form. Much freer. Merton was talking from time to time to our novices. I often asked him to talk to the novices. He was encouraging: "Why can't they go swimming" you know. Things like that that were just kind of healthy, human things. I was delighted with that. When we did over our constitutions and finished them and they had just been typed, I took them over to him one afternoon and said, "Would you look through this and read it? It's our whole constitution. Then comment on it?" And he said, "Yes, of course." He did about an hour and a half tape on it. His comments were mostly affirmative, I must say. He said, "I want to use this myself. The sister that wrote it up, Jane Marie Richardson, has dotted the i's and crossed the t's. As far as I'm concerned it's the best thing I've seen." You know how he could be very complimentary really. We were so delighted to have that. We played that whole tape of Merton's about our constitutions for all of our sisters who were elected for that meeting. I would say that he affirmed what we had already done. In a way I think he saw us in a kind of leadership role. He wasn't negative about anything we had. (**Kramer:** What year would that have been?) '67.

Kramer: '67. I wonder if you had some indication that he might have then taken the insights that you had and worked with them further, or was it simply a matter of saying that he liked what you said?

Tobin: I would say he really spelled some of his reflections out in this hour and a half. (**Kramer:** Is that tape still in existence?) Yes it is. You're most welcome to use it. (**Kramer:** I'd be interested to hear that.) I'd be very glad to lend it to you. It's probably down there you know with the other tapes. It's called "Loretto." He was caught up in a lot of other things, as he always was, and I don't think it's especially cohesive. It's not. He does a *lot* of

wandering. The first part of it is very good and here and there there are some *good spots*.

Kramer: One of the things we ask our informants is their opinion of Merton's influence on American society or the Church. What is the most important thing you think that Merton has done for us? Why does he continue to be so topical? Could you comment on that?

Tobin: I think this is a kind of phenomenon, really. Because here is a man twenty years ago who was, for example, already at the beginning of the women's movement. Now that isn't widely known, and I think we have to make it known. But it was so, along with many other things. I think my own insight was that this man knew the spiritual life well. Not only through the tradition and through the great works of the tradition, which he certainly knew intimately well, but also because he was transforming through faith insights about the best things in the religious culture of our times. He always revered the tradition in a very sound way, but, on the other hand, he thought a lot of things had gotten in there mixed up with the tradition, things that were not healthy. We'd talk about a little power play here and a little lie there. I've always said to people that I think the humanness he put into his talks on religious life, and his influence through his writings, of course, was a fundamental achievement. Really excellent. I've done a couple of papers on Merton and prayer and I think in the area of prayer he's been very influential — nobody has equalled him, I think, in that. He stressed the full human being and sought to indicate how to draw out of human persons the autonomy that is rightfully theirs, instead of having it all transferred from somebody else to somebody else, somebody else, somebody else. He tried to work on one's own autonomy which is strictly within the tradition. Karl Rahner says our autonomy grows in direct proportion to our approach to the mystery of God. I think Merton understood that and brought people along that path and is still doing it.

Kramer: That's become even more acceptable and one realizes how important that is. Do you have any little anecdotes that you would like to add? You mentioned an outdoor Mass.

Tobin: Yes, that was really a lovely thing. I'll tell you two little episodes. One of them is about the outdoor Mass. It was just becoming common in

