

**August 20<sup>th</sup>, 2014: Sister Doris Holohan, speaking with Professor Mary Ellen Lennon at the Convent of the Sister of St. Francis, Oldenburg.**

Abbreviations

SDH: Sister Doris Holohan

MEL: Mary Ellen Lennon

MEL: This is Mary Ellen Lenin in Oldenburg Indiana at the Convent of the Sister of St. Francis. I'm here with Sister Doris Holohan on August 20th, 2014. Sister, would you like to introduce yourself?

SDH: Yes, I'm Sister Doris Holohan and I have been a Sister for sixty-two years. And I very much appreciate my call to Papua New Guinea. I come from a family of—sorry—I have something here—I come from a family of sixteen children and I am the tenth one in the family.

I entered religious life in in 1953, and I taught here in the States for twelve years. And then in 1960, when the St. Francis took on the mission of Papua New Guinea, my heart just exploded, that's where I want to go. And so we just happen our the mission which was Aurora, Indiana, I was stationed there and the Superior at the time came there for visitation right after she had said yes to the Fathers. And so and she said, you know this is what I did, and we're going as a congregation, we're going to go to Papua New Guinea to do mission work. And I said, oh I would love to go. And so we talked about it and then when she left she said, well I leave now with one for Papua New Guinea. So I was thrilled to death, and then this was I think around March or April. And then in the summer you know she told the whole congregation, and so I was looking forward to going. But then I got allergies, very bad. And asthma. And so she said to me, oh you can't go. Well, my heart just sank.

And so I kept asking for five years, I kept asking you know can I go. And while she was Superior she said, no I don't think that's not God's will. But something in me kept me asking. And so, the Superiors changed, and another one came. So I started asking her. And so she she really got tired of me asking and then she said, go and see the doctor. If he says you can go, you can go, he said. So I prayed, almost overnight the night before I went to the doctors, and then he said, well I don't see why you can't try it. He said, over there all the greens could be different than over here and you might not be troubled with it at all. So I went back and I said and she said, okay you can go. So that was in 1965, in October/November. So when I came to Papua New Guinea and we landed on that soil oh, I was just so thrilled. And other people I think might have had a hard time, but it was like this is what I've been asking for for five years, so I was very very happy about it. And so I started out as a primary school teacher, and in the school grade school there in Mendi. And I loved doing it, I was I was just thrilled. And I just loved the people, and I loved the country.

And so after three years in the primary school and Mendi, I then went to Kagua, and really I had no trouble fitting in, you know. Like it wasn't, I can't say I didn't miss the family, yes I did. But it was I'm where where I really feel I'm supposed to be. And so then at this school in Kagua I was a teacher but after a year or so I became the headmistress of the school in Kagua. And I were I was headmistress for three years in Kagua. Then the diocese was a part of a teachers college, a Catholic teachers college in another province called Western Highlands. I was in the Southern Highlands. And this teachers college was to be staffed by people from four different dioceses, so every diocese was asked for someone and for a staff member. So, when I don't know whatever made me apply because I never thought that I could do something like that, but something in me you know said to do it because it was it was going to be an in-service course for teachers who had already been teachers and they were headmistress or headmasters of school. And they needed to come back like for an in-service course. So that's the that's the job I took up to work with teachers who were already in the field and they would come back for this in-service course which was first of all, to help them to continue their education, and then also give them skills in and handling a primary school as a headmaster. And so my first course contained twenty teachers that came out, came in from the field. Nineteen men and one woman. And this would have been in 1973 when I went there. And so when I got this group because of I had been mistress and I had been teaching in a primary school, I didn't find it too hard except that I had these nineteen men, and I don't know I'm sure they have told you that you're the men in Papua New Guinea, they're way up here in the women are here, you know. And so, but you know it was a little bit hard, in getting their response, you know. And so I would have to you know, think of ways that I could get through to them that I knew the answer and maybe they didn't. And so, that's the way I started, and they really responded because I could give them answers they didn't know. And I was a woman.