'68, as a result of the Council, to have a Mass in some place other than a church. Merton was kind of excited about it, so I said to him, "Why don't we . . ." And he said, ". . . have Mass at the lake!" I said I'd bring over a few people, four or five people. "We'll pick you up at the gate and we'll drive out to the lake and we'll have Mass out there." Well, he was excited about it. "I'll be ready at seven o'clock," he said. So we picked him up at seven o'clock. He had all his vestments which he wouldn't do today, you know. But at that point you thought you had to. So out we went and we had brought coffee and doughnuts for breakfast and all the things you needed for Mass. We set up our cardtable and sure enough he was prepared and he said Mass. There were about five of us, I guess. We had sharing and all that kind of thing. Then for the Mass, you know, it's customary to have wine with a little water in it. Well, nobody remembered the water. One of the sisters went over and took a leaf that had dew on it. (**Kramer:** Oh!) And she brought it to him. Well, he *loved* that, you know. (**Kramer:** How lovely.) He flicked the dew into the cup. We all enjoyed it immensely! And afterwards we had our breakfast. This was '68 now, about July of '68. Then I walked back to the car with him. He said to me, "Oh, I have the most exciting thing to tell you. I'm going to Asia." Then we went on and on about that, you know. So that was one special thing that was memorable (**Kramer:** Beautiful!) Very nice. The other event took place after the Council. He invited me over to Gethsemani to talk to the monks. He said, "Now you've come back, and you certainly have some episodes or your general thoughts about the spirit of it. So will you come over?" I went and met the monks in the parlor. He had a bunch of monks in there. I guess about twenty or so. I told all my funny stories and my general impressions of the openness that was there. And the good breath of fresh air that was emerging from the Council, not realizing that they would be taking some of it back as the years went on! Not really though. Not really. (**Kramer:** Would you want to amplify?) I don't think so, really. But we have to go through some of that business, you know, to get everybody on the boat. At any rate, and all that aside, I guess I'm an optimist basically, or at least I want to look forward to the best, you know. When they ask me if women are going to be ordained — I always say, "Of course!" (**Kramer:** You just don't say when!) Because it's right, it's right. And I have enough faith in the Church. And think they'll come around one of these days. At any rate, he said, "I'm going to invite you to come over to our Abbey and 'give your impressions.'" That was a marvelous thing to be able to talk to those monks about what I had experienced. Then I went

home, and in a couple of days I had a letter from him and he said, "Would you come back next Wednesday?" He said some of the monks weren't there and they needed to hear what I had to say. So I said sure I'd come back next Wednesday, and I did. I went and they had a new gathering of monks and in the middle of this event somebody wheeled in a cart on which there were all kinds of goodies. Cake, ice cream, pop, I don't know what all. So we had a little party there. When I was leaving, he took me to the door and he said, "You know every time I've been over at your place you have given me something to drink or some goodies or something like that. They never gave you a thing last week and so I decided we weren't going to do that this time." So that was very thoughtful.

Kramer: I have another question. Earlier, when we spoke in 1987, you had said that in relation to your experience at the Council that you really had to fight for rights. Is that correct? Would you go ahead and recount that? I think it would be valuable in relation to the Church in general.

Tobin: It's very true. The people of the Curia, these people are the managers, the administration. They never wanted to change anything and they still don't want to change anything. But they were forced because all of the bishops of the world were there who had the highest authority. They were forced to go along with the bishops. But they still thought they could control the nuns, and so when I went to see some of these officials — several times I went to see them to ask about things that we wanted to do. It scared them. The religious habit was a big issue, you know, because it's so visible. (**Kramer:** Sure.) And it scared them to death! So they were always refusing, and they couldn't see any reason for change. They wouldn't see it. It was really a difficult, painful period. The funny part of it is, it's really all over now. Of course I don't mean we've finished struggling with them. It's an education process for us to get them to see what we mean. After four papal speeches, they have at last hushed up on the habit. (**Kramer:** It's been that long?) It's been that long.

Kramer: Another question: at the Council, were you not allowed to speak at all at first? And then, only later, did you have a chance?

Tobin: I'll tell you what we did and I think this was good. I attribute this, rightly or wrongly, I don't really know, to Bernard Haring, who is a wonder-