So the first, woman was a national Sister of Papua New Guinean Sister. She was the woman in the group, so we stuck together. And at the end I really enjoyed it, and at the end the the President of the class stood up and said, when we first came to this course we were embarrassed that a woman was teaching it. But now that it's finished, she's the most managed woman we've met. I almost crawled under the chair except to know that that was really a compliment in Papua New Guinea. And then this was too at the beginning of the course, the Principal of the teachers college asked me to be Dean of Women. I thought, Dean of Women, oh I can't do that, no way. So he said, don't give me an answer now, but I'll come back in a week or so and you tell me what your answer is going to be. So I decided yeah, I'll say yes. So I said yes, and so I became the Dean of Women. Well there are many stories with the women you know, they because the women were held down so much, when they got into a place like that and the men gave them a bit of attention, man they fell hook, line, and sinker, you know. So they might know them one week and in the next week if they had a chance they might be sleeping with them. So it was constantly talking to them you know, asking them why did you come here.

So we did, I did have several that had to leave because they got pregnant. And this really hurt me because you know, they had to be told to go and the women, the men got to stay. And once they were in trouble the men didn't have much, didn't want to do much with them. And so they just left them go, and that was the hardest thing for them. He loved me, you know. And so I spent many hours just sitting with them and and sometimes sitting with the two, and I would say you know, why did you come here? And she would say, I want to be a teacher. He would say, I want to be a teacher. And I said, okay. And then you know what you're doing, you're not going to stay because she'll be in trouble. And oh no, no Sister no, you know. This is what I got. And I said, if you really love her like you say, I said, then you want to let her get her teacher certificate. And then I said the same to her, if you really love him, you know, you have to work together you're going to get it, if you want to get your teacher certificate. Well, lots of times the talking was good and lots of times it wasn't, you know. They knew better so, they were in trouble then it was really hard for the woman, you know. Because she was so held down, when she got there to be free and to be able to be myself, was a whole new life for them, you know.

So I was there for nine years, and I really enjoyed it, very very much. And I'd worked most of the time with these older men and women in the in-service courses. But then at after six years of the nine, I became Principal, Deputy Principal of the teachers college. So I worked with the Christian Brother [unintelligible] Brother, who was Principal, and I was Deputy. And it was again, it really helped me as a person. I began to see my gifts and believe I had them. I could really do well with the students. And so as Deputy you became head of the disciplinary, the discipline of the students, so you know, they would get in trouble, and then they would hand their name to in to me and then they'd have to come and see me, you know. And then I'd say, I want to hear your story, of course. You know, they were always right, and the lecturer was wrong, you know. And this one came in and she had given a test to them, he was very smart, very intelligent. But he got angry so quickly, and he came in class, and she had given a test and she'd given the test back to them, and then he you know, he had one wrong. Got ninety-five out of a hundred, and so she then you know, this is as he walked in the door and he got the paper, "what's wrong with mine?" he said. And she said, just sit down, when it's finished I will I will talk with you. But I'm not telling you now, there's twenty other students waiting for me and I'm not gonna take time now. So, he went back and he you know, how they make noise, pull the chair, and then she started she started giving the answers. And she came to him and she said, he had this one wrong. "What's wrong with mine?" he said. And she, and he wanted to start arguing, and she said, I'm not arguing, I said I'm here for these students and you know, that's what I'm going to do. Well, he took the paper and he scrambled it up, and he threw it, you know. And so she she walked over to the door and she said, either you leave or I leave. And so, he he went back and sat down. And no, he went over, yeah and left, because she said you either leave—. So then he got scared and he left, and then she handed his name in. So then I would I would tell him to come in and by that time I had you know, written out a note that you know, said this is what happened. And so often they would say, oh no, sister that's—. I said, well you tell me the story. So he would he told me the story, and I said, you know I could go if you if what you're saying happened, I could go and get that lecture, and we

could talk. "No no," he said, most of the time "No no, Sister", it's right. And so, and I won them over by that way, because I would just say just let me go and get the lecture. Oh no, no.

So what I really enjoyed, my love my love for the students and this this were pre-service students because I had given up the in-service because they moved what I was doing down to Moresby and started they teach an in-service teachers college. So they could hold different courses all all year round. And they asked me to come, I said no, no I don't want to go to the coast. I want to stay in the mountains. So then I stayed there, and then I didn't teach, I taught some classes especially in how to teach, but that was the discipline of students and planning for so many things that went on that I you know, didn't really take a class. But loved the work.

And then they, I was on the Board of the National Sister order that Sister Kate was working with, and they kept asking for someone else to be trained, you know, to take over because she said I'm not always gonna be here. And I held off, because she had said it for, you know I said I wasn't on the board so, I would go there three times a year when they had a meeting. And I knew I was enjoying my work at teachers training, and I didn't know if I wanted to get caught up in this. But again, something inside of me you know, I couldn't hold back. So I said, well I'll go if I can go for, go on for help. So then I was offered a course in the Philippines, an eight-month course on formation. So I went to the Philippines, and I took the course. And within that course they had a program called personality and human relations, P.R.H. And it was the course on helping people to believe in themselves and to help people to find their gifts and help them to you know, get a good picture of themselves. So within that course there were six different workshops for this personality and human relations. And I fell in love with it, it just did so much to me. It like, affirmed me in gifts that I already knew. And at the same time, I was struggling with my religious vocation. And, I just have to stop a minute to get it together.

MEL: Of course, Sister.

## **Part II**

SDH: ...but I don't see them I see em as gift. So it was a struggle with my vocation for a while. But then when working as Dean of Women at the college I, I could use my motherly gifts, with the women. And as I, as I took this course all this became so clear to me. You know, the reason why I had applied and the reason why I thought I could do it, you know, and it really was to bring out my motherly gifts, you know. And I remember talking to someone about it, and he said to me it was it was one of the priests there, he said to me, you can love, he said, you just go out there and you put your arms around those little old ladies. And that really did help, you know. And he said, you know, let that come love come out of you. And and this had happened before I took the course, you know. I was that's why I decided then to come to the teacher training knowing that you know, I'll try it and if I can do it okay, if I can't I'll just go, you know. But after working at the teacher training I realized that I, you know, I did have the gifts that I could use and

you know really love people. So that's what that's all I got at the teachers college. And then after I got there, took part in these PRH workshops. I thought, oh my goodness, I wonder if I can use this if I work with the young girls who want to become religious, you know. So the people that ran this workshop, there were several. I, you know, told him what I had in mind and was it possible for me to try it with them, because I would have to make it in simple English. And so they gave me permission, so I went back and I this is what I had learned about myself and the skills of how to help yourself, I gave to the young Sister.

And they fell in love with it, you know. They really felt that, oh that's true, they had they were held down so much. As a person their self-image was what my line says about me, but they didn't see that they had gifts of their own if they would just look a little bit further. And that really helped them to start believing in themselves. Remember, I said the women were down here, and the men were up here, so many of them were shy and had no no belief in themselves. I could give you many stories that came from that. And one, one question we asked is what do other people say about you, and do you believe it or you don't believe it? And so this one, this one Sister as she shared, she said twelve things that negative that people said about her, not one thing, you know. And so she read hers off, the class, I forget how many there were, but you know, and when she finished I said, you know, I know I didn't say it then because I took her later by herself. And I said, you know in class when I asked the question what did people say about you, I said you had twelve things and they were all negative. And oh yes, Sister, that's right. I don't believe, I can't believe what they're saying about me. And I said, but you know, I hear the Sister say, oh we love it when it's [name] to turn to cook, because we get a good meal. I said, have you heard that? Oh yeah, I heard it but I don't believe it. And then I said, and another thing, I said you are one that really can tell stories and get people to laugh. I said, I've heard people tell you that. Have you heard it? Oh yeah, but I don't believe it. So no matter what I said, you know, she would say no, I don't believe it.

So I knew, you know, it's a negative self-image so I would watch what she was doing, and you know, I would I would say hey, that's good work. You know, if I could. And she gradually then began to believe in herself, so much so that after several years she said I don't belong here. She said, I have a different picture of myself. I got, I just don't think I belong in community. So she left, and she married and had a nice husband, died suddenly. But she was in what, what had happened is what I think was about her, her dad was the clown of the village. He would make everybody laugh. And so it came time for her to make profession and she said, I don't want my dad there. I said, you don't want your dad—yeah, she said, because people will laugh at him, you know. And I said, well I don't know if they're laughing at him, they could be laughing at what he said. And I said, that might be a gift he had, you know. He could be a clown for your—. So then one day she came and she said, Sister, can I use your glasses? I said, my eyeglasses? Yeah, she said. My father can't see very well, could I take your glasses and see it would see if he could wear them? And then and I said oh why said he could never wear mine. I said, you need special glasses for what's wrong with his eyes, but you know I know a specialist comes to the hospital, so let's wait until he comes and then we'll ask him what. Well I'll send you.