ful moral theologian. I think he really pushed for getting women there in the first place. Seven were nuns and eight were lay women; there were fifteen altogether. (**Kramer:** From all over the world?) Divided among many countries. They were not Americans. That was ridiculous but that's the way it was. (**Kramer:** There were only fifteen women from the entire world?) It was very painful because we were, it seemed, going against authority. Well, we weren't going against authority. The authority of the Council was opening this all up. They were trying to hold on to us and the Council was urging them to go forward. There were bishops there who knew that nuns were too held back. We always felt that our image was so medieval and all the rest of it. But we weren't *living* that way. Why should we give that up? So it was a struggle. I think that Bernard Haring understood what we were doing in that. It was a very hard struggle! And it still is. But I think that persistence has paid off. (**Kramer:** Did the women actually then get to speak at the Council?) Oh, yes. I'll tell you about that. Bernard Haring set up an arrangement by which some of the fifteen women auditors, that's what they called us, would be on "commissions." I think he saw that it wasn't going to mean much if we were there and couldn't talk. So by putting us on the commissions and assigning some of us to these commissions we had the right to talk. They were like committee meetings, you know. These commissions prepared the documents. And really in a way it was a very influential thing because we helped finalize those documents. I think that, although it was too early for us to have any great impact, we did make a little dent by being there. I made up my mind I was going to say something just for history. So, you couldn't say we didn't talk. We did that. We weren't official speakers, but we were able to speak at the commission meetings so that we could put our influence into the documents. (**Kramer:** Good. Now . . .) I would also like to say something about Jane Marie Richardson, whom I mentioned earlier. During those years, she went with me often when I would go to the Abbey of Gethsemani. She herself had aspirations for the eremitical life and I remember Merton saying to her, "Well, what's to keep you from it? Why don't you just do it?" Actually she took him seriously on that. At that time we were beginning to open up our community, then, as a result of the influence of Vatican II to all different kinds of work. We began to open up to every sister's aspirations. That's one reason why we're really well de-institutionalized now. We don't have colleges or hospitals and very few schools. We have about three private schools.

Kramer: Meaning that later you didn't have that many people who wanted to go into the teaching profession?

Tobin: That's it. Some went into other mediums. We've had *wonderful* results. We have a doctor in El Salvador today. And we have one in Haiti. Both of them well prepared medically. So you see a woman could go ahead and become a doctor and then could go into the poorest country in the world. Now that was one of the results of the openness of Vatican II. Not having responsibility for institutions. You can see the connection. (**Kramer:** Yes) If we had the responsibility for institutions, you'd have to fill slots. (**Kramer:** Sure.) And you'd have to say, "Oh, they've got to have this scientist, she can't go into medicine." See once we did that then we made it clear that everybody could choose the profession or occupation or work that she most wanted to do. Well, for Jane Marie, it was the hermitage. So that's what she went into. We didn't say to her, "No, you'd better go back and teach at Webster College." We said, "This is what we've given every sister the right to do." So she has made a very good thing out of it. She has established something like seven little hermitages in the woods at Loretto. She has been the guiding spirit of that in all these years. Many people have been able to spend some time out there. People of other orders and so forth. (**Kramer:** So your own sisters can spend time there, but is it mainly for religious?) No, we've had a brother out there, but in addition to the brother two years ago, we've had twenty lay people there. It's open. Jean Clift, who's a great psychologist, a Jungian here in town, she and her husband are very well known here. Jean always makes her retreats there and spends time there. So it's very open. (**Kramer:** Was Jane Marie encouraged by Merton?) Yes, she was. He would say, "Why don't you do it? Why don't you do it?" (**Kramer:** And then she went her way . . .) Oh, yes. She was a very independent person. But it was heartening for her to be encouraged by him.

Kramer: I have another related question. There had been a relationship originally between Loretto and Gethsemani. The sisters had sold the land to the monks one hundred and forty years ago. Was the relationship between the monastery and the motherhouse significant over the years?

Tobin: I would say that it was pretty much non-existent. They have their life and we have ours and there's no reason to contact. But Merton was eager to have certain kinds of contact. I remember one time he said to me,

“What we need around here is a center where intellectuals and monks can come together and talk!” He said, “We have the contemplative life and we can share that aspect. We need the intellectuals for what they can share.” And he said, “If you all would be willing to have it at Loretto I would take care of bringing the intellectuals together. And we could have it for people who really want this kind of sharing.” Actually I have tried to follow that out here in Colorado. It isn’t exactly according to those ideas, because after all we don’t have Thomas Merton out here. But nevertheless something of his spirit has inspired me to start the center in Denver. (**Kramer:** When did he mention this? Was this in the last years of his life?) Yes. (**Kramer:** So you didn’t have a chance to follow through. But probably you might have done so?) Oh, yes. In fact, he wanted to do it. He said, “I don’t think we can do it at Gethsemani, but if you do it at Loretto . . .” He was very open to this idea.

Kramer: I wonder if they’re not thinking somewhat along those lines when they have finished the renovation of the guest house at Gethsemani?

Tobin: Yes, I hope so. Because he must have made similar remarks to a lot of people.

Kramer: Interesting! Well, I think you’ve given us many insights here. Thank you very much for sharing your remembrances.