So he did come and so the Sister said, can I take my dad to the hospital, have the doctor check his eyes. And I said, well sure. And so when she wanted to take him, her stepmother said, no I don't want him operated on. And she said, I don't care what you say, I'm taking her. And so she took him, and then he was told to come back in a month and they removed cataracts. And she was there with her white veil, and the first thing he said is, why is that white laplap on your head? Then she knew he could see, and then her whole life you know, she was so happy that her dad could see. And it was after that she left then. But just you know, stories like that I could go one after another, you know. That really, that really I enjoyed.

Oh you'll laugh about this one. There was one, I had taken pictures with one of these throwaway cameras you know, and I said to her, when you go to store this morning could you leave this camera at the, and I didn't say camera but there's pictures in here. Could you leave this at the store? Okay, yes. So she takes it and she goes to the store and she says she hands it in. And she kept waiting and waiting and waiting, And the girl said, what are you waiting for? She said, you didn't give me my camera back. And the girl just looked at her, she said I want my camera, because Sister Doris is going to be upset if I don't come back with the camera. And so, she argued with her and finally the girl calls her manager. The manager came out and she said, Sister gave me the camera and I'm waiting for my camera. Oh no, he said. These are the cameras see you don't continue, you throw them away after. Oh, well she left at that time and she came home and told me. Oh, it was—I said I'm sorry, he was right you throw that camera away.

MEL: Did you live with the Sister in their formation period? In a house with them?

SDH: Yes, yes I did.

MEL: So what was that like?

SDH: It was a real learning experience. That's where you really find out how different the cultures are. And I enjoyed the living with them, but just to give you an example their values were so different than mine. In, one time we were having outdoor where we were sitting around a fire, they love that, get him away from the table and out in their own little round house to have a barbecue or whatever you're going to do. So I was sitting with them we had already eaten, and I loved when there's hot coals in there, you know. So I was putting firewood you know, to keep up the hot coals and one of them said Sister, you're wasting firewood. Oh, I said, I am. I'm sorry. So I stopped putting firewood in. And then the very next day, she was using a cassette player, it wasn't going right so she took the whole thing apart. Was all over the table, all the little screws and everything. And she said it wasn't working so I was just gonna see if I can fix it. I said, well nobody can fix it now I said, because you got.

So you see the difference? And that's you know, that's what I, I enjoyed living with them, we had many good laughs. But you really got to know their culture, their way of thinking. So you know, after that I realize how important it is that their own get into leadership

positions, you know. Because say they understand their people much more than I do. And so I would tell them then, you know if I do anything that you feel is against your culture you tell me because if you don't do things that I think don't fit in religious life, I'm gonna tell you. So sometimes they would do that, just because they would say what you wanted them to say. And I would say, okay now I heard what you wanted me to, now I want to know the truth. And see, I had learned that from working with the students at the teacher training. So I just saw how life is so connected, you know, that why this happens so that this is can happen. And I thank God many times that I had been Dean of Women, because I learned I lived in the dormitory and not sleeping with them, but I had a room of my own in the dormitory with, you know in the building with them, I didn't sleep with them I had my own room as staff deputy, I mean as Dean. And so I to me that was one of the biggest helps in working with formation. Because we were told when we went there that there's no real answers for formation. The answer is within you. If you live who you truly are, you'll get that message across to them. It's in living of it, not in what we say, or. So you know, I tried to be, did I make a lot of mistakes? Yeah, I did. But I learned by them, you know.

MEL: Can you describe the girls that came to be Sister when they arrived? Or had you, did you interview them, or did they just show up at your door?

SDH: Oh, no. We we knew them. We had one of the expatriate Sister who did formation work. And she would get letters from girls who were interested, and then they would go and see their parents because their parents usually were bitterly against it, because of the bride price. See, they paid for the women. If a man wanted to marry, he had to pay for her. And some of it, I mean even today it's a large amount of money, so many pigs, so many kina shells, you know. So, for a girl to into religious life, don't take one of mine. Yeah, do I believe in religious vocation, yeah, but not for my family. Because they lost that, you know. And so that was a real struggle, struggle for them to you know, if they really felt the vocation to go on without it. Not too many did that but some tried, you know just. And then their parents gradually saw that they were happy where they were. But even today they still that fight that because it's still the bride price is still there.

And so, do some, I still think some lived and did religious life, in order to be able to go further to school, you know so. And it was hard to find out who was there. For some you could say well, she's here for a career. I'm not too sure whether she belongs in religious life or not. And for others you just didn't know. And sometimes they would be in for two, three, four years and say I'm gonna go. Especially if they would get their training teacher training, and they knew that they could get a job now. So that was something you had to be aware of all the time, and so again that's what if their leaders were in, they probably would know much faster than we do, who really didn't know their way of thinking. And I was, I worked with them for how many years and I would still have to say, I didn't, I wasn't a Papua, New Guinean. It's not the way I was, I would love to have thought their way, but I was an American, you know. So I had to keep telling myself that. And so in working with them I would try to you know, I wanted to make a Melanesian order, not a western style you know, order. And I know many times I didn't, you know. In the way I thought I was right but later I'd have to say, I wouldn't do that again. Even

today you know, they still struggle with you know, if the Superior is younger than they are. They struggle with that, how can somebody younger than me tell me what to do. And so you know, you really have to understand the culture to see that they're not doing that on purpose, it's something that they had you know their culture says this they only know that, you know.

So in working with them I was one of the last two to leave, with Sister Martine. The two of us were there for I think like three or four years by ourselves. And then I kind of knew it's time to get out, they need to make their own decisions, you know, because if you were around they would come to you and I would say, that's your decision to make. I was like an advisor but I was not director. For four years I was a director, and you know you could make the rules, but after that there would have been a good number of years that I wasn't. They had their own leadership and you were an advisor. And sometimes you know you tried to talk them out to understand, but they needed to make the mistake just to find out you know. It's all right to make mistakes.

MEL: What were your days like with them? Did you have lessons or prayers or Mass?

SDH: Yeah in the morning we were together for a Mass and morning prayer and then you know, yeah I held classes with them, but not only myself there were others you know, who gave classes also to them, so. I wasn't with them all day, but I was with them for meals and I slept. They had it each bedrooms, I had my bedroom, you know.

MEL: Do you remember the conversations you had with some of the young women? On scripture, or on—?

SDH: Um, you know you mean individual?

MEL: Or even just the challenges of them becoming a community of Sister. That must have been a growth experience.

SDH: Yeah it was a real growth, and and still it's a challenge for them. Even today, it's a real challenge for them, you know. Understanding community life, and really realizing how to get along with all of them, you know. One thing you know they could be they could be in a fight one day, and we actually had some fights. Maybe I give you this story, I don't know if I would like it to come out though, and you know, when you write it down. But I feel that they too got into a fight, and one, what had she done, that angered the other one I'm trying to think. Anyway they were arguing and she I guess she went up to the face, you know, and she scratched it with her finger, so it was a scratch on her face. And then the Sister had to pull them apart. And so then later on she looked at the mirror and she saw you know, that she had this scratch on her face. Then she got angry, so she went after the Sister and the Sister was peeling potatoes. And she you know took the knife and went like this but not, she didn't you know, really want to hurt her. But she thought she was gonna hit her with the knife. And so again they they got into an argument and the Sister pulled them apart. And then that night the one that had the scratch on her face came and said, I'm afraid. And she was, you could see fear on



her face. She said, I'm afraid. I said what are you afraid of? I'm afraid to go to sleep, because there's a knife missing from the drawer. And I said well let's go look. So I'm sure enough the knife wasn't there, and so we went into the girl who had scratched this is Sister. She had, they weren't Sister yet they were in the first part of their—. And so, I said well there's a knife missing from the drawer. And I said do you have it in here? No, Sister I don't. And she was angry that I would even ask. And I, she said, you don't believe me, do you don't trust me? And I said, yeah, I really don't trust you, after what's happened today and I know your culture, you know. You could be hiding something to get even, and she said, I said, if it's if you didn't if you don't have it in here, you come with me and we go looking for that knife. So we did, when they opened up the drawer there was a slit that was like plywood and it was a slit down the middle, you know, how you put things in order. And the knife, I reached down there and there was a knife. Somebody had to put it there, because the hole wasn't big enough that you could just drop it in, you know, there's somebody. And so well when I pulled this knife out the one that was fearful you could just see the fear go off of her face. And so then she was okay. I went to bed, you know.

The next day we prayed, they prayed for each other. They shook hands and they prayed for each other. But then they thought it was over, you know. If they shake hands, for them it's over. But we know when somebody's deeply hurt it's not over, it comes back again and again. And so, so that would arouse it again. In the end neither neither of those Sisters stayed. I mean, we could send them home but they wouldn't get any help at home, their parents didn't know how to help them. The anger still would be there. So you tried to work with them, you know, and say you can't you can't get even like that, you know. But when you're taught from little on up, to pay back to somebody that's got something to you, you don't lose that overnight. And even now, you know, they they yell at each other and it sounds like they're really upset, but it didn't worry me even it sounds like when when they say I hate you, well to us that would be you would never never say that. But to them, they weren't thinking of what they were really saying and what might be, was not the same as theirs. Yeah, I don't like what you did, that's what. So and so you would it took a lot of time talking to them, you know, on a one-to-one basis, it helped them to see what religious life is about.

MEL: Challenges, challenges.

SDH: Oh, yeah. And for them too, not just for me or working with them. For them too it was a challenge, you know. Because they had to think that's not the way we have in our, so how do you know, that you they didn't say that as much, but how do you know you're right and I'm wrong? They never said that to me but I thought I could almost see them thinking that, you know. But that's a part that's what we did, and I said yeah, but someone that you have to let go of, you can't hang onto it because God said forgive. And so we worked a lot on that.

MEL: Did you see Sister from the beginning, and they became Sister, they were—

SDH: Oh yeah, yeah. And they were beautiful, they're beautiful women. All of them, every one of them is, you know. But it was, and you tried to bring that out to them, even now when I write to them, I write to them, you know. I say, I know you have what it takes to be a good, religious, you know. And I tried to affirm them and you know, but then also challenged them to say, you know would this be right. Would Jesus be happy with you of this, you were doing this. So in between there I became like, I worked about four years with them, then I became the Superior for this our Sister that were over there, for what six years or eight years I can't remember. Could you say dates so I don't worry about dates. We were known as religious regional superiors. So in between my work as regional superiors, I would go around and give these, I got certified to give these PRH workshops as an educator. So not only to the order there, I went around to Papua, New Guinea and I gave it to seminarians, nurses, teachers, you know. And of course other religious orders of women.

So and I just loved the work because it really helped the people you know, see that they were somebody special too, not just because they belong to that line, and to tell you the story about, I was giving it to a group of men and women who had no formal education, but they did understand pidgin English. So I said as much pidgin English as I could, you know. And there's one part where you, you try to get them aware of it, to believe in their giftedness. And so I said now, I want each of you to go out and pick a flower for every gift you see in yourself. So if you look at it and you say I got this gift, yeah I got that gift, pick the flower. So they came in with their bouquet, and they sat down, and this one man like I said, you must have been in his forties, he said, I have the gift and he said it pidgin English, I have the gift of cleaning children's noses. And I laughed a bit you know, some of the men said, Sister you can't laugh, because if he can do that that's a real gift. Because many times we say, go go to your mother let her come and clean your nose. So they all thought I said oh, I'm not laughing at the gift, I just never saw that as a gift before, but now I see it.

So now now you know what I mean, you know it gave me a lot of joy for them to be able to see you know, they do have, I do have some gifts, you know. And I would be, you know you're the father of a family, you have a lot of gifts. And how you talk to your children and you, you challenge your children, and you correct them. I said, well those are gifts, you know. But they would come off with something funny like this, that was serious to them, and I had a hard time keeping a straight face. So I did a lot of that with people who had no, I didn't really give the workshop as it was. I did to the Sister and the Priests, but to people from the bush or you know that live way out we'd say the forest, we say way out in the bush.

MEL: Were they Catholic? Were they part of a parish, or were they just groups of people?

SDH: They were just groups of people, they anybody could come if they wanted to, you know. And it would just be, usually a workshop would be five days but I could only keep them one or two days and then I would say go away, and I'll be back in a month and then call you back. So I did once, and I explained the they have five centers where we

act from. We can act from our deepest self, which is our true self. And we can act from the head, we can act from our feelings, or we can act from what feelings what's the fourth one, so much a part of me, body, we put our body first, where our true self is the real thing but we'll use the others you know. If I'm angry I start yelling at you you're gonna yell back at me, so I awaken another person from where I act to them.

So I had taught that, and then I sent him away. And the next month I came back I said, who can tell me since you were sent home, who can tell me when you're just your head brand new, you know. Because if we act from our true self we use all four centers. And they're in the right place if it's the right. So I said, but just you felt just your head misdirected your life. And the one man said, his hand went up immediately and he said I got very angry at my wife. And my head said, get even, beat her. So he said I beat her. And I said was that right? No, no. And the name they named the true self their being, but in pidgin it's, it's the deep part of me, you know, is my being. And so, no I didn't use that, he said. But he and they they got the message, you know. So they got what I said.

And another one said, I said well who can tell me one that you where you acted from your feelings and so this man said right away, he said, oh a young man killed my, killed, no raped my oldest daughter. A young man raped my oldest daughter. And he said, I got "bel hot" quickly. And so he said, I think it's been a long time since I told the story, [unintelligible], and he said, I said to my brother, you hold as much, and you go get the poison ready and come back in a few days. So his brother did, he went and he got the poison ready and he came back and he said, okay it's ready now, you want me to finish you want me to kill this, they say finish this young man. He said, no [bell] belong me and me give him me my [bell] gave me another talk, and it said to do this it's not Christian way. So no, I don't want you to do it. So he looked at me and he said, Sister, he said, I I have a worry. And I said, what's your worry? He said, in the eyes of the other people, it looks like this young man won over me. And I said, yeah, I said, that's true, it does look that way. I said, but in the eyes of God, who won? Oh me, he said. And he smiled, you know. And he said me feel, I feel that this "bel hot" is not going to go away quick-time. And I said, yeah, what you say is true. Because then I had to give him an example. I said if you get a big sore on your hand, do you just put medicine on one time? Oh no, he said, I had to put it on plenty times. I said, inside of you, you've got a big sore, and the name of this sore is "bel hot" and I said, do you feel "bel hot" now? No, he said, I don't feel "bel hot" now. I said because you came here and you shared that "bel hot" with us. And he said, so you feel that it's gone, but it's not gone. I said you go home and you look at this young man again and one two. I said, this sore is going to come back again. And he said, you talk true. And he said as much, I said you know Father comes here, and I know sister comes here, and you have a beautiful wife. I said when you are feeling "bel hot", sit down with her and say, will you pray with me? I feel this "bel hot" again, you know.

So as far as I know he did not get even with that. And I said to him why don't you get the people to sign a paper, you tell me I'll write what you want to say, and we'll give it to the police. Oh no, he said, I'm afraid that they will pay back. So I couldn't get him to do it.

MEL: How did you think of your time with these people? They were, ordinary people from the bush. How did you think of what you were doing with them?

SDH: Oh. I don't think was me, I think it was God in me doing it, you know. That he would give me how can I answer their questions, you know. And I just loved it. I mean, it was really God touching my life. And so do I miss it? Yeah. I think I'm finished.

MEL: Thank you, Sister. Thank you.

### **Part III**

MEL: Continuing with Sister Doris on August 20th, 2014.

SDH: We were having a Mass for men who were to be blessed as Eucharistic ministers. And they had the reading of the good tree and the bad tree. And the good, the good tree came in, a big branch all decorated fruit tied on it. And he stuck it in the middle of the ground you know, where we were sitting. And they got up and they sang to the tree, we thank God, that you do it, we thank you for doing what God created you to do to give us food, and so on. And then, about two minutes later, they came in with the dead tree and it was a branch that was all dead, nothing you know, real dry. And this, you saw the one of the men go and strike a match, and that breaks just like that. He had kerosene in his mouth. But the people they have a saying in pidgin you know, what you did really hit me deeply. [speaking in pidgin]. "Shoot the Bell" means it really hit me deeply. They couldn't get over it, Just thought of something and shoot-the-bell on me. Just loved acting the Sunday Gospels or any Gospel. And they could do it within you know, you know we practiced for days to get it perfect, they just do it, it got the message across, you know.

And another funny one is they act about the lost sheep. And this this was the school children, I think they were the second grade. And this little guy comes up the middle aisle, and there's three sheep and he so far and he stops and goes, one, two, three. And he scratches his head like this and he looks around the church, you know. Well goes like this and takes his sheep and he goes up further. And he turns around one, two, three. Goes like this and he again he looks around and he moves up to the sanctuary, and turns around one, two, three. Looks in the back, sees the other lost sheep and says, oh shit. He goes to get the sheep, pulls it up to the front. That word the words as play, one two three. Oh, I thought father was gonna fall off of this chair. And where did they get that word? They picked it up but they picked it up as a good word, you know. And you would be maybe put you have your Sunday clothes on that are a little bit better than the weekday, and they'd say, oh Sister, oh shit Sister, you look nice. You tell Kate to tell you the story about the time she showed her slides. Now she will be able to tell you a lot at the beginning of the order, maybe she did already. But she's the one who worked with them from the beginning. And she would have lots of stories.

MEL: Thank you, Sister. Very much.